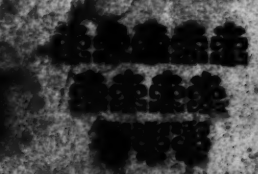
OF THE CONSTITUTION, Right, Order, AND GOVERNMENT OF THE CHURCHES OF CHRIST.

By THO. GOODWIN, D.D.



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THE Government of the Churches of Chriſt.

BOOK I.

Of the Right Inſtitution of the Churches of Chriſt. That the Order and Government of thoſe Churches, are Eſtabliſhed by Divine Inſtitution. What is the Nature of Divine Inſtitutions, and how the Knowledge of them is conveyed to us; that Chriſt hath ſetled Ordinances for Worſhip, and Diſcipline, which are to continue unto the End of the World; that the Power of Church Cenſures, and Excommunication hath its Inſtitution in a more eſpecial manner from Chriſt, as Head of the Church.

CHAP. I.

A Brief Scheme of the ſeveral Opinions concerning the Conſtitution, and Government of the Church of Chriſt. The Truth Stated, and Vindicated.

IF [illegible] granted that the Churches in the New Teſtament, were formed and [illegible] yet the queſtion would ſtill remain about the Tenure whereon [illegible] Formation and Conſtitution; of what kind that Tenure is, [illegible] Divine Inſtitution; and therefore it will be moſt Seaſonable, and Conducing to the Underſtanding of all that follows, to give a general Proſpect of the ſeveral Opinions about Church Conſtitution, that are amongſt us, ere we proceed.

There are three eminently [illegible]ring Opinions, one of which will certainly prove to be the Truth of God, and [illegible]ch ſoever of them (when all of them are once throughly and fairly examin[illegible]all be found to be the Truth, we ſhall Rejoyce, though it prove that we do ſuffer loſs in our own.

1. Our Presbyterian Brethren hold the Inſtitution of Church-State, to fall upon the whole univerſal Church, as one great Body by Inſtitution; and then likewiſe upon all the parts thereof, according to the Diviſion and Subdiviſion of the whole into ſeveral Subordinations of greater and leſſer Bodies, or fixed Aſſemblies, National, Provincial, Claſſical, or Congregational; ſo as the Univerſal Church on Earth being by Chriſts Inſ[illegible] Body Politick, and a Kingdom in the Total Conſideration of it, and [illegible] Body, conſiſting of Similar or like parts for State and Condition, [illegible] throughout ſuch in all parts thereof. Even as every part of water hath the Nature of the whole, ſo every Integral Church, be it leſſer or greater,

 National,

Chap. I. National, Provincial, Congregational, &c. as they are all Churches, ſo in their Proportion, they are all of them Seats of Government by an equal Uniform, general Inſtitution; and the whole being Ordained ſuch, each part, by Aſſociation and Conſent, doth become ſuch alſo: For Chriſt by one great Charter granted to the whole, did at once Authorize and Endow all ſuch particular Subordinations with Eccleſiaſtical Power; only left the Diſtribution of this vaſt and great Common-Wealth and Pody Politick, into its parts greater or leſſer, to be made by General Rules for Edification and Order, as the Law of Nature and Human Wiſdom ſhould ſee fit. But yet all is ordered with this Law, that the leſſer Bodies ſhould be ſubject to the greater, from top to bottom, and ſo all to the Church Univerſal, and the Judicature thereof; ſo as Judicatory Appeals might be made from the leſs to the greater, by vertue of this Divine Right granted to the whole. And this is ſaid to have been the Scope of Chriſt in his firſt Inſtitution, *Tell the Church*; and by it this kind of Power and Government being wholy given to the Elders of the Church, is to be Tranſacted by them in their Conſiſtories and Aſſociations, even from Congregational to General Councils, and is therefore only Practicable by the meetings of Elders choſen and ſent from the leſſer Aſſemblies to the greater, as Abſtracted from, and without the convening of the Saints, whereof they are Elders; for Convention of all the particular Saints, is not only Unpracticable in thoſe greater Bodies, but in Claſſical Aſſemblies too. And we do freely give this Teſtimony of Honour to this Opinion, that of all other grounds unto which the Presbyterian Divines have in theſe latter Days, when put to prove their Government, had Recourſe, this is the moſt Conſiſtent and Faireſt Principle (if it could be proved) to rear up all their Subordinations at once, and to Endow the Conſtitution of them with a Divine Light, which as the Soul in the Body will be equally Diffuſed through every part thereof, and which if it prove true, we muſt all turn Presbyterians.

2. Some other Godly and Reverend Divines, who do with us wholy Reject any ſuch Politick Modell, as an Invention of Man, (which Reareth up a Worldly Frame and Theater for Elders, through ſeveral Stairs, to enter upon the Heritage of the Lord) yet agree with our Presbyterian Brethren in this Principle of the Catholick Univerſal Church, being a Similar Body in the whole, and all the parts thereof. So that as a Congregation is in no further Reſpect or Conſideration a Church, nor to any other End, Uſe, or Purpoſe, than is the Univerſal: So likewiſe the Warrant for, and the Priviledge of Congregational Churches, being a Seat for Ordinances and Elders, is but from the bare general Grant and Priviledge given to the Church Univerſal, which is one Day Ordained to meet together in Heaven, and ſhould now on Earth Aſpire to the State and Perfection thereof. And by vertue of this Canon-Law and Charter only, Saints gather into particular Churches, and enjoy Ordinances, and all power of Government executed therein. So that the whole Conſtitution and Order of Congregational Churches, is only by vertue of that General Law of Communion of Saints, without any further Superadded Inſtitution of Chriſt, either Electively ordaining of all ſuch other Bodies of Saints, to be the Seat of Ordinances, or Endowing them with any further Priviledge or Power of Government, than the whole Body of Saints in the World hath. In a word, the Appointment of Congregational Bodies is according to this Opinion only virtual, and ariſing from the General grant to the Univerſal Church, and founded but upon the Common Law of the Communion of Saints. Theſe two Opinions, though thus agreeing in that forementioned General Principle, yet do differ, as two Extreams. The one, as we conceive, diffuſeth a pretended Inſtituted Policy too vaſt, engaging all Saints, and particular Churches to Subject their Conſciences, under pain of Excommunication, to the Determinations and Deciſions of all the Clergy in the World; which is by this Conſtituted as one Body, Inſpired with this Soul of Government in all the Diviſions of them, as parts of the whole; and ſuch a Government may poſſibly iſſue in the greateſt Tyranny. The other whilſt they betake themſelves to the Common Priviledge of the Church Myſtical and Univerſal, and meerly to that Law of Communion of Saints that is therein, doth hereby ſhut out and Exclude all Government or Cenſures, but ſuch as the Common Law of Communion of Saints, and the Law of Nature common to all Societies, will admit, yea, and in the Conſequence hereof, takes away all Inſtitutions whatſoever of any ſuch Diſcipline or Cenſures; for if particular Congregations be found the Seat, thoſe Congregations themſelves alſo muſt be by Inſtitution.

3. We

3. We profess, (as in other things) so in this to run a middle way, which for ought we yet see, the Scripture chalks out to us. Book I.

1. We maintain that Assertion of a Church Universal, as the General Body of all, and that particular Churches are as parts thereof: Yet so as with our own *Amesius* (and others who have been Esteemed Orthodox Divines) we conceive that the notition or consideration of Church, which the Universal Body of Saints stands under, is meerly and purely Mystical, and such also to be the Union and Communion thereof, as with Christ, so of all the Members thereof among themselves. And further we Assert, this Notion or Name of Mystical Church, to be given not only to the Invisible company of the Elect, and Real Members of Christ the Head; but to the visible company of Professors of Christianity, that do walk as Saints, and are esteemed as such by Saints through the World. Unto whom as taken in the Lump and outward view, as Christ is reckoned to be an outward Head to them, as on Earth considered; so upon whom also taken in the lump and outward visibility, as well as upon the invisible company, the Notion of the Church Mystical may be put, it being in this Distinction opposed to a Church instituted, or that which is a politick Body under Christ.

2. We Assert, that untill the Mystical Body of the *Elect* shall meet together in Heaven, God hath appointed and ordained the visible Saints on Earth, being diffused over all the World, and thin Sown therein, to be knit together in particular Bodies, over which he hath appointed, Elders, Pastors, and Teachers, Officers by his Institution; which Bodies consisting of both, should be the Publick Holders forth of his Truth and Worship, and the Subject of the Priviledge of all Ordinances, and Seats also of a Power and Government, for these Saints to be Subjected to, and Reduced in case of Scandalls; And the Honour of Christ is hereby to be vindicated, and his Ordinances kept pure, although there were no Christian Magistrates in the World, that would take Cognisance of such Scandalls.

3. And further we conceive, that the gathering of Saints into such particular bodies to Christ, thus to be the Seat of such Officers, Ordinances of Worship and Government, is by a General Institution and Endowment of Christ, over and above the Catholick Warrant of Communion of Saints, although including and taking in all the Rules and Laws thereof. And accordingly the measure and proportion and extent of these bodies, and what the limits and bounds thereof were to be, is set forth by Institution; as also the Organization of this body, what kind of Officers or Original Members shall be in it. These are all to be found set out by him, as in his Wisdom he foresaw would best suit those ends which this Institution of such bodies of Saints should serve to, and as should be fitted to the Priviledges these bodies are endowed with; Christ having also (as to his own Institution he doth) made an answerable special blessing (which special promise of blessing doth indeed, if there were no more, make an Institution and Ordinance of that thing to which 'tis made) of being with such A[illegible] of his, over and above the blessing which from the Virtual Catholick Relation and Communion between Christians in general, and on occasional ways, would flow.

4. These Instituted bodies of Churches, we humbly conceive to be, for the bounds and proportion, or measure of them, only Congregational, which are the fixed Seat and Subject of all Ordinances of Worship, and who are the Seat of all sorts of Officers or Organical Members, that serve for the use of the whole; and that these also, by and with their Officers, are the sole Seat of that Government, and the Acts thereof, which may more properly be termed Government, *i. e.* that is, judicially to bind the Soul, (which is accompanied with a promise, that such a Soul shall be bound in Heaven) and in Christs Name also to deliver to Satan, *&c.* which is an instituted punishment, over and above the Sphere of that Catholick Communion, and beyond what any company of Angels or Saints as Members of, or by vertue of the Catholick grant, can or ought to take on them, execute and pronounce: And from which rightly Administred, there can be no Appeal; nor of which no Act of Repeal can be made by any Supream Court on Earth; though if not rightly Administred, it is null [illegible] no force. And these bodies thus Endowed hath Christ appointed, as [illegible] of his Foundation, wherein by the Enjoyment of all his Ordinances, his Saints living therein whilst on Earth, might be Tutored, built up and form'd and fitted for that great University, when all the Saints shall meet in Heaven.

Chap. I. Heaven. And thus over and above the general Communion of Saints, there are, and ought to be, by Christs Institution, Political, Ecclesiastical Bodies or Churches, that are the Seat of a Spiritual Government, wherein we joyn with the first Opinion.

5. And yet we further affirm, that out of the Circuit and Bounds of these instituted Priviledged Seats for Worship and Government, taking all these Saints, Elders, and Churches, whether in a City, Province, Nation, yea, the whole World, among them as so considered, that Common Law of the Mystical Communion of Saints, which the Catholick Relation obligeth to, takes place; so that as there is a Law of single Communion and Non-communion, between Saint and Saints, in case of offence, so between Church and Church, or greater or lesser Combinations of Churches, as occasion is, or may be, of intercourse either way. And therein Churches proceed with Churches, not *politicè*, or as Arm'd by Christ with a Judicial Power of giving up to *Satan*; but they proceed and deal each with other, *modo Mystico*, or with a Moral Declarative Power only; which Law of Mystical Communion, yet obligeth them to all the same Duties for Substance, each to other, that that Political Power obligeth them in a Congregation unto. And thus far we also joyn with the second Opinion, Humbly professing, that either to make the Church universal in the whole, and all the parts, to be a Political Instituted Body, Arm'd with Government, as the first Opinion doth; or on the other side, to make the Communion and Power in Congregational Bodies, and the Institution thereof, to be but Virtual, from what is given to the Church Universal, and but similar thereunto, as the second Opinion doth; to be both of them mistaken: apprehending much rather the Truth, to lye in a Communion of Saints here on Earth, compounded and made up (for the kind thereof) of both kinds of constitution; the one a fixed instituted and political Communion, superadded to the obligation of the Mystical Relation of Saints one to another, as such, and this to be in and between the Members of a particular Congregation; the other simply Mystical, and Moral, and Occasional, and that to be between Congregations each with other, and indeed between all the Churches in the World. So as whilst these Saints are knit and united into such particular Churches, for the Enjoyment of Ordinances, with power to preserve them pure, they yet are both, as Saints, and as a Church to hold all sorts of correspondency, and are by Christ obliged to all sorts of Communion, and which accordingly we do profess to hold and maintain with all Saints and Churches, according to the several Degrees of Purity amongst them.

This being a true Scheme, and general prospect of the several Opinions amongst us, the particulars of all which we shall in order pursue in this Discourse, in such a due Method as may conduce most to clear the Truth; I shall now apply my self to consider, whether these particular Churches, or fixed Bodies of Saints and Elders, (whether Congregational or Classical, or what ever else they shall prove to be) are to hold their constitution and formation by any special Divine Institution. For the clearing of which, we shall have occasion first to have to do with the principle foremention'd, whether over and above the General Charter of the Church universal, and the Laws and Rules of the Communion of Saints belonging thereunto, there is not a Superadded Institution, for the constitution of particular Churches, and for the endowing them with these Priviledges, which as Churches is found to be bestowed upon them; and then we shall prove, that even the setting forth the bounds and limits of those Bodies, the extensive power of Elders, and measure and proportion of these Churches that are the Seat of Government, must also necessarily be set forth by such a special Divine Institution.

CHAP.

CHAP. II.

That the Constitution of a Church, and the Rules of its Order and Government, are Established by a certain Institution of Christ. Some Propositions laid down in order to the Demonstration of this Truth.

THE Church universal, is a Church by an higher ground than by that Institution, it is rather the Object of Gods Decree. And their meeting in Heaven, and making a general Assembly, is not so much by virtue of a command, or by appointment declared in his Revealed Will, as by a Decree of his secret will, and through the Efficacious Power of it, the same that raiseth them, wraps them up in the Clouds, and after carries them to Heaven, and presents them together at latter day, as it is said of Christ, *Ps.* 2. As their Worship, there is only natural Worship, not any thing that belongs to the second Command, so, nor is their meeting by virtue of that command. But now if all the Saints on Earth were no more than could meet in one place, yet that these should meet as a Church for such and such Ordinances, which in Heaven they shall not have, this must needs be from an Institution of Christ's, over and above their being the Church in general; as the Ordinances themselves are Established by such an Institution. For they gather together in his Name, and Excommunicate in his Name, as well as they Baptize in his Name; and therefore if Baptism be an Institution, their gathering together must be an Institution also. And indeed if the Government and the Worship be by Institution, the seat or subject must needs be so. As if the Officers and the Laws of a Colledge or Incorporate Town be by a Law and a Charter, the Colledge or Incorporation it self, the form of it, and warrant to be so, must be much more. Nothing in any Kingdom depends more upon a Charter and the Supream Authority, than the imbodying of Men into societies, and the enabling them to Act in them. And so the constitution of these Spiritual Bodies, the Churches, hath a necessary dependency on this Authority of Christ. Those Bodies to be ruled, they are called the House of God, and the Church of God. *If he Rule not his own House well, how shall he take care of the Church of God?* 1 *Tim.* 3. 5. Why is it called the Church of God, but because of Gods Institution, as the Lords Supper, and the Lords Day, have their Names from the Lords Institution? And it is called the House of God, and the Temple of God; and as the Temple was by Institution, so this Church of Christ too.

And indeed, that to which a promise is, for that there is a command; which is all one with an Institution; and an Institution is conveyed in a promise. In the Old Testament all their Solemn Assemblies, (which were the Types of ours) were by an Institution, both who, and where, and how, as those for Worship in the Temple, the *Synhedrim* for Government; therefore the things Typified much more.

But farther, what the Apostles did teach the Saints to become, for that there is an Institution; for they taught nothing but what Christ commanded them, *Matth.* 28 *ult.* And when they had taught them to become Churches, they wrote to them as such, and the Holy Ghost owneth them as such. And the Holy Ghost did Ordain, by Institution, Pastors and Teachers, and set them as Overseers over each Flock, as an whole Flock, *Acts* 20. 28. Therefore ordained the bounds of their Flocks too.

Again, the Seven Churches are Seven Candlesticks, whereof the Type was the Candlestick of God, made by Gods Appointment. In the Candlestick there were two things, 1. *Matter*, which was Gold, that they should be Saints. 2. *Forme*, which is therefore Christ's Institution, to be cast into such or such a Mould. And for one Candlestick then, there are many Candlesticks now. Seven in, *Rev.* 1.20. And the Form of these many are now as well from Christ, as the Form of that one then was.

And as it is Gods House, he hath not left it unto Man to Frame his building to what proportion he pleaseth; Christs body Instituted, (which is Resembled unto the Natural body, throughout the Epistles) is to have set Limits of it, a *Maximum quod sit*; and as the Natural body if it have all the parts that can have communion natural in the same common nature of Nature together, though it be never so small, is a perfect body, so it hath also a description of bigness, and bounds are set it, both for parts, and

Chap. I.

a *Maximum quod ſit*, for proportion of ſtature, which none ſhould exceed. Thus Chriſt hath alſo conſtituted his Body the Church, in a due meaſure and proportion.

But to make a diſtinct demonſtration, that the Form, and Order of Congregational Churches is of Chriſt's Inſtitution, I ſhall proceed in this Method.

1. I ſhall prove that God hath not left the Government of his Church to be ordered by the Laws of Nature, or the Arbitrary Maximes of Humane Reaſon, but hath preſcribed Rules for it by his own Inſtitution.

2. I ſhall ſhew what is the nature of a Divine Inſtitution.

3. I ſhall deſcribe the ways whereby Chriſt hath derived his Inſtitutions to us, to aſcertain us that they are Genuinely his own.

4. I ſhall demonſtrate the Order, and Worſhip, and Ordinances of the Churches of Chriſt, to be of a perpetual continuance.

5. I ſhall prove that Excommunication, being more than Non-communion or caſting out of the Church, hath in it a ſuper-added Inſtitution of Chriſt.

6. I ſhall at laſt ſhew that a Congregational Church, is by Chriſt's Inſtitution the only Subject, and Seat of Church Government; and the Grand Charter of the Power of the Keys is granted to it alone.

1. To prove that Chriſt hath not left his Churches deſtitute of Rules for her Government, but hath eſtabliſhed them in his Divine Word of the Scriptures, I ſhall lay down, and demonſtrate theſe following Propoſitions.

Propſition I. *That the Right Government of a Church, is a part of Worſhip under the New Teſtament*; which is evident;

1. Becauſe all means of Worſhip are called *The Keys of Heaven*, Mat. 16. 18, 19. And by Excommunication Men Bind and Looſe, as well as by Preaching or by Praying. 2. This Act of Government, Excommunication, is parallell'd with Prayer; The Agreement of the Church to caſt out is parallell'd with this, *What two ſhall agree to ask*, Mat. 18. 19. 3. Excommunication is done in the Name of Chriſt and in the Power of Chriſt, which is the ſame thing that makes Baptiſm a part of Worſhip? *Baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Mat. 28. 19. So as the Lord's Supper alſo is conſtituted. 4. In *Rom.* 12. all is called λογικὴ λατρέια, reaſonable Worſhip, which referreth to Ruling afterward, as well as Teaching and Exhorting. And 5. If a contribution to uphold the Miniſtry, and giving to poor Chriſtians, be called a Sacrifice, and a Service done unto God, 2 *Cor.* 9. 12. (the word is λειτυργια) then Church cenſures alſo as well may have that name; and therefore muſt have a rule for them as well as other parts of Worſhip. And therefore now to determine as who ſhall Baptize, and who ſhall Adminiſter the Sacrament of the Lord's Supper, depends upon his having a Power to do it; ſo to determine who ſhall Excommunicate, there is ſome Rule to direct us.

Prop. II. *The Law of Nature is not ſufficient to ſet up any thing [illegible] parallel to a Divine Inſtitution.*

As for example. If the Government of Congregations by Elders and Officers be in a particular Congregation ſet up by Divine Inſtitution; No Law of Nature alone will be ground enough to erect the like Power in any other company of Elders, if they have not that other by Inſtitution. The Laws of Nature may indeed direct us how to manage Ordinances that Chriſt hath erected, according to the common nature in which thoſe Ordinances partake with other things civil. As if that there be many Prophets in a Church, the Law of Nature will teach that they ſhould not ſpeak many at once, becauſe it is againſt the end of Prophecying; but the Laws of Nature would not be ſufficient to erect an Order of Prophecy in the Church, which Jeſus Chriſt hath not appointed, although Speech is a natural means to perſuade by. The Laws of Nature will alſo teach us to take the benefit of Ordinances, if they be Inſtituted by Chriſt. As ſuppoſing that Chriſt had appointed a Superiour Power, a Superiour Court over Churches, having the ſame Power [illegible] Churches have; The Laws of Nature would have taught me to have made [illegible] but would never have warranted the erection of ſuch, armed with the ſame Power, if Jeſus Chriſt ſhould not be found to have appointed it. The Propoſition is evident by theſe Reaſons;

1. Be-

1. Because that Institutions and Ordinances flow from Christ, not as the Author of Nature, but as the Author of Grace, as Lord and King of his Church, and so depend upon his Will; if therefore he by his Will have made one institution, the Laws of Nature cannot make a parallel to it, and parallel it is if it be supposed to have the same power and influence that the other hath which Christ hath instituted. Book I.

2. Nothing can work beyond its own Sphere; And therefore, tho' the Laws of Nature may be sanctified to subserve the institutions of Christ, yet not to raise up any thing anew parallel to an institution of Christ. A Spiritual Court parallel to such a Spiritual Court as Christ hath instituted, is what exceedeth the power of Nature, as truly as that it is not in the power of Nature to produce a Spiritual Act of Grace, parallel to what the Holy Ghost produceth. Natural gifts, and natural parts may be subservient unto Grace that sanctifieth them, but they cannot produce or educe the least Spiritual Act. And thus Christ's Government excludeth not Nature, but will take in the help of it, but exceeding it; Nature cannot be the rise of any part of it.

Prop. III. *That there must be a special Divine Institution for the Government of the Churches of Christ.*

For all Church Power and Government which hath a Spiritual punishment annexed to it, must be by special Institution; and that is in a special manner Government, by a Divine Institution, which hath a Power annexed to it, to inflict a Spiritual punishment beyond what is in the common nature of the act it self to do. And therefore although to withdraw from every brother that walketh inordinately, be from the common Law of Christianity, in all sorts of Arbitrary converse; yea and to throw out of a fixed Body or Society, to have power to do so, be from the common and ordinary nature of all other Societies, if the Laws of those Societies be so and so transgressed; yet that there should be a delivering over to Satan with the Power of the Lord Jesus Christ, that this should be annexed to the casting of a Man out, this is apparently by Special Institution, for no Body of Men by the common Law of Nature could have power so to do. So also although upon all admonitions there is a binding the Sin upon the Conscience, so far forth as the nature of the Sin is laid upon it, which is common to all other reproofs of any kind in other sorts: Yet that there should be a promise that where such and such, rather than others, do bind Sin upon a Man's Conscience on Earth, by their Sentence and Judgment, this Sin is also bound upon them in Heaven, *Mat.* 18. 18. this must be from an Institution superadded. Whether Christ's Will that this should be done by such and such, be apparent to us by an express command in the Letter of it, or is held forth in some example or some promise which do imply it: Yet it is an Institution because it holds forth a supernatural efficacy. For whatsoever is set apart by God Electively, and cull'd out from other things to be the instrument of a supernatural power and efficacy, that is such by Divine Institution; and all such power as is thus supernatural, must be disposed of and executed according to his Mind, by his own instruments, and where he hath placed it. Every man is to admonish his Brother upon that common ground, that he is to love him and not to hate him; this is a common ground belonging to all sorts of Men whatsoever; but that any select company of Men should be peculiarly singled out to have power to admonish a Man, to bind Sin upon him, this is from the Institution of Christ. And that they should have the promise of the power of Jesus Christ to accompany them, that this should be in order to a throwing the Sinner out, and a delivering him up to Satan if he repent not, this is from Christ's Institution. Thus God doth take things that by the common Law of Christianity do serve for such an end, and yet over and above puts an Institution upon them to serve for some special end in such a way, by such and such persons, as in those instances given of reproving and admonishing by any Christian, which serveth to a Spiritual end, he takes it up to be performed in a Church and by Elders in publick, in a more special manner, to have a further efficacy in it, because he hath put a further Institution upon it. Thus also the gifts out of out which Men Preach and Pray, they are common to multitudes of Men, and are given in a providential way, and not by Institution; but yet that Men should exercise these by way of Office, in a constant selected way, and separated hereunto, this is by special Institution. So likewise God doth take such things as have a ground in the Law of Nature, and over and above stamps his Institution upon them

Chap. I.

them in a ſupernatural way further than naturally they ſerve to. So that Chriſt's Inſtitutions they do not exclude natural grounds, but comply with them, only elevate them, cauſe them to exceed their natural power and force, with a peculiar efficacy and bleſſing, and ſo fall in with the Rules of Nature. Thus that not two or three ſhould ſpeak at once in a Church, it is in it ſelf a Law of Nature common to all men, that Women ſhould not ſpeak in publick, but be ſilent, it is the Law of Nature; yet over and above they are delivered as the Commands of God, which he that is Spiritual acknowledgeth as the Apoſtle ſaith, 1 *Cor.* 14. It is the Law of Nature that no Man ſhould War upon his own Charges, that the Labourer is worthy of his Hire, *&c.* and the Apoſtle alledgeth theſe for Miniſters Maintenance, 1 *Cor.* 9. 7. and yet withal addeth, ſo I ordain in all the Churches, and makes an Inſtitution of it. And for the due companies of Men to meet and aſſemble themſelves together; and no more to aſſemble than can meet in one place to be edified by Ordinances, agrees with that Law of Nature that is common to it as to other things. But yet this which had but a natural and moral foundation, hath Jeſus Chriſt now made an Inſtitution of, and hath therefore put His own Name upon it, and called it, *A gathering together in his Name*, and he hath enabled them with a power beyond the power of nature in the throwing of a Man out, for it is to give him up to Satan.

So alſo in the judging of a Man for having committed a ſin there is always a kind of cenſure. In a large ſenſe indeed, *Vita eſt cenſura*, and thus a man condemns and cenſures another by his practice and example, and ſo a Godly Man doth judge Wicked Men, and they are reproved and judged by all the Saints; but there is alſo a ſpecial judicature out of Authority, and the power of Jeſus Chriſt accompanying of it, namely that ſpoken of in 1 *Cor.* 5. 12. when he ſaith, *Do not ye judge thoſe that are within? What have I to do to judge them that are without?* Therefore this is by ſpecial Inſtitution. And in this place of the *Corinths* compared with, *Chap.* 6. this differing way of Judgment, one by way of Inſtitution, and the other by way of the common Law of Nature, ſeems to be held forth by the Apoſtle himſelf, for when he comes to ſpeak of judging the inceſtuous perſon for his ſin, with a ſpiritual power, the Power of the Lord Jeſus, he makes that a ſetled Government, do not ye judge them that are within? As they were a Body to Chriſt. But when in *chap.* 6. he ſpeaks of taking up differences about things of this Life, though he would have the Saints do it among themſelves by way of Arbitration, and not to carry it out of themſelves (for the ſake of avoiding ſcandal) to Heathen Magiſtrates, yet this latter he doth found only on the Canon Law: It is not an Ordinance though it was Chriſt's Will and Command it ſhould be in that caſe. Therefore he doth not bid them go to the Elders to take up differences, or to the whole Church, but he bids them take whom they would, the leaſt Saint, who is able to judge, upon that common ground of ability, whereby one day they ſhall be able to judge the World. So that this latter was only occaſional, and by way of Arbitration, according to the Law of Nature, whereas the other was a conſtant and ſetled Government, and that inveſted with ſpiritual power ſupernatural, which the other is not.

All the duties that are performed in a Church they are duties amongſt all Chriſtians by the common Law of Chriſtianity; for by the Law of Love, they are to inſtruct, to pray for, to reprove, to avoid, *&c.* as occaſion is: But that all theſe ſhould be performed in a publick body of Saints, gathered together, not occaſionally but fixedly, and that ſpecial perſons ſhould have the power or part of the power committed to them, ſeparated thereunto, and that it ſhould be done in ſuch and ſuch an order; all this both becauſe of the conſtancy of it, of the electiveneſs of it, and the ſpecial power and efficacy that doth accompany it over and above what is promiſed in an ordinary way to the common Law of Chriſtianity; muſt needs be an Inſtitution.

So that whatſoever be the ſubject or the inſtrument in a conſtant and elective way of a ſupernatural power, or a ſupernatural Adminiſtration over and above what is common to all Chriſtians, or Societies of Men; that Power muſt be placed by Inſtitution, whoever hath it, or wherever it is. It is not a ſupernatural quality indeed, but it is a relative reſpect, whereby a company of Men are called by God, and enabled unto a ſupernatural adminiſtration, which a ſpecial efficacy ſhall accompany; and ſo by vertue of God's Promiſe it is concomitantly a ſupernatural power, though not inherent.

And yet it is not so to be understood, as if that such a power should always, for the effect, have that Efficacy that it is assigned to, for that is as God pleaseth. He works not as natural Agents do, because God's promise to accompany his Ordinances is in a free way; as in Preaching the Word, though it is an Ordinance, yet it had not always the effect, though Christ himself, and the Apostles Preached it: It might always have an issue indeed one way or other, and be a means to condemn Men, because they receive it not; but it had not always that effect, for which it was more principally and directly appointed, as natural Agents have.

And so on the other side, we deny not but that Admonitions and other means which run according to the Law of the New Creature and Christianity, which one Saint is to perform to another, may have the like effects, through Gods Dispensation, that Excommunication hath, to bind sin upon a Mans conscience, give him up to Satan to terrifie him, and the like; even as God also may bless private instructions, yea, the private Example of a private Christian to Convert an Heathen, yea, and that also when his own Ordinance will not do it, 1 *Pet.* 2. 12. But yet still Church Admonition, and Excommunication, is an Ordinance in a special manner, which the other is not. So as because that Gods Power Supernaturally must concur for the effecting of what it is Ordained for, hence therefore it must be seated, where God would have it be, by a special Institution, and not misplaced, or else he will not work in it, and with it. If a Man had stirred the Waters, God would not have wrought; or if Satan had done it, he would not have wrought; but when the Angel did it, he did, *John* 5. 4. All such Supernatural Administrations they are limited; as the power is from God, so in whom this power should be, is also from him, and by his Appointment. Though Magistrates are the Ordinance of God in this General Respect, that it is his Will and Command, that there should be Magistrates; yet the power that God accompanieth Magistrates withal in their Administration, is not Supernatural to those ends for which they are appointed, farther than in this proportion, as in general he hath appointed Magistrates to be his Vicegerents. And hence therefore, what sort of Magistrates to have, whether Monarchical, or Aristocratical, of what extent their Dominions shall be, and the like, is still left to Men; because the power that the Magistrate hath of any kind, it is indeed executively but the power of the People committed to him, and betrusted to him, whose power he acts, so as what he pardons the People pardon, what he punisheth the People punish; the Peoples power is engaged in it; and hence as *Solomon* saith, in *the Word of a King there is power*, *Eccles.* 8. 4. Hence they are called Humane Creations, though an Ordinance of God, 1 *Pet.* 2. 13. *Rom.* 13. 1. But that Supernatural Ecclesiastical power, that Jesus Christ doth appoint, is not simply an Ordinance, that there should be Ministers in the general, that shall have this or that power, leaving it unto Men to appoint what sort of Ministers, whether in a way of Monarchy, or in a way of Aristocracy, whether Popes, or Bishops, *&c.* And so likewise as to the Seat or Relation over which these Officers shall have power, and the extent of it. But these must be all Divine Creations and Institutions, as the sort of Magistrates and extent of Commonwealths is a Humane Creation. If the power that these did manage, were immediately the power of Men, or given to them by the Church, as that of Magistrates is by the Common-wealth, then indeed the several Administrations might be appointed by Men, and the bounds thereof set forth; for the power they have, would be proportioned to the cause or rise of it. Magistrates as they have their power thus from Men by Humane Creation, so the punishments that they inflict are but corporal punishments, which the People that set them up can inflict. Indeed Rebellion against the lawful Magistrate, works Damnation in the Issue, by consequence, because it is a sin against the general Ordinance of God; but yet it is, but as any other sin brings Damnation. But now in Church power, there is a special Supernatural Efficacy of God, immediately accompanying it; and therefore this power, as it can no way be delegated by the Person or Persons that have it, so as they should make any one Vicars or Substitutes to execute it for them, as the Bishops do the Chancellors; so also by the same ground, it cannot be placed or seated, but where Christ would have it by his Commission. For if the persons that already have it from Christ, cannot give it unto another, than to whom Christ hath appointed, or to any other body or society, than Christ hath appointed, and hath by Institution placed it, then assuredly neither Magistrates, nor any company of Men whatsoever, can place it but where he would have it.

Chap. I.

And ſurely for Excommunication of all other (if for any other Ordinance) there muſt be an Inſtitution, and by whom it ſhall be Adminiſtred in a certain way defined; becauſe of all Ordinances, it is the greateſt. If therefore for Preaching, who ſhall Adminiſter it, and where, there is an Inſtitution; then certainly for this, for this is an Act of meer Authority. To Preach is an Act of gift alſo, and he that hath gifts, may for the materiality of Preaching, perform all that a Miniſter doth out of gifts; but the Act of delivering to Satan, and the Act of throwing a Man out, are Acts of meer power; do caſt him out of all Ordinances, and therefore of all Ordinances they are the greateſt. And beſides that, it is delivering to Satan with the power of Chriſt, which who can aſſume, but thoſe to whom Chriſt hath committed it? It is to a ſpiritual end; and it is not therefore enough to ſay, that if there be nothing in the Word againſt it, but that theſe and theſe may Excommunicate, that then they may do it; no, there muſt be ſomething in the Word poſitive for it, and that limiteth it, and here placeth it. It will otherwiſe be a nullity, for want of commiſſion in the perſons that do it.

And if that Excommunication were not ſo an Inſtitution, as that alſo the ſort of Perſons to whom it is to be performed, ſhould be by Inſtitution, and were not a delivering up to Satan alſo; then the Magiſtrate could inflict it, as well as the Miniſters of the Church, for he can caſt Men out of ſuch and ſuch a Society, and keep Men from Ordinances, as well as they.

Hence Excommunication being an Ordinance, depending wholly upon Inſtitution, and that which makes Eccleſiaſtical Authority to be properly Government and Juriſdiction, lying in a power ſo to Excommunicate; none may therefore take upon them to Adminiſter this Ordinance, without a ſpecial Commiſſion and Inſtitution; And in this lies the knot of the difference in the controverſie.

Prop: IV. *Gods Inſtitution muſt put an Efficacy into all Cenſures.*

Nothing in Nature hath further perfection in it, than God hath put into it; therefore much more this holds in power Eccleſiaſtical. Man cannot limit that power of Miniſtry, which he cannot give. All Church cenſures they are accompanied with a Supernatural power, as the word of God is, which hath not in it ſelf a power inherent, to work without the Spirit accompany it. There is this difference between Civil power and Eccleſiaſtical; that though Gods power doth accompany the civil power of the Magiſtrate, becauſe it is his Ordinance, yet he doth not accompany the Acts thereof Supernaturally; but the power that accompanieth the Magiſtrate's Acts, is the power of the People in whoſe Name Magiſtrates execute it; and therefore if the Magiſtrates be reſiſted, the whole People are obliged to back and ſtrengthen him. But here now the Miniſterial power is ordained to convey a ſpecial Supernatural Efficacy from God, and Miniſters do work wholly in his power: *The Weapons of our Warfare, are mighty through God, having in us a readineſs to revenge all Diſobedience*, 2 *Cor.* 10.4,5,6. As therefore if the powers of a Kingdom are ingaged in the ſentence of any Court, it muſt be becauſe they have ſet it up and confined it, and given commiſſion, and appointed who ſhould execute it, ſo as if any ſhould exerciſe a power further then they have appointed, they were not ingaged to back it; ſo, nor will God alſo aſſiſt with his power further than as he hath placed it, and where he hath placed it.

Prop. V. *That the Conſtitution of Churches is Uniform, and of one kind and ſort.*

All Churches are of a like ſort, and, for their Conſtitution and Government, are uniform:

Or elſe, 1. There ſhould be a double conſtitution, one for the one ſort, and the other for the other. And therefore a Claſſicall, and Congregational Church, being two ſeveral ſorts of Churches, in reſpect of their end, the one being for Worſhip, the other for Government; the one a Repreſentative Church (for ſo the Elders in a *Claſſis* are) the other of the People, or conſiſting of People and Elders both; and being all ſo truly ſeveral Forms of Churches in reſpect of Government, as Oeconomical Government differs from Political, and the like, they cannot both of them be by Divine Inſtitution.

Obje&.

Object. In the *Jewish* Government, both small Towns, and great had entire power.

Anſ. Therefore therein lay their Uniformity; and whilſt power was lodged only in the Elders, and they kept Court in the Gate, it might be ſo, and the ſame Order be preſerved; but it cannot be ſo here, when the People alſo are by Inſtitution taken in, and are to be preſent.

2. When the Apoſtle ſaith, *So I Ordain in all the Churches*, 1 *Cor.* 7. 17. there could not be the ſame Ordination of Government and Conſtitution, unleſs there were an uniformity in theſe Churches.

3. Again; Chriſt writing to the Churches of *Aſia*, in 2 & 3 *chap. Rev.* He not only calls them ſeven Candleſticks, as being all of the ſame make, uniform, of the ſame parts and the like; but what he writes to one, he writes to all that were Churches, concluding all his Epiſtles thus, *Hear what the Spirit ſaith to the Churches*, which is all one with what is in, *Revel.* 22. 16. *I ſent mine Angel to teſtifie theſe things in the Churches.*

4. And it is argued from that common Type of the viſible Churches, which is ſhewn unto *John*, *Revel.* 4. As the Form of the Tabernacle was ſhewn unto *Moſes* in the Mount; where there are 24. Elders, and 4. Beaſts; and the Acts they do perform, are principally Worſhip, and therefore it is the Form of Congregational Churches. Parkerus *De polit. Eccleſ. lib.* 3.

5. Of *Theſſalonica* he ſaith, 1 *Theſſ.* 2. 14. *That they became followers of the Churches of God, which in* Judea *are in Chriſt Jeſus*; if it had been meant only of following of them in matters of Faith, in receiving of the Goſpel in the Doctrine of it, as every particular Chriſtian doth, he needed not have uſed the Phraſe, *Followers of the Churches, but of the Church in* Judea, if it had been ſpoken in reſpect, as they were Members of the viſible Church, viſible profeſſors of Chriſtianity. He ſpeaks it therefore alſo, in reference to having received the Goſpel, and caſting themſelves, as a Church, into the ſame form and conſtitution with thoſe Churches; for by reaſon of their form and conſtitution, they are called Churches, as they are Bodies gathered up for Worſhip and Government.

6. For the confirmation of this, add, that the Inſtitution cannot fall both upon congregational and claſſical, but one would deſtroy the other, if it were left arbitrary, to take one or the other.

7. As one Baptiſm, one Body, one Faith, are in the Church Myſtical; ſo one ſort of Body, as well as one Baptiſm, for kind, is Inſtituted in the conſtitution of the Churches of Chriſt.

CHAP. III.

That Chriſt hath by his own Inſtitution, Eſtabliſhed the Order, Diſcipline, and Government of his Churches; proved by ſeveral Arguments.

AS there is a Diſtinction commonly made between Diſcipline, and Worſhip, and Doctrine of the Church, ſo ſuch a Diſtinction hath an Apoſtolical ſtamp upon it for its warrant; for materially we find it, though in other Terms, *Coloſ.* 2. 5. Where by Order among them, he means that which we call Diſcipline, or ordering the Adminiſtration or Government of the Church and Worſhip: And by Faith, that which we call Doctrine, or the Syſteme of Truths to be believed and practiſed, for ſo every where the word is uſed. And ſo in 1 *Cor.* 11. 34. Having Treated of matters pertaining to Worſhip and Diſcipline, the Adminiſtration of the Lords Supper, *&c.* he concludes, *the reſt will I ſet in order when I come.* So 1 *Cor.* 14. 40. *Let all be done Decently*, which reſpects the outward circumſtances; *and according to Order*, which reſpects thoſe Apoſtolical commands about matters of Diſcipline, and ordering, as he calls them, *ver.* 37. ſuch as he had given in that Chapter, and at other times. Therefore, *Tit.* 1. 5. when writing to an *Evangeliſt* about Rectifying matters in Crete, and ordaining Elders in every City, matters that concern Diſcipline, he adds, *as I had Ordered thee, or given Order to thee.* The word is the ſame in all theſe places. And by Order, he means not ſimply their having all thoſe principally inſtituted Ordi-

Chap. I. Ordinances as are Eſſential, as Preaching the Word, Sacrament, and Cenſure, and Officers to Adminiſter theſe; but all ſuch Rules as the Apoſtles gave for the ordering and adminiſtring thoſe Ordinances right; many of which Rules are; more than meer external circumſtances; and yet not principal Ordinances, but Directions to manage Ordinances, as even thoſe Directions given about propheeying in that, 1 *Cor.* 14. That they ſhould ſpeak by courſe, and one at once, that the Women ſhould keep ſilence, *&c.* which yet are points of that Order, he would have them obſerve in their Aſſemblies, *ver.* 40. And ſo in the Old Teſtament, there was the like uſage. As they had the Ark, ſo they had direction how to carry it, 1 *Chron.* 15. 2. None ought to carry the Ark but the *Levites*, for them hath the Lord choſen; and becauſe they carryed it in a Cart, he tells them they ſought not the Lord after the due Order, *v.* 13. Now for the Demonſtration of this, that the Order of the Churches of Chriſt is to be diſtinguiſhed from their Doctrine and Worſhip.

1. Conſider; that very place it ſelf, even now cited for this Diſtinction, doth, if viewed, in the context of it, afford Argument for this, the Apoſtle delighting himſelf with a rare and worthy ſight, worthy an Apoſtle's Joy, *Col.* 2. 5. *Though I be abſent in the Fleſh, yet am I preſent with you in the Spirit, joying and beholding your Order, and the ſtedfaſtneſs of your Faith in Chriſt.* Where by *Spirit*, if his own mind and heart be meant, then the meaning is, that both thoſe were Eſtabliſhed according to his own Heart, as he an Apoſtle led by the Holy Ghoſt would have them; therefore he ſays, he was preſent with them in his Spirit. Or if the Holy Ghoſt be meant more immediately, then the meaning is, that in reſpect of thoſe, the ſame Spirit of Chriſt that dwelt in the Apoſtle, and guided him in ſetling the Church in both theſe, was preſent alſo with them in both *Faith* and *Order*, both being Eſtabliſhed and Setled among them according to the Dictates of the Holy Ghoſt in the Apoſtle; and therefore he ſays, he was *preſent with them in the Spirit, joying in a Spiritual manner to behold both.* So that the *Coloſſians* had all Ordinances and Officers, and all thoſe Ordinances managed by thoſe Officers amongſt them, according to the Directions the Holy Ghoſt had given. This was their *Order* he rejoyceth in, as well as in their *Faith*, and is in reſpect of both theſe preſent with them in Spirit. And this being their preſent State in both, he exhorts them to continue herein, in thoſe words, *As ye therefore have received Chriſt the Lord, ſo walk ye in him, ver.* 6. He ſpeaks in Relation to both theſe, for his Scope is to exhort them to perſevere in what he had before commended them for, which hitherto they had held on in; which was for their *Order*, as well as *Faith*, which the Particle *therefore* implies, *as ye have therefore received, ſo walk.* And as in their Faith they had received Chriſt Jeſus for their Saviour, ſo in ſubmitting to his Orders and Rules for their Church Government, they had received him for their Lord; and to walk on in both as they had begun, he exhorts them. So that all Churches then, as they had received from the Apoſtles the Doctrine of Faith, ſo directions for Order too, and it was not left to their power, to their Arbitrement, to innovate or alter in either, but to continue to walk as they had begun.

And this further appears to have been his Scope, becauſe he prefaceth this commendation of their Faith and Order, that he might preſerve them from the Errours of ſome who went about to pervert them in both. Into the Order of their Worſhip, there were thoſe that would have obtruded *Jewiſh* Rites and Ceremonies, of abſtinence from meats, and of Holy Days, and the *Jewiſh* Sabbath, *ver.* 16. and ſo a ſeeking God after the old Order of the *Jewiſh* Church. And into the Doctrine of their Faith, there were ſome that would have introduced things they had not ſeen, *v.* 18. by which Doctrines they deſtroyed the foundation of their Faith, not holding the head, *ver.* 19. Now to ſettle them againſt theſe Innovations both in Doctrine and Rites, and againſt all whatſoever that might ariſe of the like kind, to the end of the World, he tells them that they were in reſpect of that Order and Faith they had received Chriſt in, in him compleat, *ver.* 10. He and his word was a ſufficient director to to them in both; and they needed neither to be beholden to Humane Philoſophy or Policy, or any Traditions of Men, either to order their Churches for them, otherwiſe than as Chriſt by his Apoſtles had Taught, or to coin new Doctrines. *ver.* 8. And becauſe that take them, *quà Colentes*, as Worſhippers in a Church, they were dead with Chriſt from all Rudiments of the World whatever, *ver.* 20. he wonders that any among them ſhould be ſo ſeduced, and *why as though living in the*

World

World they would be subject to Ordinances, humane of what kind soever. Where he takes away the fairest pretence for such Innovations as could be; that they, because Men as well as others, lived in the World (the example of which is apt to mould Men much to conform to their practices) and therefore they should take liberty to loose their Orders in their Church affairs, to come the nearer to the Model of Wordly Governments. Ay, but the Apostle tells them that they were Worshippers in a Church that held of Christ as their only Lord, they were of another World, and so ought not to subject themselves to any matters of Order, as well as matters of Faith in their Church Administrations, but what were purely from Christ. And in relation to both these (which he still carries in his Eye) he useth two words, *ver.* 22. *Not to go after the Commandments of Men, in matters of Order; nor the Doctrines of Men, in matters of Faith,* (for still such new invented ways profit not the Soul but perish in the using) *nor be deceived by the vain shew of what Wisdom soever appeared in either.* And although the swervings and aberrations there mentioned from right Order and Faith, were more gross than many of those amongst us, yet the arguments and exhortations the Apostle useth (to prevent any of what sort soever for ever) are such as reach ours and all other digressions from the right Order and Faith, at first delivered by the Apostle, and received by the Apostolick Churches, and we are to reduce all to the Word, we being compleat in Christ for either. The like Exhortation unto this (which further strengtheneth this) we have also *Rom.* 12. 1.

2. I add to this, that there are in the Books of the New Testament written by the Apostles, manifold particular directions and notes, purposely and professedly written to direct in the Government of Churches, and ordering the Worship of them. Thus in the Book of the *Acts*, which is an Historical Narration, and in the Epistles, there are divers and several passages scattered, which put together will rise up to a Platform, whereas for ordering of Commonwealths there are only general Rules, as *to be subject to the higher Powers*, &c. but neither directions nor examples left or intimated how they are to be governed. Thus in 1 *Tim.* 2. he gives many directions about the publick Prayers of the Church, as for their Order, that they should be first made afore any other, *That first of all, Prayers be made*, ver. 1. So for their kind, all sorts of Prayers, *Supplications, Prayers, Intercessions*, &c. For their subject, for all Men, *Kings, all in Authority*; for the place of Worship, not in places dedicated as Holy with difference from others as the Temple was, but *I will that Prayers be made every where*, &c. *ver.* 8. For the carriage of Women, that in the Publick Assemblies they wear Modest Apparel, and not affect that splendour, and costlines as elsewhere, *ver.* 9. and that they keep silence in all administrations whatever, *v.* 10. and that they be not Rulers nor Teachers of the Church, *v.* 11. Then in *chap.* 3. he gives directions about Officers; their Distinction, Bishops and Deacons; their qualifications when to be chosen. And *chap.* 5. he adds many more of the like nature, both about Officers and Church Censures. And what was the scope of all this? Even to shew that the ordering and disposing of all such things, are fixed some where or other in the writings of the Apostles, and left as Rules for us by Apostolick Authority. He accordingly in the conclusion of all this, doth more strongly enforce his former directions, 1 *Tim.* 3. 14, 15. *These things write I unto thee (hoping to come unto thee shortly* (and so not writing all that might be written now) *but if I tarry long that thou mayest know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God.* He puts an Emphasis upon the Subject he was to converse in, *The House of God, and the Church of the Living God*, as if he had said, the House or Family of God, and the ordering of it, requires another manner of skill than the Societies of Men. *Timothy* was an Evangelist, whose Office it was to perfect Discipline and Doctrine in the Churches, which the Apostles first planted, and the Evangelists received extraordinary gifts to that end, and such gifts as made them to exceed, in Spiritual Wisdom and Spirit, all the Bishops, yea all the States in the World, and yet it was not left unto their Wisdom or Arbitrement, to dispose or give such directions as these in Church Affairs and Administrations; but they were tyed to the directions of the Apostles under whom they were Evangelists, and who were guided infallibly by the Spirit, that these Evangelists might be guided by them to mould Churches accordingly. *Timothy*'s Wisdom could not direct him herein, but he was to learn and know from *Paul*, that thou may'st know how to behave thy self, &c. 1 *Tim.* 3. 15. This is a skill then, which depends upon Apostolical Revelation. And

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Chap. I.

the directions were not so loosly given as they might vary from them, for *Paul* says even to *Timothy*, *How thou oughtest to behave thy self*, as a matter of duty. Neither doth *Paul* only give general Rules, which might help humane Wisdom in the ordering of things, for many of the Rules in that Epistle are particular, and as expres as may be, not only directing to the substantial parts of Worship, but giving directions for the manner, as the word πῶς, *How*, implies. Yea and he makes these things part of that mystery of Godliness, *ver.* 16. for which Christ was made manifest in the Flesh and Ascended, as well as matters of Doctrine; and so they needed a revelation as well as the greatest truths of Faith. And further he insinuates the reason why he left these things in Writing, because the Spirit foretold that there should be an Apostacy of the Churches to Popery in the latter times, when there should be a perversion, as of the Doctrine, so of the Apostolical Order and Worship set up in the first Churches, he instancing in some particulars for the rest, 1 *Tim.* 4. 1. which *Daniel* (whence he quotes it) instanceth in; *Dan.* 11. 36, 39. And so he writ these things that the Church might in after Ages have a Rule to restore all things to the Primitive condition again.

The like we have delivered by *Paul* to *Titus* another Evangelist, *Tit.* 1. 5. *For this cause* (says he) *left I thee in Crete, that thou shouldest set in order the things that are wanting*, or as the word in the Original is, ἐπιδιορθώσῃ throughly set straight or reduce to the right, things that were left unset right. And he instanceth in one matter of Discipline for all the rest, *and ordain Elders in every City*: And how was he to order all things? And by what rule? ὡς ἐγώ σοι διεταξάμην, *as I ordered them to thee, or gave order.* Evangelists were appointed for Church Discipline as well as Doctrine; so *Timothy* you see was by the directions given him, and so *Titus* was as appears by the following directions, and as the word διατάττω implies, for that signifies the ordering of matters aright. And he was to make an exact or thorough Reformation, and to constitute things fully aright: And all this not according to rules of general Wisdom and Discretion, but according to particular and expres order from the Apostle, *as I gave order to thee.* Now if the Apostle gave particular orders for all these things then, and that to abler and wiser Men than ever were to succeed in the Church, and they needed them; then if they have not left in their Writings some where or other all the directions they gave to them by Word of Mouth, there had not been sufficient provision made for us in these days, nor the succeeding Churches in all Ages, who know less how to behave our selves in the Church of God than they did.

3. Add to this that so usually cited place, *Heb.* 3. 1, 2, 3. which comes fitly in to second this reason, and confirms it; As *Moses* is said to be faithful in all God's house, so Christ also both in God's and his own House; as *Moses* was under the Old Testament, so Christ is under the New; *Moses* was concerned in that old visible constituted Church of the *Jews* (for so also, *Acts* 7. 38. it is called, The Church in the Wilderness.) And Christ in the new constituted, Assemblies of the Gospel. Even in the Language of that Epistle to the *Hebrews* as well as in this to *Timothy*, these particular Assemblies are called, with respect to Christ, his House, For *Heb.* 10. 21. The Apostle there shewing that as we have an High Priest now as they had then, so an House of God now as then, *We having an High Priest over the House of God*, he infers from thence, that as we should draw near in Worship as the Priests did, having our Consciences sprinkled, and our Bodies washed with pure Water (following the allusion of the Worship in that old House) so we should go on with other duties of Church Fellowship, as inferences from thence, and among others, he brings in this last, *Not forsaking the Assembling of our selves together.* And his Argument lies thus, As there was an High Priest then, so now; as a Publick Worship then, so now; and as an House of God, and Assemblies then to exercise Publick Worship in, over which the High Priest was placed, so there must be such an House now; which because they are not National but Parochial, therefore he expresseth them by the Synagogues of the *Jews.* Now if such Congregations be God's House appointed for his Publick Worship under the New Testament, we needed particular directions how to behave our selves in this House of God, as much as the *Jews* of old did in that House which God built then for Publick Worship, as that place in *Timothy* shews, *That thou mayest know how to behave thy self in the House of God*, 1 Tim. 3. 15. Yea and Christ also hath been as faithful to God in directing us now, as *Moses* was in ordering all things then, as this place in the Epistle to the *Hebrews* shews. *Moses* was faithful

Μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, *Heb.* 10. 25.

faithful, as in giving a right Platform of Doctrine to that Church, both of the Law and Gospel; so in giving a perfect Platform of Discipline of the Government of that Church, and ordaining all things in the worship of it (*He made all things according to the Pattern in the Mount, Exod.* 25. 40. *Heb.* 8. 5.) therefore, so hath Christ done also. Faithfullness implies going exactly according to Directions given, and Christ, his Faithfullness lay in giving out those Directions to us his Church. Neither is it only in matters of Faith and manners; for it is spoken of *Building God's House*, under the New Testament, which is done by Ministry, and the Government of the Church also, as well as by Faith and Manners; for the Building and Edification of the Church, is as well by the Ministry and Officers of the Church, *Eph.* 4. *v.*12. and all the Ordinances of it, 2 *Cor.* 10. 26. as by the Doctrine of Faith and good Manners. Neither is the comparison of Christ with *Moses*, as to giving Rules for a Common-wealth, (and so this needs not be brought in for a Disproportion) but as to the House of God only, in which Christ only did meddle, and refused to be a Judge in other things: And herein as *Moses* is said to be faithfull Ἐν ὅλῳ τῷ οἴκῳ in the whole House; that is, in every particular about it, a compleat director of all things, in every Room of it; so must Christ be also in all sorts of things, that concerned it any way, as an House to God, whether as Mystical, in giving Doctrines to Build it; or visible and constituted, in giving Discipline. He was faithfull to God in the whole House; that is, in every thing therein, we are an House to God. Neither do we fetch an Argument from the particulars of Christ and *Moses*; but further from the very Reasons that the Apostles here suggests. For, Book I.

1. In Reason says the Apostle, *Every House is built by some Man, Heb.*3.4. And for the building of it, there must be a Platform, and direction in some Man's Head; a Pattern there was for the Tabernacle, and for *Solomon's* Temple given by *David*, and that by the Spirit, as is warily put in, 1 *Chron.* 28. 12, 13, 14. and the faithfullness of him, that is to build this House, must lye in building it, according to that Pattern. Now this House of God, neither under the Old, or New Testament, could have Man for its builder; for no Man hath either power to do it, nor skill to give the Pattern; therefore, *ver.* 3. he says, That *Moses*, and all the Saints of the Old and New Testament, Apostles and others, were, and are but a part of the House; and so could not give of themselves directions to build it. Therefore as it is the House of God (both now and then) so God must be the Master-builder, as then so now; therefore, *ver.* 3. he both calleth Christ the builder of his House, in those words, he that built the House; and adds, *ver.* 4. That whereas Men build every other House, he that built this House, is God; but he that built all things, is God: Men love to have the contrivance of their Houses, to be drawn by themselves; and are as curious in it, to please themselves, as in any other thing; and so Christ likewise.

2. To build, and give directions for the Building of God's Church, as unto *Moses* was given, he makes a matter of Honour and Prerogative due only to God and Christ, and shall Man Arrogate it? *ver.* 3. *This Man*, (naming Christ) *was counted worthy of more Glory than* Moses *was, in as much as he who hath Builded the House, hath more Honour than the House, ver.* 3. under the word Building, he includes *giving the Pattern*, for *Moses* was but Faithful in doing then according to the Master Builder's Direction. Therefore to give but such kind of Directions for the Building and Ordering God's House under the New Testament, as *Moses* by Direction gave under the Old, about Church Officers, &c. if Men should undertake it, would be to assume the glory of that Wisdom, that is due only to Christ. It was the Masterpiece wherein *Solomon's* Wisdom, (Christ's Type) is said to have been shewn, 2 Chron. 9. 3, 4, 5. *When the Queen of* Sheba *had seen the Wisdom of* Solomon, *and the House that he had Built, the Meat of his Table, Attendence of his Servants, and so the rest of the ordering of his House*, she professeth she had not heard the *one half of the greatness of his Wisdom.* And certainly in Christ's House which he hath built for his Glory, much more of his Wisdom is expected. And if God who built that old House of the *Jewish* Church, shewed his own Wisdom in the exact particular directions about it; surely in this New House of the New Testament, which in True Glory is to exceed that other, and which is built for the glory of his Wisdom, as well as the former; he hath displayed the like, or else he hath imparted the Honour to Men under the Gospel in the framing this better House, which he accounted part of his glory, and so reserved it to himself under the Old.

Ch. IV. So that to Sum up this. The Apoſtle doth here at once, exclude both Men's hands and skill from the building of any of God's Houſe; both becauſe it is God's Houſe, and themſelves but part of this Houſe. And is it not as abſurd for all Men and Angels, to take on them to direct, (otherwiſe than by direction firſt given) how any of God's Houſe ſhould be made and built, as it were for any part of the Houſe to give order for the reſt? It is as much as for the Clay to ſay to the Potter, why haſt thou made me thus? Is it fit for the whole Houſe, or any part of it, to ſay, make me this Houſe thus? Who ſhall give Chriſt a pattern of any Houſe he hath promiſed to dwell in? Who hath been his Counſellor? Men love to have the contriving their Houſes themſelves, and are as curious in it to pleaſe themſelves, as in any other thing, ſo is Chriſt. And the Apoſtle withal, expreſly affirmeth on the contrary, that all things in this Houſe, are to be built by God, for ſo I underſtand, τὰ πάντα, he that built [all theſe things] is God, all thoſe things that belong to this Houſe, which was the thing he was ſpeaking of: So as Chriſt, not as a Servant as *Moſes* was, but as being God, built this Houſe, and all things in it, and yet according to a pattern in reſpect of which he is ſaid to be faithful.

We ſhall annex to theſe Scriptures, but one reaſon, for the confirmation hereof, which is this; that if the Scripture hath condeſcended to ſet down a multitude of particular directions, either in examples, or in more expreſs Rules about the ordering of Government and Worſhip, whereof ſome are in appearance of but ſmall importance, and might ſeem to be left to diſcretion, (as that every Man ſhould lay aſide, as God had bleſſed him on the firſt day of the week, rather than on another day, *&c.* 1 *Cor.* 16. 2.) That then the word hath left a full and compleat direction, as to matters of greater importance. The ſtrength of the Conſequence, *viz.* that if the New Teſtament hath given particular directions for many things, then for all of like nature, appears by this.

1. Becauſe the word of God is perfect in what ever it meddles with. If it had not medled at all with Church matters, but only given in general Rules, then indeed no compleat Pattern could have been pleaded for; but having, to our view, ſet out ſo many pieces of this Building; for any Man to ſay, Chriſt hath left other things of like nature and uſe unto general Rule, is to argue the Scriptures to be guilty of Imperfection, whereas *Paul* writing to *Timothy* an Evangeliſt, about matters of Church Government, (which was one main part of an Evangeliſt's Office, and one main Argument of his Epiſtles to him before) ſays, the word of God was given to make the Man of God perfect, 2 *Tim.* 3. 17.

2. A Divine Wiſdom of God being manifeſt in theſe Directions, in view thus given, which Man's Wiſdom in the like muſt not preſume to imitate or come neer, if God ſhould have given ſome directions, and left to Man's Wiſdom other of the ſame kind and uſe, in this, man's Wiſdom had been made equal to God's, in matters of this nature.

3. Thoſe many Directions and Appointments God hath given, have a Supernatural Efficacy, and bleſſing in them; becauſe they are his Inſtitutions over and above what is in the Dictates of nature, or what reaſon can invent. Now if it were left to Man to add the like out of his own Wiſdom, to the like uſes in the Government of the Church; then Man muſt be ſuppoſed to have the power or promiſe from God, to have his Ordinances accompanied with the like Supernatural Efficacy. All God's Inſtitutions have for their object, Mens Souls and Conſciences, ſo the diſpenſers of Ordinances, the Miniſters; and therefore likewiſe the things diſpenſed; *Obey them that rule over you, for they watch for your Souls, Heb.* 13. 17. And then for their end, they are to be for the Edification of Mens Souls, and to convey the Spirit, 1 *Cor.* 2. *v.*5,7. And therefore are wholly Supernatural and Spiritual. And the Miniſters, which are to be the means to effect thoſe ends, ſhould therefore not be left to the Arbitrament of Natural Reaſon, or Humane Wiſdom, though never ſo much Elevated, as the ordering of a Family or Common-wealth is, which have for their immediate object, but Mens Bodies and Eſtates; and for their immediate end, but Mens natural and civil good. But if the end of Church Ordinances be Supernatural in an immediate way, then all the means ſhould be Supernatural alſo in their Appointmenr and Inſtitution; for between the end and the means, there muſt be a proportion, nothing being inabled to a ſpiritual effect, that hath not a Supernatural and Spiritual Original. We could not tell how to imagine or expect that God would accompany ſuch *Media*

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or Means of what kind or rank ſo ever, as the wiſdom of Man invents; with ſuch a power. And therefore the Apoſtle ſpeaking of all means Spiritual, (and by a Metaphor calling thoſe things Weapons, which Logicians call Inſtruments or means) oppoſeth theſe two, 1 Cor: 10. 4. *The Weapons of our Warfare are not Carnal,* (or Humane) *but mighty through God*; and by that Negation inſinuates, that they muſt be ſpiritual in their riſe, if mighty in their working. It is as proper to the Holy Ghoſt to Sanctifie any thing to a ſpiritual end, as it is for God the Father to Create, or the Son to Redeem; and therefore for Man to appoint any thing to a ſpiritual end, is as Derogatory to the Holy Ghoſt in his work, as the like would be to the other perſons in theirs.

4. It was expreſly forbidden, for Man to go about to make any thing of his Invention like unto God's, not Like-Oyl, not Like-Days, not Like-Poſts to Gods; and therefore much more it is prohibited, that Man ſhould frame like Inſtitutions for the Order and Government of the Churches under the Goſpel.

CHAP. IV.

What power Spiritual or Eccleſiaſtical is, of the Nature of a Divine Inſtitution; How the Knowledge of Divine Inſtitutions is derived to us, that we may be aſſured what are truly, and really ſuch.

Power Spiritual is an impreſs of, or an inveſtiture with the Authority of Chriſt, meerly out of his Will, whereby Men are Authorized and Enabled by Commiſſion from Chriſt, and in his Name to do that which others cannot do; and by virtue of which, what they ſo do, hath a ſpecial Efficacy in it from the power of Chriſt, ſeconding and accompanying of it; which alſo the Conſcience acknowledging Subjects it ſelf to, as unto the power of Chriſt, for the ſake of his Will and Inſtitution.

An Inſtitution is that which is meerly founded upon Gods Will, raiſing up a thing beyond its own Natural or Moral Efficacy, with an Efficacy beyond it. As for Men to humble themſelves, is a Moral Duty; but that God ſhould appoint, and ſet apart a whole day for them, to do it with Faſting, and ſo have a Bleſſing therefrom, this is beyond the nature of the thing, and is therefore an Inſtitution. The Trumpets in the Wars, they had a natural Efficacy to Incourage; but that the Prieſts ſhould blow Trumpets when the People of *Iſrael* went to War, had a Bleſſing beyond the natutural Efficacy of the thing; therefore thoſe perſons were appointed to do it. To hear the Word, it is a Duty we owe to God, as we are Men, whomſoever he ſhall appoint to Preach it to us, whether he ſhould ſpeak it himſelf, or by others; but that he ſhould appoint men rather than Angels, or rather than ſpeak himſelf, that he ſhould ſingle out ſome men for that Office, and put a ſpecial Efficacy upon them, as ſent by him; this is to raiſe up what hath a natural and common Efficacy in it, beyond the nature of the thing; and as it dependeth meerly upon his Will, ſo it hath a ſpecial Inſtitution in it, becauſe of a ſpecial Efficacy accompanying it.

Inſtitutions are not only expreſs Commands in the letter of them; for Examples and Promiſes, Hints, and Implicite intimations, may hold forth the Will of Chriſt. Neither is every thing that is the Will and Command of Chriſt an Inſtitution; but it muſt be judged to be diſtinguiſhed from other Commands by the matter of it. If any thing be taken out from the courſe of Nature, from the courſe of Gods Providence, or from the common Law of Nature; and be peculiarly raiſed up above other things of its rank, to have a ſpecial Force and Efficacy in it; then if the Will of Chriſt be declared concerning ſuch a thing, it is peculiarly an Inſtitution, although other things be commanded, as well as it. That Bread and Wine ſhould ſignifie and convey to us the Body and Blood of Chriſt, this is by ſpecial Inſtitution, becauſe it is beyond the Nature of the thing, it depends only upon God's Will; to have choſen theſe Elements to do it, rather than others; and ſo they have a ſpecial Efficacy in them. But to have the Death of Chriſt ſet forth by way of Preaching, that's not an Inſtitution ſimply as ſuch: But that there ſhould a peculiar bleſſing go along with the Apoſtles in Preaching, or with Evangeliſts, or with the Miniſters, this depends upon Gods Will; for he might have choſen others. A Butcher or any

Ch. IV.

Man could have killed the Sacrifices, as well as the Priests, or any of the Tribes of *Israel* could have done it; but God singles out the Tribe of *Levi*, separates them to this work. To give Alms to Men as Men, is the command of God, *Do good unto all*, *Gal.* 6. 10. But this is not an Institution, because founded also upon a common ground. To give Alms to Saints, is founded also upon the like ground, analogous to the other, if to Men, as Men, then especially to Saints as Saints; but to make Collections in the Church where God is Worshipped, here it becometh a Sacrifice; and then to make this Collection upon the first day of the Week, rather than upon another; this must needs be an Institution. So that oftentimes God doth take such things as are prescribed by the Law of Nature, and such things as are commanded upon other common grounds, and yet annexeth some special and peculiar Stamp of his own Will upon them, as they are done thus and thus, or by such and such. Hence is the distinction that our Divines give upon the first and second Commandment; that as there is *Cultus Naturalis* in them, as to fear God, and to love Him, obey Him, to hear His Word, &c. So also there is *Cultus institutus*, which is the substance of the second Commandment. So also there are means of Edification which are providential, and so occasionally will serve; if a Man should walk in a Churchyard, and see a death's Head, it might put him in mind of Death; but for a Man to set up a Death's Head in his Study, continually to do it; this were the imitation of an Institution. If a Man went forth and heard a Lark sing, in this Providential way, it might stir up his mind to think of God or Heaven; or if a Man hears musick, it may do the like; but to keep a Lark in Cage on purpose, that when it sings, my mind should be stirred up, or to have musick on purpose to stir up the mind in a constant setled way; this were to make it as an Institution, as in the Temple it was, when musick was there used. So as the constant setting apart of such a thing, for such an end, (though providentially and occasionally, it may serve for such an end) riseth up to an Institution also.

We come now to consider the ways, whereby Institutions are delivered unto us by Christ, or made known to us. Institutions are but the Will of Christ, declared concerning such things as are exercised above the common nature of them, to a further Spiritual end. Therefore the declaring the Will of God about them, holds in common with the Declaration of Gods Will in other Commands. It doth differ only in the matter; that the matter of institutions are such things as are exercised above the common Nature, to some Spiritual end and Efficacy. In the delivery of these, Jesus Christ is as Faithfull as *Moses* was; though he hath not delivered them in the New Testament, in written Scripture, as in a Body of Laws formed up by themselves, as *Moses* did; with expres positive Directions, by way of Command, as the Law of *Moses* is given. There is a double reason of it.

1. Because the *Jews* they needed much more expres holdings forth of all their Laws; because they were in the infancy of the Church; Therefore God dealt with them accordingly, in giving *here a line, and there a line*, and it was necessary to that State. And yet even their Systeme of Laws, is in many things obscure. There are many cases, which the *Rabbins* make in the Interpretation of the Ceremonial Law, which have a great deal of Difficulty in them.

2. But the chief Reason is this; because (as was hinted afore) *Moses* his Law, was given to a Church and Nation formed up, and that by writing from the first. But the Apostles did not so; they delivered these Rules to the Churches, by way of Tradition, 1 *Cor.* 11. 1. They Converted Men by Preaching, and formed up Churches, and setled Government, and Order amongst them, as well as Faith. And it was the pleasure and mind of the Holy Ghost, to leave to Posterity, those Rules which the Apostles expresly gave out to Churches, then by word of Mouth, to leave them I say to Posterity in writing, by hinting what practises were in Churches, Recorded in the *Epistles*, and in the *Acts*. * So as what was delivered to them in a way of command positively, is traduced to us by way of Example, how Churches were then governed. Therefore suitably the Apostle saith, *we have no such Custom, nor the Churches of God*, 1 *Cor.* 11. 16. And those customs of the Churches, were Traduced and Derived down to us; and unto this Day, the *Vestigia* of them all hath (though with Superadditions, and Perversions) remained in the Church of *Rome*. So as we have both the hints and practices of the primitive times, and also those footsteps remaining in the Churches to this Day.

* *It were a good project to add in every particular, how that there is no particular that we stand for, but there is a Vestigiam of it left in some of those Churches, and to give Instances still all along of all the particulars, and so, as to prove every one first by Scripture, 2. By consonancy to Spiritual Reason, and 3. By the Opinion of the Reformed Churches, &c. so 4. By the Footsteps of them in all Churches.*

1. Now

1. Now such Institutions as those, they are sometimes delivered to us in promises; and we may gather them by the promises that are made to things above their Natural Efficacy. And when we find such promises, although we have it not in expres Letter, you shall do thus or thus; yet to such things as we find promises made, which are above the Natural Efficacy of them, we may warrantably argue their Institution: As for the Sentence the Church shall give, the promise being, *whose sins you bind on Earth, shall be bound in Heaven, Mat.* 18. 18. *John* 20. 23. which is beyond the Efficacy of the Sentence of Men upon Earth; this evidently argueth a Church, and their Sentence to be by Institution. And so also when Christ saith, *where two or three are gathered together in my Name, I will be in the midst of them, Mat.* 18. 20. This implies, that the gathering together in his Name, is an Institution; for there is a special promise of his being in the midst of them: And this being spoken upon occasion of his mentioning a Church, is evidently therefore the Institution of a Church.

Object. If you will make every thing a promise is made to, to be an Institution, we shall then have too many Institutions.

Answ. We do not make every thing a promise is made to, an Institution. Promises are made to the People of God; but Institutions are in this case to be distinguished from all things else by the matter. However, promises are the Declaration of Gods Will, be they made to what things soever; and if they fall upon such things as are raised up above natural and common Efficacy, with promise of a Supernatural power to accompany them; then they are Institutions. If that promises be made to any Action, *As to Honour thy Father and Mother, that thy Days may be long, &c.* then that Action is a Duty, although there were no Commandment for it; only it is not an Institution, because there is not a Supernatural Spiritual Efficacy put upon it. So if promises be made to the People of God, the People of God be not an Institution indeed, but it argues that they are the People of God; it doth separate them from the rest of the World. But if it falleth upon actions or things, or Persons raising them up to have a Spiritual Efficacy unto others above their Natures, then it is an Institution.

2. These Institutions are sometimes declared by Implicite Directions; as when the Apostle saith, do not ye Judge them that are within? *1 Cor.* 5. 12. that is, *Have not you power amongst you?* It is but an Implicite Institution; but it holds forth, that there had been an Institution and Commission of power given them, he takes it for granted; and so the like should be amongst us. So when he saith to the *Corinthians* also; *when ye are gathered together, deliver such an one to Satan, 1 Cor.* 5. 3, 4, 5. making it their sin, that they did not; it implies, there was therefore a Law that had been given them, or else there had been no Transgression. Thus by the same kind of Arguing, we find a promise in Scripture, to be argued even out of a threatning. So Heb. 4. 5. *If they shall enter into my Rest.* Hence the Apostle Argues, some shall enter in.

3. When there is a Commission of power given; there is a declared Institution. As in those words; *What you bind, shall be bound, go and Teach all Nations.* Therefore there is an Institution of a Church, in *Matth.* 18. 18, 19, 20. For there is a Commission given to bind. And if Apostolical power be an Institution by virtue of that in John 20. 23. *Whose sins ye remit, are remitted*, &c. then here also by virtue of these words; *If thy Brother offend, tell the Church: If thou wilt* Circumcise thy self and thy Seed, I will bless thee; obey them that watch over your Souls, there is an Institution; for it doth not only hold, that every Christian should obey the Minister he is under; but that he should be under his Ministry, and that the Minister should watch over him.

4. There are virtual Institutions, as well as formal; for the consequence which argues Gods Will, be it in one thing, as well as in another, is as truly the Word, as in the expres Letter of it. So many points of Doctrine are Demonstrated, as the Case of the Resurrection of Christ the third Day; and Jesus Christ's proof of the Resurrection, by the instance of God's being the God of *Abraham, Isaac*, and *Jacob*. And as one Truth may be gathered out of another, so one Institution may be gathered out of another; for they are both but the Declarations of Gods Will. And if there be a necessary consequence, that if there be such an Institution, there must be likewise this, that it is Gods Will that such a thing must be, then that is to be taken for an Institution also.

When

Ch. IV.

When therefore many things that God hath Inſtituted, being put altogether, do neceſſarily infer ſomething elſe, then that alſo is an Inſtitution. As if that God hath appointed Officers and Overſeers, limited to a Flock by a ſpecial relation, over whom God hath made them Overſeers, then that there ſhould be a Flock, and that that Flock ſhould have its bounds, which they have relation to, muſt be by Inſtitution alſo. If when they are gathered together they muſt deliver to Satan, and they muſt gather together to excommunicate and deliver to Satan, and this delivering to Satan be by Inſtitution, then their meeting alſo. As the concluſion is rightly fetched out of a *Major* and *Minor*, ſo if there be ſeveral particulars which put together ſuppoſeth ſome *4th* or *5th* thing, then God hath inſtituted that thing; if it be ſuch as is not neceſſarily in nature, but dependeth upon the Inſtitution of his Will. As if he hath commanded Men to aſſemble and meet, to tarry one for another till they meet, and that if any of them ſin they ſhould caſt them out, and that their power reacheth to them that are within, this neceſſarily implies that this company thus meeting are a Church by Inſtitution in relation unto ſuch meetings. If a King did write to a Town to do all ſuch things as an incorporate Town uſeth to do, if ſuch and ſuch offences fall out amongſt them to judge them that are within; would not this be evidently a charter to them, to make them an incorporate Town? As Lords are made Lords being called up by a Writ, ſo here. Therefore all ſuch directions as we find in the Epiſtles, as in *1 Cor.* 5. to do thus and thus, implies them to be incorporate bodies, which Incorporation depends as much upon God's Will as the acts themſelves, which they are to do being ſo incorporated, do.

And perhaps the Synagogues under the Old Teſtament, though we do not read when they were inſtituted by expreſs Command or Law, as for making of the Temple and the like there is, yet was derived out of the general Charter, for their meetings in the Temple, and every ſeventh year to read the Word, as leſs Leaſes are by parcels made out of a greater Leaſe. And ſo they were by Inſtitution conſequentially.

5. Inſtitutions are made known by Prophecies in the Old Teſtament, concerning the times of the Goſpel. As, that upon every Aſſembly there ſhould be a Cloud; that the day of Chriſt's Reſurrection ſhould be the Chriſtian Sabbath, *This is the day that the Lord hath made*, Pſal. 118. 24. or appointed, by Propheſie, he had ſaid to day if you will hear his Voice, in another Pſalm, and if not, that they ſhould not enter into his reſt, and this in *Heb.* 6. 4. is by the Apoſtle made an Inſtitution of; He hath appointed, ſaith the Apoſtle, another day, in oppoſition to the ſeventh day which he had ſpoken of in the *5th* and *6th* verſes. So *Clement* anſwerably in his Epiſtle ſpeaking of the Inſtitution of the Offices of Biſhops and Deacons, quoteth the Propheſie in *Iſa.* 60. 17. out of the Septuagint, as then it was, neither ſaith he, is this a new inſtitution, but many years afore it was thus written of Biſhops and Deacons. * So alſo in the applying of Types, we may diſcover what is an Inſtitution of God, but then we muſt find them ſo applied, if we find them warrantably applied by the Holy Ghoſt in the New Teſtament, or by Prophecy in the Old (for the ſignification of a Type it is by the Holy Ghoſt as in *Heb.* 9. 8. the Holy Ghoſt thus ſignifying) we may infer an Inſtitution from them. So when it is ſaid in *Iſa.* 66. 21. *I will take of them for Prieſts and for Levites*, it implies that there ſhould be theſe two ranks and ſorts of Officers in the New Teſtament, anſwerable to thoſe two in the Old, for ordinary Officers, as indeed there are, *viz.* Biſhops and Deacons.

* Καὶ τῆτο ἐκ καινῶς ἐκ τῦ νῦν πολλῶν χρόνων ἐγέγραπτο περὶ ἐπισκόπων, καὶ διακόνων. ὅπως τῦ τὰ λέγει ἡ γραφὴ κατα τάξω τὰς ἐπισκόπας αὐτῶν, ἐν δικαιοσύνῃ καὶ τοὺς διακόνας αὐτῶν ἐν πίστει. *Clem. Epiſt. ad Corinth.* p. 55. *Edit. Patr. Junii. Oxon.* 1633.

6. We may be aſſured what is of Divine Inſtitution by parallel reaſon, between things of a kind, and of a like nature; as for example, God having appointed Baptiſm a Sacrament, and the Lord's Supper a Sacrament, theſe being things of a kind, if he hath bidden and appointed Miniſters by Inſtitution to Baptiſe, the reaſon is good that therefore they ſhould have power to adminiſter the Lord's Supper, although there is no inſtance in Scripture for it. So if he have given them power to be the Mouth of God in Preaching to the People, then alſo that they ſhould be the Mouth of the People to God in Prayer, we finding that publick Prayer is appointed as well as Preaching, although we have not one inſtance in the New Teſtament that the Officers of the Church did perform publick Prayer. So alſo God hath appointed Deacons, and he hath appointed Elders, he hath appointed Deacons to be ſet up by choice, and the Elders to be ſet up by choice; we find that the People did chuſe their Deacons, we warrantably argue, therefore they may chuſe their Elders. In things that are thus of a like reaſon, we argue from one to the other in other caſes, as for inſtance

ſtance, (ſince to us Chriſtians 'tis not the Judicial, and Ceremonial, but the Moral Law which is obligatory) how do we know, and why do we take the Levitical Law for degrees prohibited in Marriage, *Lev.* 18. Becauſe we find in 1 *Cor.* 5. 1. one of thoſe degrees forbidden in the New Teſtament, *viz.* for one to have his Father's Wife, and therefore all the reſt, although we have no warrant in Scripture for every particular degree. Alſo in that Law the Letter of it only forbiddeth the Aunt to Marry the Nephew, the Popiſh Divines have argued, that, yet it is lawful for the Uncle to Marry the Neece; whereas on the contrary, by a parity of reaſon it is unlawful, for it is all of a like kind, as the ſame way from *Thebes* to *Athens*, that is from *Athens* to *Thebes*, the one therefore being forbidden to Marry, becauſe they are nigh a kin, ſince the other is of as nigh a kin, therefore the Law holds in the one as well as in the other. So under the New Teſtament, we have days of faſting ſet apart as well as in the Old, for the ſame Moral grounds, but we have no one inſtance of a Day of Thankſgiving in the New Teſtament; but theſe being parallel Ordinances (for as Thankſgiving and Humbling of a Man's ſelf before God for Sin are parallel duties; ſo to have a Day of Thankſgiving, and a Day of Faſting are parallel Ordinances; therefore ſince we find the one in the New Teſtament, and find both in the Old; we may argue the other from this one. But then that we may argue rightly, the things muſt be collateral, and of a kind, as the the Lord's Supper and Baptiſm are both Sacraments; Elders and Deacons are, both Officers of the Church, they are things Co-ordinate, *Ejuſdem ordinis*, and ſo we may argue from one to the other, in things that may be ſuppoſed common to both, and is not upon a peculiar reaſon reſtrained to one. But otherwiſe for things that are ſubordinate as we may call them, and of another kind, there *Par ratio* will not make an Inſtitution, for then it is not *Par ratio*, becauſe it is not *Inter paria* or things co-ordinate. As we can by no means infer that, becauſe God hath ſet up an office of Elders ſuperiour to that of Deacons, becauſe he hath ſet up the Office of Paſtors and Teachers ſuperiour to that of Ruling Elders, that therefore upon a pretended neceſſity, we may ſet up an office over all theſe Elders, as the Antient Times did a Biſhop. And ſo neither will it follow, that becauſe God hath ſet up a Court in a particular Church to correct offending Brethren, by delivering up to Satan, that therefore they may ſet up an higher Court in like manner to correct Churches by Excommunicating them. Theſe are not things of the ſame order, but they are things of Superiority and Inferiority. Though we may argue in the Judicial Law, that if the Aunt may not Marry the Nephew, likewiſe the Uncle may not Marry the Neece, becauſe they are things of the ſame Order, yet we muſt not now go and make a new Degree forbidden; as is the caſe betwixt our Brethren and us in the Presbyterian controverſie. Reaſon will help us to apply the ſame things, in things collateral, but not to inſtitute, and ſet up things anew.

Concerning the uſe of Man's Reaſon in this point about Inſtitutions, we only ſay this, that Man's Reaſon may by way of Interpretation find out what God hath ſet up, but it cannot proceed further. Men miſtake in thinking that if God hath ſet up this, that therefore they may by like reaſon ſet up another thing: As becauſe that God hath made Set Forms of Prayer, that therefore Men may; or as becauſe that God did deliver the Scriptures to be read, therefore Men may appoint Sermons to be read. For in ſo doing Man's Reaſon becometh a Judge, and takes on him God's Authority, in Inventing and Authorizing this, as God hath done another thing, whereas we ſhould be content with God's means that he hath appointed; but in the other, Man's Reaſon is only but as a Witneſs, that applies a thing according to what by reaſon he gathers God's Mind to be. And there is this difference between Doctrinal Truths and Inſtitutions, that one Truth may be by reaſon better fetched out of another, and more ſafely and eaſily than Inſtitutions. For one Truth begets another, and Truth is infinite in the conſequences of it, but ſo Inſtitutions are not. And the reaſon of the difference is this, becauſe they depend upon a Promiſe, and upon the Power, and Will of God, immediately to concur with them, and ſet them up: They are things that are ſingled out by the Will of God, to a Spiritual End, with a Spiritual Efficacy.

7. We may be aſſured what is an Inſtitution of God, by Examples which we meet with in the Scriptures. For one way by which Chriſt was pleaſed to convey his Inſtitutions to us, is by way of Examples in the New Teſtament, without the which, being intended as a rule for us, we acknowledge, that a compleat Rule for all things

Ch. IV.

things could not be made forth. We shall therefore endeavour to give reason and demonstration, that the example of the practices of the Primitive Churches are to be taken as Rules to us. 'Tis true indeed, Examples then bind not, when the Story is so Written as there may be a supposition of errour in the example, as the Story of the Lives of the Patriarch's is; And also those examples bind not which we find expresly contradicted by a Law, or which we find blamed, as that of *Peter*'s dissembling, *Gal.* 2. 11: and that of *John*'s Worshipping the Angel, *Rev.* 19. 10. These are not rules. But if an example be written as a Rule, then it will bind, because there is no supposition of errour. But the Apostle's ways in Churches and ordering of them, yea and of the Churches erected by them, are propounded and professed to be recorded as patterns and rules to us. Neither needs there a particular warrant to make every one a rule whilst the general one that propounds all to be such will sanctifie all. I shall first prove my assertion, and then shew the reasonableness of it, that it should be so.

1. My first proof is from comparing the Commission Christ gave his Apostles at his ascending, *Mat.* 28. 20. with the Book of the Acts, the Title and Preface to it, and Matter in it. In *Mat.* 28. 20. This is the Commission he gave to his Apostles considered as common persons, as the last clause argues, *Lo I am with you to the end of the World.* His Commission is, that they should teach those that were Converted to observe whatever he had commanded them. For the matter of the Doctrine of the Gospel, what they should Preach, he had given Commission for that, in the verse afore, *ver.* 19. *Go teach all Nations*, which *Mark* Interprets, *Mark* 16. 15. *Go Preach the Gospel to every Creature.* that is, as to matters of Faith what they are to Believe, for it follows, *ver.* 16. *He that believes shall be saved,* But for matter of Evangelical practices what Christians are to do, and to observe by special command from Christ, that injunction he gives in a distinction from the other, *ver.* 20. he speaks of matters of practice as the word τηρεῖν *observe* implies. And their Commission is precisely limited unto what Christ had commanded; he gives them no authority to impose and cause them to observe any other thing in practice but what he commanded; they went beyond their Commission if they did. For matters of practice and observancy, Apostles are to meddle with nothing else but Christ's Commands; And they are enjoyned to teach Men, to observe all that Christ commanded. Now the story of the Acts relating what was observed and practised by the Churches founded by the Apostles, and so in the Epistles, they giving many hints what were the Observations and Orders of Churches: We finding these and gathering them into a Body together, cannot look otherwise upon them, than as practices taught them by the Apostles, and if so, then no other than what Christ commanded. Observations of Churches recorded, not blamed, we take to be directions from the Apostles and to that end Written; and directions of the Apostles, we may safely take to be Commands of Christ, as well in matters to be done, as to be believed. This gives us a general ground to argue from examples of the Apostolical Churches.

2. But secondly when we find the Book of the Acts to contain many practices in and about Churches, and the Officers of them recorded but by way of story, and hints of examples to shew us what was the order of Churches in the Apostle's times: We may be well assured that these were written on purpose to shew what the Apostle's taught them from Christ to observe; which we gather from all these things laid together.

1. From the professed Title of the Book of the *Acts*, which, as those Titles to the *Psalms*, hath ever been acknowledged part of Canonical Scripture. It is entitled *The Acts*, or πράξεις *Practices* of the Apostles. That Book contains much of their Doctrine, and yet it is not entitled *The Doctrine of the Apostles*, but their *Practices*. And it contains mostly the story of one Apostle, *Paul*, and yet because his ordering and setling Churches (as we shall anon observe) was by the same rule that the other Apostles all went by, it is called *The Acts of the Apostles*, on purpose to consign and give warrant unto those Practices as Apostolical. Yea also though many things are the practices in Churches themselves, and of the Elders and Brethren of them, yet they are called *The Acts of the Apostles*, because even those practices of Churches were guided by the Apostles, and so they are called their Acts; and they taught them but to observe what Christ commanded.

2. Then secondly, after *Luke* had given it this Title, see further what his Preface is,

is, which further declares this to have been the ſcope and drift of it. He connects it with the Story of Chriſt in the Goſpel, as paſſing from all that *Jeſus began both to do and teach*, ver. 1. from his Example and Doctrine, unto what the Apoſtles did do, and what they did teach Churches to obſerve by commandment from Chriſt; therefore he makes mention of the Commands that Chriſt by the Spirit had given them unto the day he was taken up, *ver.* 2. All which Commandments, and thoſe eſpecially which pertained to his Kingdom and Government of his Church on Earth, he renewed after his Reſurrection, ſpeaking, ſays he, by the ſpace of forty days of the things of the Kingdom of God, *ver.* 3. The meaning of which both Title and Preface, and connecting it with the ſtory of the Evangeliſts is evidently this, that theſe Apoſtles being thus thoroughly furniſhed with Commands from Chriſt, and eſpecially about the things of his Kingdom, in governing his Saints (all which when as he was about to aſcend he gave in charge, as the Evangeliſt *Matthew* tells us) that therefore they ſhould teach thoſe whom they converted to obſerve them, and that done you have the ſtory, declaring the practiſes of the Churches they reared, and the ways of the Apoſtles in them, and both as ſuch as were according to theſe Commands of Chriſt given them, which he therefore mentions in the Preface to give a countenance to them as rules. And the Language of it is as if he had ſaid, you ſhall know what thoſe ſpecial Commands pertaining to the Kingdom of God, and which they taught the Churches to obſerve, were, by their ways and practices here recorded, and mentioned as practiſed in the firſt Churches. What Reader obſerving that charge in *Matthew*, given by Chriſt at his Aſcenſion, with the Title of, and the Preface to this Book, of the *Acts*, but will acknowledge all the ſtory of all the practices here recorded to be Scripture, written for our admonition, and think this to be the ſcope and intent of them? So that although we have not a particular warrant annexed to every example here to make it a rule, yet we have this general, which if it make out this, that they are written to let us ſee the Commandments of Chriſt in the Apoſtle's practices, it is enough.

3. Then add to this thirdly, That the practices here recorded of the Apoſtles in the firſt Churches of *Judea*, were ſetled generally in other Churches of the *Gentiles* alſo, who yet varied in Language, in Faſhion, and Manners, and Government Civil. They ordain Deacons in the Church of *Hieruſalem*, *Acts* 6. and Elders we read mentioned, *chap.* 11. 30. which are mentioned but hiſtorically, and yet we read of the ſame kind of Officers, Deacons and Elders, in other Churches of the *Gentiles*, at *Philippi*, *Phil.* 1. 1. and in many other Churches mentioned in the *Acts*. Yea and we find the ſame Practices and Officers, *&c.* in the Churches of the *Gentiles* ſetled by *Paul*, that was Converted and made an Apoſtle many years after the other, and who learned not the Goſpel, nor any part of it from the Apoſtles or the Churches of *Judea*, but had it by revelation of Jeſus Chriſt, as himſelf ſays, *Gal.* 1. 17. *he immediately conferred not with fleſh and blood*, that is, with no man, yea *I came not to Hieruſalem* (ſays he) to *them which were Apoſtles afore me*, ver. 17. *but I went into Arabia, and returned again into Damaſcus; and then after three years I came again unto Hieruſalem to viſit Peter*, ver. 18. *and none Apoſtles ſaw I ſave James*, ver. 19. And yet he ſet up the ſame practices in Churches that the other Apoſtles did, *Ordained Elders in every City, and Deacons*, &c. Now that they ſhould ſo agree in the ſame practices; that theſe all here recorded ſhould be intitled the practices of the Apoſtles; that they ſhould be the ſame in ſeveral Churches, in that firſt of *Judea*, and the ſame from ſeveral Apoſtles in thoſe ſeveral Churches, and ſome of theſe Apoſtles not conſulting each with other; how could this be but as guided by the ſame Spirit, and as going by the ſame rule common to all, which was the Commands of Chriſt?

4. Yea fourthly, As they have thus Chriſt's Commands (afore the recording theſe practices) for their warrant, ſo ſome of them that are recorded in the *Acts* but as hiſtorically done at the firſt as Acts of the Apoſtles, yet are in after-times in other Scriptures, given by way of command. Now this further confirms this ſame, being thus warranted and conſigned, for the reſt to ſhew the like reaſon of all the other. Thus the firſt mention of the Office of Deacons in the Church, is but hiſtorically and by way of example ſet down with the occaſion of it, *Acts* 6. As alſo of Biſhops and Elders in the Acts often, and not at all as recorded therein with any commands from the Apoſtles, and yet to ſhew that theſe examples are recorded for Commands and Rules, *Paul* in his Epiſtle to *Timothy* writing to him how to behave himſelf in

Ch. IV. the houſe of God, mentions theſe Offices of Deacons and Elders as the Commands of Chriſt, 1 *Tim.* 3. and on the contrary, that which Chriſt gave a Precept and an Inſtitution about, *Mat.* 18. namely Church Cenſure and Excommunication, you have it in a directive example given to the Church of *Corinth*, 1 Cor. 5.

5. And for a Fifth Argument yet further to confirm this, the Apoſtles do in their Epiſtles refer Churches and Others to their Example in the Churches, as Rules for their Imitation, and this in matters of Church Order. Thus in 1 *Cor.* 11. *Paul* when he was to Write to the Church of *Corinth*, about ordering matters of Order, as *ver.* 34. ſhews, and alſo all the particulars in that chapter do ſhew it (for they are matters of that nature, as about covering and uncovering, in token of Subjection, and about their Love Feaſts breeding Diviſions, and Eating in the Aſſemblies, and the abuſe in the Lord's Supper, *&c.*) he makes this the Preface to all theſe, *Be ye followers of me even as I am of Chriſt*, ver. 1. commending them in other things of their Church Order (ſuch as theſe) they had remembred all theſe things, and kept the Ordinances as he had delivered them, ſo *ver.* 2. But in theſe abuſes and diſorders, he ſaith he could not but diſpraiſe them, *ver.* 17: Now in all matters of this Nature, as well as matters of Doctrine, he exhorts them to be Followers of his example, and practice in the Churches as he was in Chriſt: So as about all, for ſuch things Chriſt gave a command and the Apoſtles gave order, and by their Doctrine and Practices delivered them. We have no ſuch cuſtom ſays he, that is, no ſuch practice, and ſo condemns their diſorder, by bringing them to that as the Rule. So alſo in his Preface to that Diſcourſe of his about Church Cenſures to be executed upon that Inceſtuous Member in the Church, which you read of, *chap.* 5. and other particular directions that follow in that Epiſtle, he tells them *chap.* 4, that though they may have many thouſand Inſtructers, yet he was their Father, *ver.* 15. Telling them, *ver.* 17. that he had ſent *Timothy* an Evangeliſt unto them, which ſhould put them in remembrance of his Ways in Chriſt, as I Teach every where in every Church, the meaning whereof is plainly this, that he did bind them to no other Rule than what he bound all other Churches to; and that his example or way, whereof *Timothy* could put them in mind, was that Rule he would have them and other Churches follow, he teaching all Churches to follow thoſe his ways, for otherwiſe *Timothy* could not know what he taught every where in every Church, ſo as he means not his Doctrine materially, but his ways which he taught every Church to follow as alſo he requireth them. So in his Writing to the Church of the *Philippians*, his general concluſion in matters of Practice is, *chap.* 4. 9. *Thoſe things which you have both learned and received, and heard, and ſeen in me, do*, what you have received by hearing and learned by ſeeing.

1. I obſerve, his ways and practices in all the Churches were regular and alike in, and all tyed to the ſame rule, and given by Doctrine and by Example alſo. Look what his ways were, the ſame he taught, and this univerſally in all Churches, teaching them to obſerve it as Chriſt charged them.

2. He means his Ways in matters of Diſcipline and Government of the Church as well as Doctrine, and indeed thoſe matters of Diſcipline were delivered alſo by Doctrine to thoſe Churches. For 1. This is a Preface to his Diſcourſe about matters of Diſcipline, which he enters into, in the following verſes and following chapters. 2. Therefore he calleth them *Ways* not *Way*, as being acts and practices of him as an Apoſtle, things to be done, which matters of Faith are not called. And 3. They were not moral ways of the moral law, for theſe the Old Teſtament directed to, and he might refer them unto the Rules there, but Evangelical ways he means, which the Goſpel brought in, *Ways in Chriſt*, given as directions in all Churches. And 4 To that end he ſent *Timothy* an Evangeliſt, whoſe Office it was to order things in Church Government, as appears by the matter of the Epiſtle to *Timothy* and *Titus*. Add but this, that if any where he calls on them to imitate him in Diſcipline, then in theſe places, matters of Diſcipline are meant and included, but he doth this in many places, as in 1 *Cor.* 11. and the matters of this firſt Epiſtle to the *Corinthians* are much about order, *The reſt will I order when I come*, 1 Cor, 11. 34. and ſo *Timothy* was ſent to eſtabliſh them therein.

Again 3. Writing to *Timothy* an Evangeliſt on purpoſe to direct him how to behave himſelf in the Houſe of God (this being the chief ſcope of thoſe Epiſtles as was noted) he calls him to his example as his rule, as one that had known his Doctrine, Manners,

Manners, Life, &c. 2 Tit. 3. 10. *But thou hast fully known my Doctrine, manner of Life, Purpose, Faith, Long-suffering, Charity, Patience.* The word is, παρηκολούθηκας *Juxta sequi, vestigiis insistere*, hast followed it step by step. 1. In Doctrine, 2. ἐν τῇ ἀναγῇ, in Converse or ways in the Churches, as that place, 1 *Cor.* 4. 17. shews in my Platform, or Form, or Leading, or Method, which may very well mean his Institution of Churches, his leading or framing them, and training them up.

4. Yea, 4. Yet further, to shew that the practices of Churches setled by the Apostles, are Rules unto us; we find him calling upon Churches, then to imitate the Orders of other Churches in those times planted by the Apostles, therefore the practices of Churches Recorded and not blamed, are intended as Rules. The Customs of Churches is now much urged in the World, to bind others to them, because the Apostles refer'd to them; but the Argument fails and differs in this, which is not considered, that the Custom of Churches then were Apostolical; and such Customs in such Churches, so directed infallibly, and Recorded then when the Apostles were present, we may safely account Obligatory, but not Customs meerly Humane. Thus *Paul* Argues from the Custom of all Churches, in that 1 Cor. 10. 16. *We have no such Custom, nor the Churches of the Saints*, that is, thus founded by Apostles. Thus, 1 *Thes.* 2. 14. he commends them for having become Followers of the Churches of God in *Judea*, because they being the first Churches planted by the Apostles, were almost exact according to the pattern. Of other Churches he says, *Came the Word of God out from you?* 1 Cor. 14. 36. Now from the Churches of *Judea* it did. And he speaks it generally of all their imitations of them; and that both in matters of Order as well as Faith, they being Constituted and setled in both; for if not in all things, why puts he not the difference?

And to shew that all Churches in such matters, were ordered by the same Rule, one as well as another; and that therefore what we find Recorded of one Church, was in like manner in all, the Apostle sometimes in giving Directions to one Church, adds, *As I Ordain in other Churches of Christ also.* Thus 1 *Cor.* 16. 1. in the ordering of Collections on the first Day of the Week, which is in view but an inferiour Matter, and might have been done any day, yet when he gives instruction about it to the *Corinthians*, though it had been enough, that he an Apostle gave it, yet he puts this in, *as I Ordain in the Churches of* Galatia, *so do ye also.* So in giving those Rules about Prophecying, to speak one by one, and the lesser number of Prophets, to submit to the greater, he inforceth it by this, in 1 Cor. 14. 33. *as we see in all the Churches of the Saints*; and ver. 37. *let him that is Spiritual, acknowledge that these are the Commands of God.* To this doth that old saying agree, *Constabit id esse ab Apostolis traditum quod Ecclesiis, Apostorum fuit sacro sanctum.* That is evident to have been delivered by the Apostles, which hath been Sacredly observ'd by the Churches of the Apostles.

5. Christ calls upon the same Churches, to imitate the first Pattern given them, and wherein they or any swerved, he Reduceth them to what they had at first received and learned from the Apostles, as containing an immutable Rule, not to be swerved from. Now if they had not liberty to swerve from them, then not we, Rev. 3. 3. *Remember how thou hast received and heard, and hold fast and Repent.* Those Epistles to the Seven Churches, do as much concern Discipline, as matters of Doctrine; for the chief fault he doth find with them, still is slackness of Discipline, whereby they suffered Men to Teach or Practice amiss.

Now the general Reason of this, why the Apostle left these things in Example, is first; because this agrees with the Nature of the thing, for matters of Practice and Order, are as well, if not better Represented in Examples than Rules, Men are moved more by Examples, than by Precepts, (as *Seneca* said) as Buildings and their Platform are best set out in Pictures. And 2. Consider the manner of writing Scriptures, the occasion of writing these of the New Testament, both *Acts* and *Epistles*, and it will appear that this way of Example was most suitable. 1. The manner of the Scriptures, even as to matters of Doctrine, is not to write Methods or Harmonies, Truths ordered, but scattered; and often left to us to pick them out, by Intimations and Coherences, and this as to many great Truths. And 2. Let us consider when it was they were written? The Work was not first to write Scriptures, as having Churches Constituted to their Hands. Though *Moses*'s case was otherwise, who had

Ch. IV.

had a People already gathered, the Nation of the *Jews*, which were in one place, whom he could therefore deliver a Law unto, in Precepts, yet the Apoſtles Diſperſt themſelves to ſeveral places; and their firſt Work was to Convert Men in all Nations, and ſo to build them up into Churches, and ſo carry their Directions with them in their Breaſts. Thus they did firſt in *Judea*, then among the *Gentiles*; and every one of them, (when apart) was led with an infallible Spirit in ſo doing, and all with one Spirit, agreeing and conſpiring in the ſame, as by the Churches ſet up by them doth appear. And many years after this, were the Scriptures written to thoſe Churches, (as occaſion was) whom they had firſt Ordered and Diſciplined; and this for the direction of times to come: And ſo in writing to them, they hint Relations of what was done and conſtituted among them Hiſtiorcally, (for the Rule was already put in practice, and they were framed and reared:) And ſo *Luke* writes an Hiſtorical Relation, (after the Apoſtles had ſet many Churches) of their Acts and Practices; and it was not comely to write a Law to ſuch Churches, to have ſuch and ſuch Officers, *&c.* when already they had them; but rather they maintain their Officers, as exiſting among them already, and ſhew their Diverſity, by Exhorting them to their ſeveral Duties, as *Rom.* 12. and elſewhere; which yet becauſe they were erected by Apoſtolical direction, is hint enough to us to have the like. If they had written to any company in a place that had not been gathered into Church Fellowſhip, to, *Eccleſia conſtituenda*, A Church that was to be Conſtituted, then it had been meet to have written the Laws and Rules of it, how to order themſelves. But the Apoſtles had already afore, writing the Scripture, caſt all Churches into that Order which Chriſt had appointed, and by Example and Precept, in word of Mouth delivered them, the *Traditions* as the Apoſtle ſpeaks, 1 *Cor.* 11. 2. And after upon occaſion, writing to ſome of them as Churches already Conſtituted, he mentioneth matters of Diſcipline, but either Hiſtorically, as already ſetled among them, or by way of Precept in ſuch particulars as they were amiſs in; yet ſo as Divine Providence, that took care for after times, hath given a Compleat Direction, either in Hints and Records of thoſe Examples, of what was already Conſtituted in ſome Churches, or in ſuch thoſe Occaſional Precepts.

And further in general, that Examples, Recorded in Scripture,, are intended as Rules, and ſo are underſtood by Divines, appears by theſe Inſtances.

1. It is evident in the matter of the Sabbath; for which, ſuppoſe that we have no poſitive command given in the New Teſtament (and the command in the Old, was evidently pitcht on the ſeventh Day from the Creation, in the Letter of the command) yet becauſe we have mention of it by way of practice, and Adminiſtration of Holy meetings on that day; as in that of Collection of Saints, upon the firſt day of the Week; and *Acts* 20. 7. of breaking Bread on the firſt day of the Week, *&c.* our Divines have warrantably concluded the alteration of it. And therefore we do alike wonder at thoſe that are for Church ways, that they ſhould be againſt the Lord's day; and that thoſe that are for the Sabbath, ſhould be againſt the form of Examples in the New Teſtament.

2. This is evident alſo, in matters of contract afore Marriage; but a hint by the by, in a Rule given concerning Adultery, and in the Example of *Joſeph* and *Mary*, confirms the obligation of it.

3. The ſame appears in many particular explications of the Moral Law. All that write upon the Commandments, though for greater things of the Law, theſe follow the expreſs Rules; yet the leſſer explications are but from examples of Holy Men. Now allow but the ſame liberty in theſe Evangelical Precepts; that for the great things, there are expreſs Precepts for; as for the Sacraments, for Inſtitution of Churches, *Matth.* 18. for Officers in *Timothy*, and *Rom.* 12. for Cenſures, *Matth.* 18. but for many Branches; for matter of carriage in theſe, we muſt have them out of the examples and hints in the New Teſtament, and it is all that we ask.

4. We find our Saviour Chriſt and the Apoſtles, arguing from examples of firſt Patterns. Thus, 1. To prove what is lawful, *Mat.* 12. 3. Chriſt argues from *David's* example, in breaking a Law, in eating when he was Hungry the ſhew-bread (which was not otherwiſe lawful for him to eat, *Exod.* 29. 33.) To prove it lawfull to pull Ears of Corn on the Sabbath Day, and eat them. And ſo from the example of the Prieſts profaning the Sabbath, and being *blameleſs*, *Matth.* 12. 5. that is, not found fault with: And though Chriſt annexeth a ground out of one of the

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Prophets, I *will have Mercy, and not Sacrifice*; yet consider that that Law came long after, and these examples were in force long before this Law; for *Hosea* wrote long after. 2. Examples are urged, not only to prove what is lawful, but also what is a Duty. Thus the Apostle *Peter*, 1 *Pet.* 3. 3, 4. Exhorts Wives, that their *Adorning should not be that of putting on Apparell, but the Ornament of a meek Spirit*, for v. 5. *after this manner in the Old Time, the Holy Women who Trusted in God, Adorned themselves.* Thus also in the matter of Praying twice a Day, Morning and Evening, says *Paul*, 2 Tim. 1. 3. *Whom I serve from my Forefathers without ceasing, having them in remembrance in my Prayers, Day and Night.* This custom to pray so often, was from the Fore-fathers, who in the Temple did so, and in their Houses; and this is argued not so much from an express command, as from their examples. 3. Especially when the first Institution is founded upon an example, then the example is the Great Argument for it; *As Primum in quolibet genere est mensura reliquorum*, the first in every kind is the measure of the rest, so in this case too. Thus the Law of Marriage is founded upon the example of *Adam's* Marriage, and so argued from both, by the Prophet *Malachi*, and by Christ also; both that a Man should have but one Wife, and not put her away. Thus *Malachi* argues from the very Creation, of but one Woman for *Adam*, as a rule for us, *Mal.* 2. 15. and did he not make one? And wherefore one? Yet had he a Residue of Spirit, (namely to have made more) *that he might have a lawfull and godly Seed*; for which cause, Adultery and unlawful Marriages, is not Sanctified from the first Institution. And so our Saviour Christ, *Matth.* 19. 4, 8. *In the beginning it was not so*, argues from the practice then.

Book I.

If it be said that there was a Law; *Therefore shall a Man leave his Father and his Mother*, &c. Yet still the Law is founded upon the example of *Adam*, and *Eve*, the first Pattern; that because God made but two at first, therefore no more should be joyned together, as Christ reasoneth, Matth. 19. 4. *Have ye not read, that he that made them one at the first, made them Male and Female?* He argues from that very instance. Yea, and he made the first Woman of *Adam's* Flesh, so as *Adam* said, she is Bone of my Bone, and Flesh of my Flesh; and therefore, or for this cause (as Christ and the Apostle Interprets it) was the Law given; yet so as *Adam's* example is made the Foundation of it; because *Primum in isto genere*, what *Adam* did then by God's appointment, is a Rule for ever.

Only to prevent a mistake, we will add these Cautions as Limitations.

1. That for the great and more Essential parts of Church Order and Worship, we have express and direct Rules. As for the Institution and Constitution of a Church, *Mat.* 18. For the Administration of Censures by Admonition, Excommunication, for the chief Officers thereof; Bishops and Deacons, for the Sacraments, publick Prayers, Preaching, &c. The Examples do only mostly concern the Limits, Order, and Administration of all these. And in such things, Scripture Examples should be admitted for Rules; for so it is in Interpreting the Moral Law. The great things of each Commandment, concern the grosser sins, and maineſt general Duties for which you have express Rules and Commands; but for all the particular Branches and Cases about particular Sins and Duties, it will be hard to fetch express Rules to direct Men's Consciences; but Men take the help and benefit of examples unblamed in Scripture, for a Decision of them. Look all Interpreters of the Ten Commandments, and their Quotations, and you will find it so. Now why should not as great a liberty be left us to find out God's politicks, as God's Ethicks, it being as necessary, if not more, that Men should have directions to guide their converse in the House of God, as in their own Houses and private Affairs.

2. We must be carefull that we take such Examples, as are written and not blamed, supposing this to be the Rule, that what is not blamed or contradicted by a Rule doth bind us. Christ arguing from an Example of the Priests, alledgeth that for a Warrant, you read (saith he) *how that the Priests profaned the Sabbath, and are blameless*, Matth. 12. 5. Hence because Apostolical Examples in the converse in Churches are Recorded as Rules; therefore such Examples of theirs as were faulty are blamed, and took notice of, as *Peter's* Example in a Church matter at *Antioch*, Gal. 2. *Paul* reproved him to his Face, and that upon this ground, because his Example being an Apostle, *Compelled Men*, Gal. 2. 14. it had the force of an Argument in it.

3. We must get Characters to distinguish between Extraordinary, and Ordinary Examples, Recorded of Churches and the Apostles. As we do make a Distinction of

Ch. IV. of Christ's own Example; and of *Philip's* Baptizing out of a Church, (he being an *Evangelist*, and carrying Church power about with him, and the Person's Case requiring present departure into a far Country) and of Christians selling their Estates in the first Churches of the *Jews*, when there were many poor; and of the Apostles being maintained, and sent into all the World.

If you ask how we shall Distinguish them? We Answer, even as you do other things that are Extraordinary, promiscuously Recorded with Ordinary, for the things Distinguish themselves; as 1 *Cor.* 12. speaking of Gifts, he promiscuously reckons up Ordinary and Extraordinary, *ver.* 8, 9, 10. *To one is given a word of Wisdom, to another a word of Knowledge, to another the gifts of Healing, and to another working of Miracles, to another divers Tongues*, here is no greater matter of Distinction put for the things, than what themselves afford. The Gifts that remain still in the Church, are Ordinary, they that do not are Extraordinary. So for Officers, *ver.* 28. *God hath set in the Church, First, Apostles, Secondarily, Prophets, Thirdly, Teachers, after that Miracles, then helps in Government.* How can we distinguish here, and know that we have Teachers and Government, and not Apostles, &c. but by this, that the necessity of Gifts for Teaching and Government still remains, not the other? And so do we as easily distinguish of Examples, such as were things common, founded upon common and general Respects, these we account Ordinary, and to bind, because they may continue, and the reason of them continue, where it is not so in Extraordinary.

4. The like we say of Examples meerly occasional. The occasion ceasing the thing ceaseth: And therein we judge but as we do of other things under the Law, when yet *Moses* gave direct Rules; as in eating the Passover, that they were commanded to do it with staves in their Hands, and in hast was meerly suited to the occasion of the first Passover, because that Night they were to Travell, and so it did not bind afterward.

If you say, shew me a compleat Systeme of Directions out of the Examples or Rules given, and we will believe you.

To this we Answer. 1. That in the main and substantial matters, we can shew enough to guide the present practices of Churches, in managing the great and necessary Ordinances of Christ. We gave one Instance afore for all the rest, about dispensing the Censures of the Church. And 2. By finding expres's order taken about small things, (as to Carnal Eyes they may seem to be) we may be directed in greater as how and when to order the Collection for the Saints, on the first day of the week, and to Treasure up by a Man's self weekly, as God hath blessed him, whereas another Set Day in the Week might have served, according to Humane Prudence as well, and to lay up as God hath blest a Man, at the Months end, might seem to have been as well in a way of Humane Arbitrary Prudence, and have been left to Men's Directions) and yet the Apostle makes this an Order in *Corinth*, and in the Churches of *Galatia*. Now think we, if God took care and bound up Humane Wisdom, and Interposed his own in matters of such small Moment, as these Circumstances seem to be; we cannot but believe he hath done the like in all things else of a like Nature; and either he would have given Rules about such things, or have left a compleat Rule, if we could find it out. That in Digging, we find such small Meddals as these, here and there, stamped by God's Authority, and bearing the Image of his Wisdom and Soverainty, doth encourage us to Dig, hoping to find that whole Treasure that is hid in Christ, in whom we are compleat, for all Treasures of Knowledge and Wisdom. And this binds up our understandings from daring to Coyn by Humane Wisdom and Authority, and the like Institutions, lest we should set up our posts by God's, and eat out by Humane Prudence, those things which we see God hath used his Wisdom to deliver to us, (as by such Instances evidently appears) wherein we ought to suspect our Ignorance of his Will, rather than his Faithfulness to deliver all of the like Nature. And 3*ly* We are to be carefull in doing what we find a Rule and Examples for, and so whereunto we have Attained, walking. We find that True of Christ, and made good by him unto us, that in doing the Will of God, we know it; and in matters of practice Experience, with Faith waiting for Light, helps to the Knowledge, more than all the Study in the Abstract in the World can do. And therefore though we profess, we know not Rules for every Case, or Query that may be put, yet so far as we have Attained, we walk; suspending

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where we want light till God reveal it, knowing that God will accept this: We finding that in all ſorts of humane actions, in all callings and relations there are a thouſand caſes, wherein men are to ſeek for direction out of the Word, and yet they do not forbear to walk in all thoſe relations, till they are reſolved of every particular caſe and duty that may fall out. And ſo in matters of Doctrine, if we ſhould forbear to believe the truths we know and have received, until we have a compleat Syſtem of undoubted verity, and *Paul*'s form of wholeſome words in all particulars we ſhould be ever learning, and never come to the knowledge of, and aſſent to any truth.

And therefore our deſires is, that the Churches of Chriſt would in this Age (wherein theſe things are enquired into, and the Reformation of Diſcipline yet imperfect) walk by this rule, that ſo far as they agree, and in common have found out the rule, to walk by it, and be obliged ſo to do, and wherein they differ or want that light that others have, they might be left to that rule which God hath ſet up, as the great Peace-maker and Arbiter in his Churches, not to judge one another for theſe things, but to ſay with the Apoſtle, *Theſe that are otherwiſe minded God ſhall reveal it to them in his due time*, and in ſo doing know God will accept us, and we hope men will.

CHAP. V.

That there are Ordinances of Publick Worſhip eſtabliſhed in Churches under the New Teſtament, which are to continue to the End of the World.

I Deſign not to diſcourſe here of the Doctrine of Ordinances, as it is ſtated againſt the Seekers, who yield the Being of ſuch Ordinances to be of Divine Right, and no deficiency to be in Chriſt's Inſtitution; and yet aſſert that as a roſe in Winter hath a Being in the World, of right, as well as any other Fruit of the Earth then extant; only there is not a way of means of its actual exiſtence by reaſon of the Seaſon, ſo Ordinances have a Right of being in the Church, but Anti-Chriſt, hath Withered all things, and made an interruption in Ordinances, Miniſtry, *&c.* An unhappy Generation of men have riſen up, who cry down all Ordinances as Forms, yea and would rank them as Forms equally, with all the Idolatries in Popery, or any other Superſtitions, in all which (ſay they) God was in thoſe appearances ſerved, as well as in thoſe that were once of his own Inſtitution; ſo making them all one and all forms alike, they pretend to live in the Spirit, and not only without all theſe, but above them. But beſides what the Prophecy of *Jude* and other holy Apoſtles *Paul* and *Peter* have given in caution concerning theſe, *Jude* 18, 19, 20, 21, ver. *How that they told you, there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts. Theſe be they which ſeparate themſelves, ſenſual, having not the ſpirit. But ye beloved, building up your ſelves on your more holy faith, praying in the Holy Ghoſt, keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* The ſeparation there is to be interpreted by what as the oppoſite thereto the Apoſtle exhorts true Believers unto. *But you beloved building up your ſelves*, &c. *ver.* 20. What he mentioneth as means of Grace to preſerve them to eternal life; from theſe it was theſe men ſeparated, pretending to live in Spirit, and therefore with Indignation the holy Apoſtle ſaith of them, that they were *Senſual not having the Spirit.* They ſeparated not from other Chriſtians, but from theſe things, that were means of Grace when influenced by the Spirit. I will not meddle with any of their Evaſions, but only poſitively ſpeak that which concerns the truth of my poſition, and prove the exiſtency, and continuance of Goſpel Ordinances, as Baptiſm, the Lord's Supper, *&c.* I will begin with that Scripture upon which I have diſcourſed on another occaſion, namely, to ſhew the danger of living in the practice of prevailing Luſts, under Ordinances. That which now I ſhall make uſe of that Scripture for, is to ſhew both the exiſtence and continuance of Ordinances, of Baptiſm, and the Lord's Supper, under the New Teſtament.

1 Cor. 10. 1, 2, 3, 4, 5, 6. *Moreover Brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under the Cloud, and all paſſed through the Sea,*

and

Ch. V. *and did all Eat the ſame Spiritual Meat, and did all Drink the ſame Spiritual Drink, (for they Drank of that Spiritual Rock that followed them: and that Rock was Chriſt) But with many of them God was not well pleaſed: For they were overthrown in the Wilderneſs. Now theſe things were our Examples, to the intent we ſhould not luſt after evil things, as they alſo luſted.* Compare it with *ver.* 11. *Now all theſe things happened unto them for enſamples: and they were written for our admonition, upon whom the ends of the World are come.*

The general ſcope is, to ſhew how for the ſubſtance of them, the Fathers enjoyed the ſame Spiritual Ordinances, which now our Baptiſm and the Lord's Supper anſwers to, and which theſe *Corinthians*, and all Chriſtians generally lived under, only with that difference which that diſpenſation of the Old had in it from this of the New. As that thoſe were more Shadowy, and in their immediate Ordination but Types, as their Baptiſm then pointed forth immediately, their total deliverance from *Egypt*, as then Baptized unto *Moſes* in the Cloud, and the Sea (but yet under that to us Believers is held forth our Baptiſm as union into Chriſt (of whom *Moſes* was a Type) and the deliverance of our Souls from Hell and Satan.) Whereas our Ordinances now have that outward Rind ſhaled off, and Chriſt only and Baptiſm unto him, are barely and nakedly held forth, *&c.* Now I ſhall but proſecute two obſervations, which to me ſeem natural as to this aſſertion out of the Scripture, concerning theſe two Ordinances of Baptiſm and the Lord's Supper here particularly ſpecified, and ſo conſequently concerning all other parts of Inſtituted Worſhip under the Goſpel.

Obſer. I. Obſerve firſt, *That theſe Ordinances were generally received, and practiſed by the Chriſtians of thoſe times.*

Obſer. II. Obſerve ſecondly, *That theſe Ordinances are to continue to the end of the World.*

To prove the firſt Obſervation, I remark the Note of Univerſallity which the Apoſtle uſeth. As he ſays that thoſe *Iſraelites* were Types of us; and their Ordinances Types of ours, ſo in making the parallel between us and them, he carefully inſerts this, that as all of them were partakers, and lived under thoſe Ordinances then; ſo all of us Chriſtians do partake, or ought to do, of theſe Sacraments that anſwer unto thoſe Types of theirs now. *Of the Fathers* (as he calls them) *in the Wilderneſs*, he ſays it no leſs than five times. *All our Fathers were in the Cloud, and all paſſed through the Sea, and were all baptized unto Moſes in the Cloud, and in the Sea, and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink.* And anſwerably concerning the Chriſtians of thoſe times, he utters it in all their names, and involves himſelf, *ver.* 17. *We are all Partakers of that one Bread.* And ſays the ſame of Baptiſm, 1 *Cor.* 12.13. *We are all baptiſed by one Spirit, into one body, and do all drink*, &c. And *Rom.* 6. 3, 4. *Know ye not, that ſo many of us as were baptiſed into Jeſus Chriſt, were baptized into his death? Therefore are we buried with him by baptiſm into death.* He argues from the known and generally received Profeſſion and Practice of all Chriſtians: *Know ye not that ſo many of us as were baptiſed*, that is, that whoever of us that profeſs Baptiſm into Chriſt, profeſs Baptiſm into his Death, as the thing intended by it. The *Vs* there, is the generality of Chriſtians, diſtinguiſhed uſually by that word from Heathens, as *Rom.* 14.7, 1 *Cor.* 8. 6. *To Vs there is but one God*, &c. that is, we Chriſtians profeſs all, and generally ſo. And his ſcope being to ſhew how Sanctification flows from being in Chriſt; His argument is drawn from a general principle of the [*Vs*] of Chriſtians. As many of us (to a man as we uſe to ſay) as have been baptiſed into Chriſt, and do profeſs that part of Religion are all taught, that the import thereof is, to be therewith baptized into his death. So that his expreſſion, as many of us, imports not, as if ſome were, and ſome were not baptiſed (for then his Argument of Sanctification had not been binding to the generality of Chriſtians, which it is evident, it was in his intention) but it imports the contrary, that as many as were Chriſtians, were all Baptized, and were taught this to be the meaning of that great point and principle of Religion, That as they were Baptized into Chriſt thereby; ſo alſo into into his death.

I obſerve

I obſerve alſo out of this, 1 *Cor.* 10. That it was in Eſteem, yea, and taken for granted, a point of the then Religion, to receive the Lords Supper. For obſerve how he Reaſons againſt their Eating in the Idol's Temple, things Sacrifiſed to Idols, ver. 21. *Ye cannot Drink the Cup of the Lord, and the Cup of Devils: Ye cannot be partakers of the Lord's Table, and of the Table of Devils.* He ſet theſe two, one againſt the other; *To Eat in the Idol's Temple,* as a point of Heatheniſh Religion, and *to partake of the Lord's Supper,* as a point of our Chriſtian Profeſſion. Now that he might be ſure at once, for ever to knock down that Idolatrous practice, he uſeth this Argument drawn from that, which according to all the then received Principles, could not be denyed. He Argues with them in this manner, a main practice of your Chriſtian profeſſion, which you all take up, and of which you muſt in effect Renounce your Profeſſion, if you Renounce this Practice, is the Lord's Supper, It is the outward Badge of your Chriſtian Religion; and you muſt utterly renounce that, if you will needs alſo practice this other of Eating in the Idol's Temple; for there is a Contradiction between them, *Ye cannot Drink the Cup of the Lord, and the Cup of Devils.* Chriſt cares not for your coming to his Supper, but had rather you ſhould keep away, if you alſo receive the Devil's Sacraments. Thus he plainly works upon this firm ground, in which they knew he muſt not be at a loſs, that they muſt continue to drink of that Cup, that they muſt partake of that Table, ſo he takes that for granted, as Sacred to them; and then infers that other, of not eating in the Idol's Temple. And it is as if he had ſaid, I know I have you faſt here; That you will never forſake Aſſembling your ſelves for the Lord's Supper, or neglect to do it; this I hope you will all ſay preſently, that you will never do: Now then ſaith he I tell you, you cannot partake of the Lord's Cup, and of the Devil's. Chooſe you whether you will give over the one or the other, upon your peril. He holds them hard to it, as this one, whiſt he argues from thence againſt the other. Now as to the Opinion of ſome Men in our Days, that profeſs they are not bound to the Lord's Snpper, and think it is no point of any Religion, but that they can live without it, or above it; If the Devil had thought of this, yea, and had put it into the Heads of any in theſe Days; unto ſuch the Apoſtle *Paul's* Argument had no ſtrength or force of Conviction. For if he had ſaid to them, *Ye cannot drink the Cup of the Lord in the Sacrament, &c.* (as *ver.* 16.) they might readily have ſaid, or any one for them; This is no Argument to us, it reacheth not our principles, for we think not our ſelves obliged to drink the Cup of the Lord, nor to eat his Table. And indeed theſe that profeſs this principle, (I except the dark ſcrupled Seekers) can as well partake of the Maſs, as of the Lord's Supper, they are all to them but Forms, the one as well as the other; and a Chriſtian may uſe all, and is above all. This as to the firſt thing I obſerved, concerning theſe Ordinances.

Obſ. The Second Obſervation is; *that there is to be a continuance of theſe Ordinances to after Ages,* which out of the Scope of the Text, I demonſtrate thus; That twice in the *6th Verſe,* and in the *11th verſe,* in making the Reddition or Application of the Story of the *Iſraelites,* both for Ordinances and for like Puniſhment due to the abuſe of them, he ſay's, that in theſe they were τύποι ἡμῶν Types of us, ſo *ver.* 6. (which is their Concluſion as to their Enjoyment of like Ordinances) and ſo *ver.* 11. as to our incurring the ſame puniſhment, he had from the *6th verſe* Diſcourſed of; he Subjoyns, *Theſe things were written for our Admonition, upon whom the ends of the World are come.* So that all Chriſtians, that do live under, or ought to live under theſe Ordinances, partaking of thoſe ſins, are to partake of theſe puniſhments, as well as theſe *Corinthians.* Some of the ſeekers interpreting that place in Matth. 28. 20. *Go Preach and Baptize, I am with you in all things, to the end of the World.* (The words being in the Original, τελείας τῦ αἰῶνος in the ſingular Number) would have this determine in the firſt Age of the Church. Whereas everywhere in Chriſt's Speeches afore, the very ſame Phraſe in the ſingular alſo, is put to expreſs the end of the World, or as *Paul* ſay's, 1 *Cor.* 11. 26. until Chriſt come. In *Matth.* 13. 40, 49. alſo you have the ſame phraſe where is meant the end of this World, when the Day of Judgment comes, as alſo plainly diſtinguiſht from the end of that Age, wherein *Jeruſalem* was deſtroyed, *Matth.* 24. 3. And Chriſt alſo adds in this place, of *Matthew* 28. 20. the word alway, which means *All the days or times to the end of the World:* And ſo all the Ages between are implyed. Well but further, here

Ch. V. you ſee that in 1 *Cor.* 10, 11. it is affirmed of the Lord's Supper, as well as Baptiſm, that they concern all them, upon whom the ends of the World in the plural are come, that is, all the Ages, that ſucceed each other in this laſt Scene of the World. So as indeed if any were to be excepted, thoſe rather that lived in that firſt Age comparatively ſhould. We have lived 1600 years, ſince *Paul* wrote this, and upon us, rather than upon them, it might be ſaid, that the ends of the World are come: I will but caſt in this out of this Scripture more, and I think it is not altogether to be ſlighted as to his Head. You ſee he plainly Parallels our Sacraments, and their's as Types, and Anti-Types. Now what ſhould be the Myſtery then, that when he ſpeaks of that Sacramental Rock, which was Chriſt, and ſays that they drunk thereof, he would needs inſert one circumſtance concerning it, that is yet not ſo evident in the ſtory of the Old Teſtament? *The Rock* (ſays he) *which followed them*, that is, all along through their Travel in the Wilderneſs. It is to be ſuppoſed the Rock ſtood in its own place, but *Moſes* ſtriking it, and a River of Water ſpringing forth, ſerved them with Water, not only in that place, but followed them in all their Journey in that Deſert. Which the Pſalmiſt intimates, Pſal. 105. 41. *He opened the Rock, and the waters guſhed out, they ran in the dry places like a River.* Surely this is (as here) added to no other purpoſe, but to make up the Parallel in our Ordinances the Anti-Type, When God had ſtruck Chriſt the Rock, and opened his ſide, (and 'twas for us Rebels too, (as *Moſes* then called the *Iſraelites*) that Water and Blood came forth, which are Communicated to us in Baptiſm, which is a waſhing by Water, as Blood is held forth in the Lord's Supper.) Theſe Ordinances were as Channels cut out by God, through the Means and Conduct of which, this Rock ſhould follow us; and that whilſt the Church is in the Wilderneſs, and this ſide *Canaan*, as that did, as a Sacrament to the end of their Journey. And ſo in this, was the Type fulfilled to them, in the primitive Ages of the Church, and is yet to be fullfilled unto us, upon whom the ends of the World are come.

I ſhall now by other Arguments farther prove, that there are Ordinances, or Inſtituted Worſhip, under the New Teſtament, to continue unto the end of the World.

1. The New Covenant hath Ordinances of Divine Worſhip annexed unto it, as well as the Old Covenant had; for which the Coherence of the Eighth, or Ninth Chapters to the *Hebrews*, the latter part of the Ninth, and the beginning of the Tenth, are a clear Evidence. The Scope of that Epiſtle, is indeed to ſhew how the Worſhip, and Ordinances of the Old Teſtament, were Tranſlated into a Worſhip under the New, in ſubſtance anſwering to it; and how Chriſt as an High Prieſt, was as Faithfull to God in his Houſe, as *Moſes* was, *Hebr.* 3. In the eighth Chapter, having Treated of the two Covenants, the Old and New, and by the new underſtanding that, wherein the promiſe was, *That they ſhould not need to be Taught*, &c. *ver.* 10. than preſently upon it, *chap.* 9. 1. he goes on thus. *Then verily the firſt Covenant had alſo Ordinances of Divine Service*, which was the Tabernacle, and the Worſhip performed there, ſo, ver. 2. *to* ver. 7. *For there was a Tabernacle made, the firſt wherein was the Candleſtick and the Table, and the ſhew Bread; which is called the Sanctuary. And after the ſecond Vail, the Tabernacle which is called the Holieſt of all: Which had the Golden Cenſer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden pot that had* Manna, *and* Aaron's *Rod that budded, and the Tables of the Covenant; and over it, the Cherubims of glory, ſhadowing the Mercy-Seat, of which we cannot now ſpeak particularly. Now when theſe things were thus ordained, the Prieſts went always into the firſt Tabernacle, accompliſhing the Service of God.* I lay hold of the word *alſo*, as implying, that therefore the New Covenant hath the like Ordinances, and not only ſo, but obſerve that in God's intention, our Ordinances were the firſt of the two, and the chief, though their's firſt in time. For he ſay's not, the New Covenant hath alſo; but the Old had alſo; for ours were more the Subſtance, their's more the Type and Shadow; yet ſo as both muſt have Ordinances of Divine Worſhip, the New as well as the Old, whilſt it continues. And ver. 10. They *were appointed, but untill the time of the Reformation*, or change of Worſhip, to be made, not of the Abolition of it; and what thoſe Ordinances are you know.

2. If there be no Inſtituted Ordinances to continue, then the ſecond Commandment is utterly Obliterated under the Goſpel, or under the times of the Goſpel, in which

theſe

these Ordinances are supposed to cease. What is the difference between the first Commandment, and the second? The first Commands such Worship to God as is always, and for ever due to him, as he is God, and we Creatures, which is Termed *Cultus Naturalis*, Natural Worship; because due upon the account of our being Creatures, and so Indispensible and Eternal, and continuing in Heaven, as to fear God, love him, &c. The second Commands Instituted Worship, or such means and helps of Worship, as God Sanctifies by his Institution, as helps and means to Worship him by, and convey himself to us, which continues whilst we are on Earth. Now this Commandment hath been, and hath continued in all the States which Men have gone through, or shall go thorough whilst on Earth. And though the Duties have been changed as the Priesthood hath varied, or as God was pleased to signifie his good pleasure, how he meant to be Worship't; yet so as in all States on Earth, there have been some or other such Duties belonging to the Commandment in force; which sufficiently argues, that Command to have been, and to be still in force in all States.

1. In Innocency those two Trees, the Tree of Life, and of the Knowledge of good evil, were two Sacraments Admonishing *Adam*, the one of his mutable condition, the other Sealing up the promise of Life. Under the Law, 'tis evident that a commanded Worship was in force, under the Gospel which began to be Preached by *John*, together therewith was Baptism Instituted, of which Christ, (who represented us) did in the Name of us all, as Head, say, *Thus it becomes* (us) *to fulfill all Righteousness*, and he began an Example unto us therein. And indeed if there were no second Command in force under the Gospel, then there were no such sin as Idolatry, or false Worship of the True God, as far as concerns the means of Worship. There will be no Idolatry but what is Heathenish, or the Worship of a false God. Now the Consequence is good, for the Negative part of the Command; *Thou shalt not make to thy self an Image*, or use false means to Worship the True God, is founded on the existence of a positive part, that there are Means or Institutions of True Worship, appointed by God. But now there is such an Idolatry and Superstition, of Worshipping God by false means, forbidden, under the New Testament. For *Col.* 2. *Paul* bids them to take heed of Will-worship, and voluntary Humility not commanded, ver. 21, 22, 23. *Touch not, Taste not, Handle not: Which all are to perish with the using after the Commandments and Doctrines of Men. Which things have indeed a shew of Wisdom, in Will-worship and Humility, and neglecting of the Body, not in any Honour to the satisfying of the Flesh.* And *John* that lived to the end of that Age, at last still chargeth them to keep themselves from Idols, 1 *Joh.* 5. 21. 'Twas an Admonition not so much against Heathenish Idolatry, which is to Worship outwardly another God, as against *Popish*, which was coming upon the World, (as *Paul* also foretold both to *Timothy*, and in his other Epistles) and for which God brought upon the Christian World, those plagues which have befaln the *Grecian* Churches, *Rev.* 9. 20. and for which *Rome* also is Threatned, *Revel. chap.* 17, & 18.

3. If there were no Ordinances, God should have no provision for his publick worship, and Christ should have no Court on Earth. Two things are the glory of a King, the Laws and Jurisdiction by which he Rules abroad, and the State and Reverence done him in his own House at Home. Christ is the King of Nations, *Rev.* 15. 3. and therefore all are Exhorted to Worship him, *ver.* 4. In *Heb.* 3. 1. Christ is as well Termed our High-Priest, as our Apostle. As our Apostle he hath given forth our Faith in the Doctrine, and we believe it: As our High-Priest, he is the Leader of all the Worship of the New Testament, as the High-Priest was of the Old. The Apostle makes an Inference from this, Heb. 10. ver. 21, 22, 23, 24, 25. *By a new and living way which he had Consecrated for us, through the Vail, that is to say, his Flesh: And having an High-Priest over the House of God: Let us draw near with a True Heart, in full assurance of Faith, having our Hearts sprinkled from an Evil Conscience, and our Bodies washed with pure water. Let us hold fast the profession of our Faith without wavering: (for he is Faithfull that promised) and let us consider one another, to provoke unto love and to good Works. Not forsaking the Assembling of our selves together, as the manner of some is, but Exhorting one another; and so much the more, as ye see the Day approaching.* Christ is an High-Priest, therefore he hath an House, a Court on Earth, and therefore Worship, in which you must draw near

Ch. V. with inward Waſhings and Sprinklings, (as the Prieſts of Old in the Type did with Water, &c.) And therefore he muſt alſo have Aſſemblies to be Worſhipt in; So *ver.* 25. it follows, *Not forſaking the Aſſembling of your ſelves together.* He exhorteth them to meet in Churches, as the *Jews* did in Synagogues, ſo the word τὴν ἐπισυναγωγὴν ſignifies. And now ſuch Aſſemblies muſt have Ordinances to converſe with God in, as they accordingly had Preaching and ſinging of Pſalms, 1 *Cor.* 14. 23, 26. and Sacraments of the Lord's Supper, 1 *Cor.* 11. to which all were bound; for they were to tarry one for another, *ver.* 33. And they being the Top Ordinance of the Goſpel, their whole Aſſembling or Meeting was Denominated from it, Acts 20. v. 6. *When the Diſciples met to break Bread*, and 1 Cor. 11. 20. *When ye come together into one place, this is not to eat the Lord's Supper.* Thus their Aſſembling to Worſhip, and their eating the Lord, are promiſcuouſly put one for the other. So among the Antients, this did bear the Denomination, being Termed *Sacra* σύναξις, and is put for the whole of Goſpel Worſhip in the Propheſy, *from the Riſing of the Sun, even unto the going down of the ſame, my Name ſhall be great among the* Gentiles, *and in every place Incenſe ſhall be offered unto my Name, and a pure offering: For my Name ſhall be great among the Heathen, ſaith the Lord of Hoſts*, Mal. 1. 11.

See Mr. Joſeph Mede, pag. 354. of his works, Edit. Lond. 1677.

But to prove the continuance of theſe two Ordinances, both of Preaching, and of the Lord's Supper, we need only conſider, that Chriſt hath Adjoyned his promiſe to them both. Chriſt's promiſe is annexed, to that of Preaching, Matth. 28. 20. *Teaching them to do what ever I have Commanded you, and Lo I am with you to the end of the World*; and as for the Lord's Supper, *Paul* expreſly ſays, *As I received of the Lord, ſo I deliver to you*, 1 Cor. 11. 23. It is therefore one of theſe Commands of Chriſt; *And do this* (ſaid Chriſt, Luke 22. 19.) *in Remembrance of me*, which is there expreſſed as a Command, and implyed by the Apoſtle, 1 Cor. 11. 2. *I praiſe you, that you keep the Ordinances, as I delivered them to you*; whereof this of the Lord's Supper was one, and a great one inſiſted on throughout that Chapter. And writing to the *Theſſalonians*, and giving a warning to them, and to thoſe that ſhould live in the times when Popery ſhould over-ſpread the World, (of which ſpeaks, 2 *Theſſ.* 2. 3. to 13.) He Admoniſheth a Remedy againſt theſe Seducements, ver. 15. *To hold faſt the Traditions which you have been taught, whether by Word or by Epiſtle.* This, though given to the *Theſſalonians*, yet muſt needs more properly concern thoſe that ſhould live in the times, when the perverting of Ordinances ſhould come into the World: For then is the moſt need of that Exhortation, when there is an Advance of Popiſh Innovations; then is the proper ſeaſon for it. And therefore though it concerned thoſe *Theſſalonians* in theſe times, when the Myſtery of Iniquity began to work; yet upon the ſame ground more fully it concerns us in theſe times when this Myſtery of Iniquity hath prevailed. For their ſakes therefore, this was written upon whom theſe latter ends of the World are come; and ſo concerns us and our Foreſathers, who Reformed from Popery, to hold firmly to Scriptures and Ordinances, as a preſervative againſt Popery. Yea, *Paul* goes further, 1 Cor. 11. 26. *For* (ſays he) *as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come*, and again, *do this in Remembrance of me.* It is as if he had ſaid, Chriſt muſt be abſent till the day of Judgment, and the Heaven of Heavens muſt contain him till then; and to keep up the Remembrance of that great love of his, in dying, he hath appointed this as the Memorial of him whilſt abſent, till he come. And what manner of coming that is, which puts the Period to this his abſence, the Angels hath reſolved us, and alſo how he will come, Acts 1. 10, 11. *And while they looked ſtedfaſtly towards Heaven, as he went up, behold two Men ſtood by them in white Apparel, which alſo ſaid, ye Men of* Galilee, *why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven.* If ye ſay, he is already come in Spirit; do but conſider who was more fill'd with the Spirit, than Chriſt himſelf? and yet he was not only Baptized, but in being Baptized, profeſſeth his obſervance of it to be this end, to fulfill all Righteouſneſs, and he ſeems alſo to ſpeak in the Name of us, *i. e.* of all Believers, and ſo it becomes us to fulfill, *&c. Matth.* 3. 15. becauſe he, as the Head, gave example to all his ſucceeding Members. And not only ſo, but though he thereupon received the Spirit, and was in Spirit in the Wilderneſs, and that above meaſure, as *John* Teſtifies of him,

John

John 3. 34. yet he lived under the Obſervation of all the *Jewiſh* Ordinances of Worſhip, as going to the Feaſts, eating the Paſſover, &c. Book I.

CHAP. VI.

That by Excommunication more is meant than bare caſting out of the Church. That it is an Ordinance of Chriſt, to deliver the Excommunicate Perſon to Satan in his Name and Power. The Rules which Chriſt hath given for Church Admonitions and Cenſures.

THO' this Ordinance of Excommunication be deſcribed many ways, As 1. *Let him be to thee as an Heathen and a Publican*, Mat. 18. 17. And 2. *With ſuch an one no not to eat*, 1 Cor. 5. 11. And 3. It is expreſſed as a *Caſting out of the Church*, John Epiſt. 3. *ver.* 10. yet over and above all this, it is called a delivering unto Satan, 1 *Cor.* 5. 5. And now that by this phraſe more is intended than ſimply an ejection out of the Church, theſe following Arguments evince.

1. That word of *delivering to Satan*, imports ſomething poſitive, diſtinct from, and including more in it than Ejection out of the Church. It imports a giving up a Perſon to receive a poſitive puniſhment from Satan; therefore is more than a caſting out of the Church. This is apparent, for as the Sentence of a Judge (tho' it doth not pitch upon the conſequent of the puniſhment of Death, *viz.* the ſending a Man to Hell, nor doth he expreſs the Sentence he judgeth him to by that) imports more than a mere caſting the condemned Man out of the World, for the Sentence directly expreſſeth that puniſhment which the Judge hath power to inflict, *viz.* The carrying of the Man back to the Gaol from whence he came, and from thence to the place of Execution, and that there he ſhould be hang'd (tho' he doth not put it into the Sentence, in the Name of the King to deliver this Man to the Devil to be Damn'd) ſo in the Sentence of Excommunication, there is more implied than a caſting of the Perſon out of the Society of Chriſtians; for the Judgment, the Sentence, and that in the Name and Power of Chriſt is to deliver unto Satan. It is not to leave the Man unto Satan only, but it is to deliver unto Satan, which is an Act of Authority, to give him up unto him, as to give a Man up to the Jaylor or to the Tormentor. Thus when God ſpeaks to Satan of *Job*, he is in thine hand (ſaith he) I have given him up unto thee, *Job* 1. 12. and *ch.* 2. 6.

But you will ſay, the bare caſting of a Perſon out of the Church ſtill imports but the conſequent of it, *viz.* A delivering him up to Satan, as to deprive of Light is to give up to Darkneſs. But unto that it's anſwered, that what the formal Sentence of Excommunication pitches upon, is more than a mere conſequent of the Perſon's being caſt out, or is more than accidental: For what the very formal Sentence of Excommunication pitches upon, and which is in the power of Chriſt, is not barely leaving the Man unto Satan, but a delivering of him unto Satan. Yea this is in the very definition of Excommunication, and therefore is not to be omitted. For that which is the poſitive form of the Sentence, and by which Excommunication is expreſſed, containeth the eſſential terminative object or matter of it; that a Man is ſo delivered up to the Devil, as in the Name, ſo in the Power of the Lord Jeſus; now this, *viz. The delivering of a Perſon to Satan in the Name of Chriſt*, is a diſtinct character of Excommunication, as that is of Baptiſm, *I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghoſt.* As in the act of Ordination, when you ſay, I Ordain thee a Miniſter or a Paſtor, it imports truly what is ſaid, and not only in a Metaphor, but a reality; ſo in this Act of Excommunication, it is with the Power of the Lord Jeſus to deliver ſuch an one unto Satan, therefore when Chriſt doth give Commiſſion to the Church to do it, in his Name and Power, this being the formal Sentence, his Power concurreth to it. Now this is more than to throw out of the Church, for if there was only a Power to throw the Man out of the Church in the Name of Chriſt, without a Power to deliver unto Satan, the Church would have no more Prerogative than what is a common thing to all Societies. But now when the Church can give Satan Power over a Man, this is an act of the Power of Jeſus Chriſt indeed, peculiar to a Church of his.

2. Again

Ch. V.

2. Again, If Excommunication puts a Man into a different ſtate than merely that of being again thrown into the World under Satan, as the World is, that never profeſt Chriſt, then it imports ſome diſtinct thing from caſting out of the Church. But a Perſon's being Excommunicated, is a differing thing from being in the World or under Satan, as the World is: And it is ſo not only in this reſpect, that they that are in the World, and never were of any Church, are ſo in the World as withal they never were of any Church, as this Man hath been, but it is alſo different in reſpect of ſome ſpecial Power that Satan ſhould have over this Excommunicated Perſon. Which is evident by this, becauſe that Power which Satan hath over a Man Unregenerate in the World, is to carry him on to Sin, to work effectually in the Children of Diſobedience, *Eph.* 2. 2. therefore we are ſaid, *Col.* 1. 13. to be Tranſlated out of the Kingdom of Darkneſs, that is, of Satan, who, as the Strong Man, keepeth all in Peace. But ſo to be delivered to Satan cannot be the meaning of Excommunicating a Man, for the intent of this is to deſtroy the fleſh, and to ſave his Spirit, therefore it is not to deliver a Man unto Satan, ſo as to be a Man of the World out of the Church. Again the difference is evident by this, that this Man's puniſhment is in other reſpects, greater than that of a Man Unregenerate in the World, for as the Apoſtle ſaith, the Saints may eat with them of the World, but with ſuch a one as is Excommunicate, are *not to eat*, 1 Cor. 5. 11.

3. Excommunication imports a poſitive puniſhment, for it is a ſpiritual Revenge. The *Negative* throwing out of the Church is but that which is common to all Societies; *But the Weapons of our Warfare* (ſays the Apoſtle) *are mighty through God, having in a readineſs to revenge all Diſobedience*, 2 Cor. 10. 4, 3, 6. As will be evident, if we do but lay all theſe following things together. 1. That Satan is ready to puniſh the Man in his Spirit by Terrors, , and to ſet on his ſins with horrors, if he have leave from Chriſt. 2. This Man is by the Power of Chriſt given up and not left only to him. 3. He is given up to Satan to puniſh and correct him, 1 *Tim.* 1. 20. *Whom I have delivered to Satan that they may learn not to blaſpheme*, that is, that they may learn how horrid a ſin it is to blaſpheme, by what Satan inflicts, the word tranſlated to Learn is in the *Greek* παιδευθῶσι which is, to be diſciplined as a Child is, to learn by Rods, ſo that being delivered unto Satan to learn how dreadful it is to blaſpheme, implies that Satan is to whip them, that they may learn by a ſuitable puniſhment what it is to blaſpheme, by Satan's caſting Helliſh Terrors into their Mind.

4. And the Analogy of a Man's ſin when he deſerveth Excommunication, and the puniſhment it ſelf ſeem to be ſuitable, and that the ſin deſerves it in a way of proportion. For when a man is obſtinate, the frame of his Spirit is ſuch, that he doth not regard the Ordinances, therefore to be caſt out of the Communion of Saints would not be a ſore puniſhment to him, neither would that be enough to bring him in, and therefore the only way to bring this man in is, to have Satan ſet on his back with terrors, as in the work of humiliation at firſt.

5. Then again, ſuch a man hath grieved the Holy Ghoſt the Comforter, and therefore he is ſuitably given up unto Satan as an Accuſer and Tormentor: And ſo the phraſe of delivering unto Satan ſeems to mean a Spiritual puniſhment oppoſite unto joy in the Holy Ghoſt, which is the fruit of obedience; that as the *Kingdom of God is Joy and Righteouſneſs, and Peace*, Rom. 14. 17. *The Peace of God ſhall guard your hearts through the working of the Holy Ghoſt*, Phil. 4. 7. So *that eſtate* this Man is given up to, is an eſtate of terror and darkneſs; it is not to be an Unregenerate Man; but it is to be under the bondage of Satan.

6. And then again, Excommunication is called the retaining of Sin, and binding of Sin, a binding of Sin upon the Conſcience: Now the queſtion is, *Quo efficiente*, by whom this ſhould be done? This ſentence of delivering him unto Satan, implies, that Satan hath power given him to ſet his Sin on upon his Conſcience, and that he is able to ſet Sin on upon the Conſcience is evident from other Scriptures.

7. Again we do find by experience, that where Excommunication is not Adminiſtred rightly, there the Saints oftentimes are given up to very great terrors of Conſcience, and that from Satan, and left to great Temptations; the Lord ſometime working without the Ordinance, that which he doth work by the Ordinance of Excommunication, when it is rightly adminiſtred.

8. This fruit doth ſeem to have been in that *Corinthian*, 2 *Cor.* 2. for the Apoſtle deſires

desires them to forgive him, lest he should be swallowed up with over much sorrow, *ver.* 7. It seems to be more than an humane sorrow, or more than a sorrow which would have been from the Holy Ghost's working, for that would not have swallowed a Man up. It implies therefore that he was in Satan's Power, *We are not ignorant* (saith he) *of his devices*, ver. 11. and that his devices were to keep this poor man in his clutches. And the phrase there, *swallowed up*, answereth to what is said of Satan in other cases, *He goeth up and down seeking whom he may devour*, 1 Pet. 5. 8. *Whom he may drink up*, so the word signifieth, καταπιῃ. Book I.

9. And again, Excommunication may seem to be more than meerly a throwing out of the Church, by that parallel of a greater Excommunication than what is ordinary, that *Anathema Maranatha*, 1 Cor. 16. 22. Which was not only to give a Man up to Satan for a time, but to give him up into an eternal curse, when they saw that a Man which had been a Professor, loved not the Lord Jesus Christ, that is, hated him, as sinning against the Holy Ghost. Now if the Church in that case hath power more than to eject, *viz.* To eject with an eternal curse, never to receive a Man more, which God ratifieth in Heaven, then in the ordinary casting a Man out of the Church, tho' there be hope that he may be recalled again, the way of doing it, is not merely a private punishment, or a throwing him out of the Church, which should work upon him, in a moral way of a sorrowful thought, and sense, that he is cast out from among the People of God, but it is a giving him up to Satan to terrifie him, God sanctifying that, as he doth other Afflictions to bring him in.

10. If Excommunication were nothing else, but a seclusion from the Church, then for the substance of the Act it would be no more than a continued suspension; for if the substance of the act be the same, they do not differ, tho' the one be done out of an Act of Authority, the other not. They will admit him again upon Repentance, if he be Excommunicated, as well as when Suspended, and if he do not Repent, they will not admit him, no more than when he is Excommunicated. And when he is Excommunicated he needs not a new admission, as when he is Suspended and Repents he doth not. So that for the extrinsecal act, they are all one. But Excommunication hath a Spiritual punishment attending it; and therefore answerably when that *Corinthian* was to be received again, 2 *Cor.* 2. They are not simply to pass an Act of Forgiveness, and to Receive him again, but to comfort him also.

If it be Objected, that we do not always see this effect, of a Spiritual punishment following Excommunication.

1. We Reply First; That there have been very few Excommunications in the World, that have been from those that have had the right power of doing of it, And those Excommunications which have been Administred by the Rightful Persons, yet have not been due, because proceeding on too slight Occasions, and such as have not deserved Excommunication.

2. They have, in their Excommunication, trusted more to the power of the Magistrate, when it should have come to a Writ, *de Excommunicato capiendo*, or to horning of a Man as in *Scotland*, Banishing him, or depriving him of his Estate, *&c.* they have confided, I say, in the Magistrate's power, and in his punishment, more than in Excommunication, or else why have they Recourse to it, to make a Man Repent? Whereas if they would wholy leave it unto God, to inflict that which he hath ordained to be the punishment, and that sufficient too, (for all his means are sufficient, as the Apostle say's, *the Weapons of our Warfare, are mighty through God to Revenge all Disobedience*,) 2 Cor. 10. 4. It would prove Efficacious enough to all ends and purposes, and sufficient, for such a Man, would that punishment be. But because they put confidence in an Arm of Flesh to bring him in, as if that were more an effectual means, than the power of God; therefore God makes his Ordinance to be but as an Arm of Flesh, and to have no other effect or fruit, than what the Magistrates punishment hath.

3. It is with this, as with all other Ordinances, which do not alway's attain their end, which they are principally ordained for, because that God works freely by them. Preaching is ordained to Convert, yet there are Millions of Men, to whom the word is preached, upon whom it hath not this effect; for *although they have all heard, yet they have not all believed*, Rom. 10. 18. It is enough, that God hath ordained it to such

Ch. VI.

ſuch an end, and it takes place in ſome, as the Apoſtle ſpeaks; and ſo alſo hath this very Ordinance wrought in that very way, as divers Inſtances might be ſhewn.

4. Jeſus Chriſt always fulfils what he hath promiſed, Mat. 18. 20. *I will be with you, and in the midſt of you*, either to bleſs this my Ordinance, by giving Repentance, or giving up to a Reprobate Senſe. So as Excommunication hath uſually its effect one way or other, the Man is given up unto Satan, and if it have not that direct effect of Terrifying of him, ſo as to bring him to Repentance, he is given up to a Reprobate Senſe, Satan entring into him, as into *Judas*, ſo that he turneth a Perſecutor, as was frequent in the primitive times, that Men once Excommunicated turned Perſecutors. They forſook the Aſſemblies of the Saints, which was a ſtep to the ſin againſt the Holy Ghoſt, *Heb.* 10. 25, 26, 27. When they were thrown out, they could come at them no more, and ſo were given up unto Satan for ever.

Parkerus De polit. Eccleſ. lib. cap. 5.

Object. In *Matth.* 18. 17. all that is ſaid is only, *let him be to thee, as an Heathen and a Publican.*

Anſw. 1. There he ſpeaks in the Language of the *Jews*, and ſo expreſſeth Excommunication only, by what caſting out of the Synagogues was amongſt them as elſewhere, Chriſt expreſſeth the Ordinances of the Goſpel, under the *Jewiſh* Phraſe, *leave thy Gift at the Altar*, Matt. 5. 24. Now the *Jews* did not know what it was to be delivered unto Satan, and therefore no wonder if Chriſt did not expreſly ſpeak of it in that place of *Matth.* 18. 17.

But 2. One place expounds another, and that which he calleth there, Matth. 18. 17. *Let him be to thee an Heathen and a Publican*, is in 1 *Cor.* 5. called a delivering unto Satan.

Then 3. This delivering unto Satan, was exemplified in the puniſhment of *Judas*, for after he was gone out, (as it is judged by *Piſcator* and others, he did not receive the Lords Supper, but was ſent out) preſently the Devil entred into him; he was a Branch caſt out, *John* 15. 6.

4. Though our Saviour Chriſt expreſſeth it to them in the *Jewiſh* Language, in *Mat.* 18. 17. Yet to the ſame Apoſtles, when this Ordinance of Excommunication came to be exerciſed in a Church, his Spirit expreſſeth more fully what was the intent of that Ordinance, not ſimply to throw a Man out, to avoid outward couverſe with him, and in that Senſe to be as an Heathen and a Publican, but to be a delivering unto Satan. So that as the Church of the Goſpel in the priviledges of it, exceedeth that of the Law, and that priviledge they had in the Synagogues, ſo the diſpriviledging of a Man from the Communion of the Saints under the Goſpel, hath an higher puniſhment, than the Synagogues knew.

5. When Chriſt ſaid, let him be to thee as an Heathen and a Publican, he expreſſeth there not ſo much what the Churche's Cenſure pitcheth upon, but what the conſequent is, *viz.* the manner of their converſe afterwards towards, him, therefore he ſaith, *Let him be to thee*, he ſaith, not only let him be to the Church, *but to thee.* He expreſſeth it by what is the conſequent, but in 1 *Cor.* 5. 5. He expreſſeth the formal Sentence, when the Apoſtle ſaith, no not with ſuch an one to eat, he expreſſeth there indeed the conſequent of the Sentence, but delivering unto Satan, is put into the Sentence it ſelf.

I ſhall urge one Argument more, to prove that Excommunication is not meerly an Humane Ejection out of a Society, but an Ordinance in the Church Eſtabliſhed by Chriſt's Inſtitution, becauſe Chriſt hath given us expreſs Rules by Church Admonitions, and cenſures; we find as direct Rules chalked out, for the Series and Order of proceedings therein, as any State can take for ordering proceedings in Civil Cauſes.

1. For the matter of Chriſt's Cenſures, what we are to convert in Men, and how we muſt apply thoſe Cenſures, we have our Limits and Rules in the word, ſo as we need no Orders or Canons to be made to make new matter, or the chief matter of Church Cenſures. For plainly it is told us, that *Sin* only is the Subject of Church-Cogniſance, that it is a Tranſgreſſion of ſome Law of God, *Them that ſin*, (ſay's *Paul* to *Timothy*, 1 Tim. 5. 20.) *Rebuke*; Now what is ſin, and not ſin, the word is the ſole Judge of, and a perfect Rule of.

And 2. It is Scandalous ſin that is the matter of Cenſure, ſin judged ſo by common

mon light, and received Principles; ſin that goes afore to Judgment, that you may read afar off, 1 *Tim.* 24. Doubtleſs Diſpenſations and ſins controverted, are not to be made the Subject of Church Cenſures; for if the weak are not to be received to ſuch, then neither are they to be caſt out for ſuch. Inſtruction may be uſed to conſciences ignorant, as the phraſe is, 1 *Tim.* 25. but Admonition only for ſins taken for granted, and profeſſed to be ſins by the light of Nature, and the common light of Saints, 1 *Cor.* 5. 1, 8, 3. For how alſo ſhall all fear? 1 *Tim.* 5. 20. Book I.

2. For the ways of dealing with ſuch ſinners, we have Admonition, Excommunication, and Rejection preſcribed.

1. Admonition, *Them that ſin Rebuke*, 1 Tim. 5. 20. and that not privately, (if the ſin be open) but publickly *afar off*; to the end others may fear.

2. For Excommunication, we have Warrant after Admonition, Tit. 3. 10. *After the firſt and ſecond Admonition Reject*, which in 1 *Cor.* 5. 5. called *delivering unto Satan*, &c.

3. We have Order given, for the Degrees of proceedings in theſe, as orderly as any Law can make proviſion for the Indemnity of Men Innocent and Juſt, proceeding in any Civil Court in order to amend Men.

1. If the ſin be private, ſo as thou alone knoweſt it, *that thy Brother ſin againſt thee*, Mat. 11. 15. *Go and tell him his fault, between him and thee alone, if he hear and Repent*, (as 'tis, Luke 17. 3.) *thou ſhalt forgive him, and it ſhall go no further.* This proviſion hath Chriſt took, to prevent the Reputation of Perſons, ſo to mend them, as not to blaze their faults; and this not for one ſo ſining, but if ſeven times, that is, never ſo oft, *Luke* 17. 4.

If 2. He neglect to hear thee, that is, Repents not, then take two or three and tell him of it afore them, and if he denies not the Fact, and yet Repents not, then thou haſt two or three Witneſſes of his not denying the Fact, and yet of his Obſtinacy and Hardneſs in not Relenting, and of his Impenitency ſo it follows; That in the Mouth of two or three Witneſſes, *every word may be eſtabliſhed*, that is brought into publick.

Therefore 3. Now the matter though but private at firſt, is ripened for Church-cogniſance, *If he neglect to hear them, tell it to the Church.* But if it were a ſin that is publick, that it is though, privately committed, yet made known, *commonly Reproved*, and ſo commonly known, as it is, 1 *Cor.* 5. 1. Then the Church is to take immediate notice of it publickly, without telling it in private; and thoſe that can accuſe, ſhould impeach, as 1 *Cor.* 5. he ſhews, and alſo 1 *Tim.* 5. 20.

But 4. If it be a ſin that is ſuſpected, and cannot be proved, (whether commonly reported or private) and that by two or three Witneſſes, the Officers are to caſt it out of the Church proceeding, and not to receive it, *Receive not an Accuſation*, ſo as to proceed in it, unleſs it appears evident by two or three Witneſſes, This Rule is given about Admoniſhing Officers, 2 *Tim.* 5. 19: But it regards alſo every Man elſe, *Matth.* 18. 16. Then, when any ſin is thus made of publick Cogniſance, 1. They are to Admoniſh. 2. To Excommunicate in caſe of Obſtinacy and Impenitence.

To conclude all in a word, if Chriſt had not ſetled by his Inſtitution the Order, Diſcipline and Government of his Churches, if he had not given Eſtabliſhed Rules for Church Cenſures, Admonitions and Excommunication: If a certain Platform of Church-Government, had not been fixed by him, we ſhould have no Warrant to endeavour a Reformation, when the Order and Diſcipline of the Churches of Chriſt is impaired, and almoſt loſt. For there would be no Rule to go by in, ſuch a Reformation. And without a Rule of Divine Inſtitution, there could be no ſetting things right, when amiſs, no διόρθωσις, as the Apoſtle calls it, *Heb.* 9. 10. Nor could we produce any Warrant to Advance the Spiritual Scepter and Kingdom of our Lord Chriſt, if we did not know, by the Rules and Laws of his own Inſtitution, what it is.

The Government OF THE Churches of Chriſt.

BOOK. II.

Of the Divine Inſtitution of a Congregational Church. That it is not Secondary, or Conſequent upon a Charter given to the Church Univerſal, as virtually included therein, but is immediate and proper to it. That Chriſt Inſtituted ſuch a Church, in *Mat.* 18. and gave the Power of the Key's to it. That ſuch Congregational Churches were Primitive and Apoſtolical, proved from the Inſtances of Churches planted by the Apoſtles. That the Conſtitution and Order of ſuch Churches, is moſt fitly ſuited to the Edification of the Saints, and moſt exactly accommodated to their various Conditions. That Chriſt hath not only Inſtituted a Congregational Church, but hath appointed what the Extent and Limits of it ſhould be.

CHAP. I.

That the Inſtitution of Particular Churches is not virtual only, or Secondary, and Dependent on the Charter given to the Church Univerſal, but immediate and proper to them, as Particular Churches.

THEY, who aſſert the General Church to be a Political Body, ſeem to be divided into thoſe two ſeveral ways of explaining it. 1. That it cometh to be a Political Body *Aſcendendo*, ſo making a Congregation to be *Eccleſia prima*, a Church firſt deſigned in the Inſtitution, and which the Inſtitution falleth upon; but yet, that by the vertue of the ſame Commiſſion, that Saints make up a particular Church, many Churches may make up one Church, and more of thoſe Churches may make up a greater Church, for Appeals, &c. And ſo by the like reaſon, the Univerſal Church cometh to be a Political Body, the National, or Provincial Churches, being but *Eccleſiæ ortæ*, removes from, and repreſentations of thoſe that are *Eccleſiæ primæ*, the firſt Churches which are Congregations. This

Ch. VI.

opinion, I ſhall conſider, when I come to diſcourſe of the Nature of Synods, and their Subordination.

2. Others form the Inſtitution to be *deſcendendo*, as aſſerting the firſt principal Charter, to be given to the Church Univerſal, ſo as that is by Inſtitution firſt a Church, and particular Congregations have it but by a derived right, as leſſer Leaſes have their's out of a greater Charter. And the reaſon that is given, is this, that when the Church Univerſal was but ſo many (or if it were again reduced to ſo ſmall a number) as might meet in one place, they met by vertue of being the Church Univerſal; but that it afterwards was multiplied to ſo many, as that they muſt meet in ſeveral places, which is the occaſion of forming particular Churches, this is accidental and occaſional, and ſo they are to be regarded as one Church ſtill, and ſo that firſt fundamental Inſtitution goes on. For number or multiplication of Churches, is not the object of God's Inſtitution; for God ordained not firſt that Churches ſhould be many. If theſe many particular Churches are fram'd, it is with *Proviſo*, and *Sub conditione*; namely, only when they are ſo far multiplied. Nor did Chriſt give ſuch command, that when they did ariſe to ſuch a number, they ſhould make ſeveral Churches, only neceſſity doth that, which yet ſtill proceeds by vertue of the general grant.

But to refute this, conſider, 1. That if there had been a time in which the Univerſal Church was ſo ſmall under the New Teſtament, living alſo together as they might have met in one place, they had not met by vertue of their being the Univerſal Church, or being a Myſtical body to Chriſt, as the Church Univerſal is: For they had been a Church Myſtical unto Chriſt, tho' they had not ſo met, even as the Church Myſtical now is a Body to Chriſt, though it never doth thus meet. Yea, thoſe Saints who then made this Church Univerſal, might have Worſhipped apart, and ſingly, and God might have ordered it ſo; therefore that they ſhould meet, and meet together fixedly for ſupernatural Ends, and Ordinances, this dependeth over and above, upon a ſpecial Will of God ſuperadded to this Univerſal Church as ſuch. If therefore when the Univerſal Church was no more than could meet in one place, it muſt have had for thoſe fixed Meetings, and the priviledges of them, a Divine appointment, and if it met then, it muſt be by vertue of a ſpecial Inſtitution: Then afterward, when it was divided into many Congregations, they muſt meet by a ſpecial Divine Inſtitution too. If the Univerſal Church was no more than could meet in one, yet they muſt then have, for thoſe fixed meetings, met by a ſpecial Inſtitution and Priviledges, and afterward when they are many, they met by the ſame ſpecial Inſtitution alſo; and ſo what at firſt ſuited their condition, when they were no more than could meet in one place, ſuiteth their condition afterward, when they are multiplied.

2. They could not then meet *Qua* Univerſal Catholick Church, for the Univerſal Catholick Church, is called ſuch in reſpect of it's being in all Nations, both Jews and Gentiles. Whereas the Inſtitution of a particular Church is the ſame, whether there be no more Saints, than can meet in one place at once, or whether there be more. When they are many, thoſe many do ſet up ſeveral Congregations upon the ſame ſpecial ground that the Univerſal Church did ſet up a Meeting. And the Univerſal Church did ſo meet in a Congregation, by a ſpecial ſuperadded ground over and above their being a Church Univerſal, for it further depended upon God's Will, that they ſhould all meet thus together fixedly, for they might have met but occaſionally ſome times, and they might have met in ſeveral companies, or they might have Worſhipped privately, and God's Ordinance might only have been ſo adminiſtred; for if they meet for theſe Ordinances *qua* Church Univerſal, then in Heaven they ſhould meet for them too. So then that they ſhould meet in one fixed Society for publick Worſhip, is by Inſtitution. And

2. This Inſtitution of meeting together, was rather made, and ſuited for the Saints when multiplied, than in reſpect of their being one body, as an Univerſal Church.

For 1. Under the New Teſtament there was never a time (that we know of) after the Jewiſh Law came to be diſſolved, that this Univerſal Church could meet in one, for although not at *Hieruſalem*, yet ſurely in whole *Judea* there were more ſcatter'd up and down, than could have met in one place.

2. Under the New Teſtament, when the Church Univerſal is multiplied to all Nations, (in reſpect of which it is called the Church Catholick, by way of diſtinc-

on from the *Jews*) then it is ſo ſcattered, as that they cannot meet together, no not by way of Repreſentation. So as indeed this pretended principle, that Inſtitutions ſhould mainly fall upon the Church Univerſal, is ſuch as was never practiſed, nor *extant de facto*, neither at firſt nor at laſt. Book II

Then 3. We may obſerve that God did frame the Inſtitution of his Churches, according to what, in the Wiſdom of his Counſel, he hath determined, and foreſaw would fall out. His Inſtitutions are ſuch, as he in Wiſdom knew would beſt ſuit the condition of Saints in all Ages to come, under the Goſpel. He therefore ordered particular Congregations, as the moſt commodious Seat of publick Worſhip, Government, and Order, and as the beſt, and fitteſt ſecurity to preſerve the Saints from Scandal, and alſo the means of maintaining among them, the moſt intire kind of Communion, which could be attained.

That particular Congregations do not meet as Aſſemblies for publick Worſhip and Ordinances, by vertue of a Charter given firſt to the Church Univerſal, is evident from theſe Reaſons.

1. If they do meet by vertue of the general Charter of the Church Univerſal, and they needed no other Warrant than that: Then if they meet occaſionally only, ſome Saints together at one time, and others at another, and not fixedly, whether for Government or Worſhip, they do thereby ſatisfie the Obligation they have, by vertue of the general Warrant. And indeed, to make running Churches, and Societies of Saints, up and down in the World, would more ſatisfie the obligation of the general Charter, and come up more nearly to it: Therefore for them to have a fixed ſpecial Tye to particular Churches in a conſtant way, when the Churches are many, muſt needs be by a further ſpecial Inſtitution.

2. If they thus meet by vertue of their being the Church Univerſal, then they met by vertue of it only in all times, and then afore the Law was given; and ſo the ſame Government, that is now pleaded for, from the Notion of the Church Univerſal, ſhould have been then. And then likewiſe after the Law, the *Jews* ſhould have met by the Law of the Church-Catholick; And if ſo, there ſhould be now the like meeting for publick Worſhip of the whole Church, as was then; *viz.* three times a year. Was their meeting by vertue of their Catholick Communion, or as they were a Nation? As they were a Nation ſurely: For if multitudes out of other Nations had been converted, they had not been, (as the *Ninevites*, and the like, where they had not been bound to the Ceremonial Law, neither were the *Jews* themſelves, that lived out of the Land diſperſed) bound to come up to the *Synedrim*. And ſuppoſe that they had been the Church Univerſal, yet that they were caſt into a National way, was by Inſtitution, over and above that univerſal conſideration, as they were the Seed of *Abraham*.

3. If the Inſtitution of a particular Church, depend on the Charter firſt given to the Church Univerſal, then where there are more of Believers, and more of Elders, there would be more of the keys, if they had them by vertue of the Univerſal Church; for why? there would be more of the Univerſal Church in ſuch a Body. The Inſtitution therefore muſt fall primarily upon their being a particular Body to Chriſt, meeting in his Name, by his ſpecial Commiſſion, though the Perſons be but two or three, that is a few in number, which argues, that he doth not put his Inſtitution barely upon their Membership, or Station in the Church Univerſal, but upon the Formality of their being his Body thus united; his Bleſſing is given to them, as formed up by Inſtitution, whether they be Saints more or fewer, as among the *Jews* alſo it was in their Cities and Towns, as well as they were a Commonwealth in their Nation.

According to this Aſſerted Charter of the Church Univerſal, when as he ſaith, tell the Church, *Matth.* 18. 19. it ſhould be meant primarily, of the Church Univerſal, for the Inſtitution and Rule for Church proceedings, would fall firſt upon it. But he ſpeaks plainly of a particular Church, (and the Chriſtian Church, being as then to be gathered, when he uttered it; if he would have made a Charter to the Univerſal, then had been the fitteſt time to have expreſt it) for he declareth his Inſtitution there, when he had but a few Diſciples about him, and thoſe with him, and yet declareth his Inſtitution for all Ages, to tell it to that next Church, whereof a Man is a Brother. And if the Church Univerſal had been intended here, then the

Church

Ch. II. Church of the *Jews* had not been intended as the pattern, which would overthrow the main Aſſertion of our Presbyterian Brethren.

5. The truth is, that the meeting of the Univerſal, is but occaſional, for in all the Ages, that the Church was to run through, it hath ſeldom been, yea, could never be: And when that which we call General Councils have been, they were rather for matter of Doctrine, than for Government, or for Appeals about perſons, and that the Inſtitution could not fall upon. It's true in *Matth.* 16. 18. the word *Church* is taken indefinitely, and for the Church Univerſal; but yet not as an Inſtitution Political, therefore he doth not ſay, he will give the keys to it, but unto *Peter*, as Repreſenting both Saints and Miniſters, to be divided into ſeveral Bodies, as afterwards Chriſt ſhould appoint it.

CHAP. II.

That the Grand Charter of Church-Government, or the power of the Keys, is granted not to Miniſters in particular only, excluding the People, but to the whole Body of Believers.

IF any were to ſet down the Model of any Government whatſoever, the firſt and moſt neceſſary thing is, to ſet out firſt what Common-wealth, Corporation, or Body Politick, ſhould be the *Subſtratum*, the Seat of that Government, (in and among whom it is exerciſed;) and to ſet out the Bounds and Extent thereof by which the Juriſdiction of that Government is limited, and unto which, as the Subject matter thereof, all the particulars of that Government are ſuited and proportioned, (as the Building is to it's Foundation) and alſo the Scituation and Meaſure of the Ground, which they make the Seat thereof. Therefore in the Inquiſition after that Order and Frame of Government, which (we conceive) Chriſt hath inſtituted for his Church, it is moſt proper to begin in ſeeking out what kind of Body or Society it is, which ſhould be that proper Adequate, intire Seat and Subject of this Government, what the Bounds and Extent thereof are, wherein Chriſt would have his Government exerciſed, and within which confined. I call the Church *Sedes* or Seat, not in Alluſion to that Ancient Phraſe uſed, for the Subject of Eccleſiaſtical Juriſdiction, (which Phraſe yet ſtrengthens this uſe of it) but in Alluſion to that Scripture Phraſe, 1 *Tim.* 3. 15. where he calls the Church ἑδραίωμα that is, the *Seat or Ground of Truth*, and as of Truth there, ſo (ſay I) of Worſhip and Government. This therefore as the Foundation, ſhall be the Subject of my Diſcourſe, and upon the finding the true Abuttments hereof, doth the ending and determining of moſt of thoſe Suits and Quarrels of this Age, about Church-Government depend. The firſt Charter granted by the Founder, and the Patterns of thoſe Maſter Builders the Apoſtles, and the proportions of thoſe Primitive Churches, muſt be our guide herein.

Begin we therefore to enquire what is the true purport of the firſt grand Charter of all the reſt, and what help that will contribute hereunto; as we find in *Mat.* 16. 19. *And I will give unto thee the Keys of the Kingdom of Heaven: And whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven; whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.*

1. Where firſt, he no ſooner mentions, (and it is the firſt mention) a New Church to be Builded by him under the New Teſtament, but he, together therewith, makes mention of Keys, both as means of Building it, and of governing it, following the Metaphor of an Houſe therein. And *Peter* having newly made a Confeſſion, that Jeſus was the Son of God, he being declared and owned by him as ſuch, Chriſt utters himſelf again to him, as the Son of God indeed, ſpeaks of Building, and Contriving anew of his Houſe, as a Prerogative proper to him, as the Son; which, to the ſame purpoſe, the Apoſtle in like manner alledgeth, Heb. 3. 3, 4, 5. *Chriſt, as the Son over his own Houſe, is the Builder thereof*, which Prerogative he here holds forth, ſaying, *I will Build my Church*, and *I will give Keys*. The *Church* he intends, is the Church of the New Teſtament, which (the Son being himſelf come) was to be moulded and built anew by him, eſpecially after his Aſcenſion. And *the Keys*

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he means, are *the Keys of the Kingdom of Heaven*, (as the State of the Church under the Gospel is called;) which, to shew he is the Son, and hath all power committed to him, he professeth to dispose of anew, (as the Keys themselves were new) to another sort of Persons than before; The Keys of Knowledge and Government having been before in the Hands of High Priests and *Levites*, &c. Now as the Church was to be of a new frame, and the keys were new, so he declares a new disposement of them to other Persons than the former. So that this place strengthens the Assertion, *That Christ as the Son, is the Builder of his Church*, Heb. 3. 3, 6. and the Institutor of all power and means of Building in it; and also it proves that the Frame and Government of the Church under the Old Testament, delivered by *Moses* to those that sat in his Chair, cannot be a set Rule of the Frame and Form of Government, of the Church under the New. For Christ the Son, being come, shews his Prerogative by declaring the Old to be done away, saying, I will Build, I wil give the keys, &c. whilst he speaks of a New, the Old is done away, yea, the Persons to whom, and the Extent and Limits of the power are to be set out by him, as well as what those keys shall be, by which he will Build and have his Church governed; and he therefore says to *Peter*, *I do give to thee*: In that he singles him out electively, it argues his special Designation of the Subject or Persons, (who ever they be) to whom he will bequeath them.

2. That *Peter* here in this promise of the keys for the future to be given, should stand in a Representative Respect, and not meerly Personal, all Writers in all Ages, and all sides, though in *Peter's* Name, laying several claims unto these keys, do universally acknowledge and observe. Some say, the grant is to *Peter* only, considered as a Believer, having made Confession of his Faith, that Christ was the Son of God; and therefore Representing the Church of Believers, as unto whom all Church power should be first given. Others assert, this grant to be made to *Peter* as an Apostle, and so Representing the Apostles and Ministers only. Thirdly, others as the Papists, vindicate a personal priviledge of *Peter's*, above all the other Apostles, yet therein Representing his supposed Successor, the Bishops of *Rome*. Learned *Cameron* almost alone, would have it, that this was a personal priviledge to *Peter*, wherein none others did succeed him. Thus much seems evident to us, that our Saviour Christ speaks unto *Peter*, under a double consideration in these words, *ver.* 19. and the words before. The one was meerly *Personal*, and therein he speaks to him, under his *own proper Name*, Simon *Son of* Bar-Jonas, and so pronounceth him Blessed, for that his Confession, which accordingly expressed his personal priviledge, (which under that Name he had even from Circumcision) of his being Saved, without any mention of the gift of the keys. But then secondly he gives him withal a new Name, and I *also say unto thee*, *Thou art* Peter, or *Rock*, which was a New and Mystical Name, as the word following shew, *upon this Rock*. Πέτρος and πέτρη, answering each to other, as *fides* and *fidelis*. And under this new Name now put upon him, he gives him a further priviledge, I *will give to thee the Keys*, namely as thou art *Peter*. This was not so much in a Personal, as a Mystical consideration, upon which this New Name was given him. And to strengthen this, it may be observed that God in first delivering his promises and grand Charters unto all sorts, singled out some one Man, in whose Name the grand Charter should eminently run. So *Adam* was fixed upon, when God, in his Name, gave the Earth unto the rest of the Sons of Men: So *Abraham* was singled out to Represent the Church, both of the *Jews* and *Gentiles*, but especially to represent the *Jews* who were his Children, to whom God gave the promises of the *Land of Canaan*, as representing all his Seed, and *of the* whole *World*, as representing *all the Saints*, Rom. 4.13. And accordingly he did upon it change his Name from *Abram*, to *Abraham*, Thus in like manner here doth Christ deal with *Peter*. He first blesseth him personally as *Simon*, then changeth his Name to *Peter*, and so bequeaths this Charter of the keys, in his like representation of others, to whom in him the grant is made, as well as to himself. For *Peter* was still more forward than all the rest, to utter his Faith that Christ was the Son of God. Elsewhere indeed, (as in *John* 6. 69.) he speaks in the person of all the Apostles; but here where this grant is first uttered, singly in his own; And on this occasion, Christ Honoreth this Great and Eminent Confessor of him, as that Man in whose Name this great Charter should run, he bearing therein the persons of all sorts, that were to have any portion of power, whether of his Apostles,

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Ch. II. Apoſtles, Extraordinary Officers; or of ordinary Officers, as alſo of the Church of Believers, and even of all to whom ever any portion of the keys was for the future to be given; yet ſo as this Honour was peculiarly his, and he is ſingled out to be this common Repreſenter of all others under the New Teſtament, which Honour he doth bear to this Day in his Name, even as *Abraham* had the like Honour under the Old Teſtament. And to evidence this the more by the event, Chriſt did, in an eſpecial manner, honour *Peter* to be the Founder as it were, and beginner of the New Chriſtian Church, (as *Cameron* hath obſerved out of *Tertullian*) when he converted that Multitude at one Sermon, *Acts* 2.

Neither yet is this to be underſtood, as if thoſe keys were given unto *Peter* to convey the keys unto others Derivatively, but he takes them Repreſentatively, (and therefore it was not neceſſary that all power ſhould be in *Peter's* perſon as an Apoſtle, otherwiſe than Repreſentatively) and that not *Repræſentatione Reali*, as if he received all power for the Church, over her, as a King or a Parliament doth, who Repreſents a Common-wealth, (as the Papiſts and Epiſcopal Divines, and others ſay of the Officers, that they Repreſent the Church) but only *Repræſentatione Typicali*, a Typical Repreſentation, (as *Baynes* Diſtinguiſheth) that is, that power which the Church or others that were Officers unto her, ſhould receive in themſelves afterwards, he now received in a Repreſentation both of her and them, as a common Perſon ſtanding for, and ſpoken to for all the reſt. And Chriſt therefore doth not ſay, *I give*, which if he had ſpoken to him only as an Apoſtle, conſtituting him ſuch thereby at preſent, he would have done; but *I will give* for the future, becauſe many of thoſe whom *Peter* Repreſented here, the power was afterwards to be given to, when the Lord ſhould be pleaſed to declare it by himſelf or his Apoſtles.

3. Further as all this is ſpoken of *Peter* here as a Repreſentative Perſon, ſo in an indefinite and general way. And as it is the firſt Great promiſe and Charter, in which all particular portions of power, to whomſoever afterwards diſtributed, are included, ſo likewiſe as the other firſt and great promiſes of God uſe to be, this is as comprehenſive, ſo indefinite alſo, not deſigning at particulars; ſuch was that grant of the Earth to the Sons of Men, whom afterward God divided into ſeveral Nations, to whom by his Providence, ſuited to his Decrees, he ſet out the bounds of their ſeveral Habitations, *Acts* 17. 26. and in *Deut.* 23. 8. The like was, that firſt Charter made of *Canaan* to *Abraham*, which was afterwards particularly deſigned out by *Lot*, to the ſeveral Tribes, &c. whoſe Right was yet all indefinitely comprehended, and intended in that firſt grant to *Abraham*. So accordingly all the expreſſions in this promiſe are general, and indiſtinct; and to be taken in an indefinite and comprehenſive way.

1. As firſt, where he ſaith, *He will Build his Church*, it is hard to know how to limit it, for he means all ſorts of Churches: he means the Myſtical Church, for he ſaith, *The Gates of Hell ſhall not prevail againſt it*, which is only true thereof; for they have prevailed againſt particular Churches, and may: And yet again he muſt include particular Churches too, for it is certain that the Myſtical general Church, hath not the power and exerciſe of all the keys; but only as divided into particular Churches, or if it might be ſuppoſed to have the keys of Rule in General Councils, yet not of the Sacraments, not of Preaching the word; for, as for ſuch Ordinances, that Church cannot meet, and therefore exerciſeth them only in ſeveral parts, and diviſions of it ſelf.

2. Thoſe words *the keys*, are a general comprehenſive expreſſion, anſwerable to that of the word *Church*, taking in keys of all ſorts; *viz.* the keys whereby the Univerſal Church, as ſuch, is Built and Reared, that is, thoſe means whereby Men are Converted, and made Members thereof; which God oftentimes bleſſeth in the Hands of others than Miniſters. And they are therefore called *the keys of the Kingdom of Heaven* at large, not the keys of the Church, as reſtraining it to a political Church; and therefore (as *Bellarmine*, though to a wrong purpoſe, urged; namely for the Tranſcendency of the Pope's power above the Church, yet for the thing it ſelf right ly) is larger than that in *Matth.* 18. It is there meant of a Church political, but the keys here in *Matth.* 16. 19. have relation to the opening the Door of Faith, as in *Acts* 14. 27. it is called, and therefore implies all means of converſion. And accordingly the oppoſite thereunto is *the Gates of Hell, which ſhall not prevail*: And yet again on the other ſide, the keys or the power that is given to particular Churches

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are intended, for this is the general grant, afterwards setled in *Matth.* 18. where, *go tell the Church* is mentioned. And the binding and loosing spoken of there, is comprehended under the binding and loosing, which is spoken of here. So as Churches of all sorts, and keys of all sorts, keys given to Churches in a way of Discipline, and to private Persons to build up one another, keys given to Officers of all sorts, Apostles and others, are all here intended. And therefore *Melancton* well saith, *Claves Ecclesiæ datæ sunt, sed juxta electionem a christo institutam.* And it is certain that in *Matth.* 18. He instituteth a Church power, as touching the Persons to whom it belongs, distinct from *Peter's*, and that of the Apostles as such; and yet whatsoever Church-power there mentioned was to be in any, *Peter* receiveth it here. And as when we say all Civil power is in a Kingdom, it is meant, *sensu diviso*, the King hath one part, the Nobles another, the People another; and the several Officers of a Kingdom, they have their part; and so it is here, and all at the first was now given unto *Peter*, as bearing the Person of all these.

4. Whereas the Controversie hath been, whether *Peter* Represented the Apostles and the Ministers only; or whether he Represented the Church also, or whether *Peter* is here personally to be taken, as the sole and single Subject of a personal priviledge? We say all these are here intended by Christ, in this his first promise, uttering it himself in this indefinite way, which was afterwards to be further and more distinctly divided, and set out by himself and his Apostles: So that whether *Peter* had it granted to him as an Apostle, and as an Apostle representing Apostles and other Ministers, we will not contend; but yet that *Peter* had it also Representing the Church it self, and Saints built upon the Rock, the Arguments are as convincing and concluding to prove it, if not more than those that on the other side are framed to prove, the words should be spoken of him as an Apostle, Representing the other Apostles and Elders, and therefore we safely take in all. The main Argument urged to prove that it is spoken to him as an Apostle, is drawn from this, that the Person spoken unto, *viz. Peter*, was an Apostle, and the other Apostles were present, and so intended; and therefore this Grant here, should be Restrained to *Peter*, and them as such. And the Arguments for the other, Namely, that ordinary Believers also should be intended, is taken from the occasion and ground of Christ's Speech, which was a confession of Faith made by *Peter*, and therefore that Christ should take in, and intend other ordinary Believers and Confessors, to have an interest in the keys, as well as Elders and Apostles, and accordingly to have been by *Peter* Represented. So as the pleas of this Suit, (so far as concerns this place) do lie between the sort of Persons spoken to, and that were present; and the qualification of that Person, as a Believer, namely, and the ground of Christ's Speech. And all the Arguments that are brought to prove, they were given him as an Apostle, are not exclusive, that they are not given him also as a Believer. *Austin's* Expression, *non tantum Petro, sed Ecclesiæ*, not to *Peter*, (that is, as an Apostle) only, but *also to the Church*, doth rightly divide the share between both.

The occasion of the promise, was *Peter's* confessing that *Christ was the Son of God*, which holds forth nothing proper unto Ministers only, or himself as an Apostle only; and therefore the priviledge here, must be common unto that sort, that make confession of Faith, as well as to Ministers. It was a common Faith confest, not of what belonged unto Apostles only, but unto Believers; The promise is therefore suited unto the occasion. And this is a stronger inference, than that other, which is brought, that he Represented the other Apostles only, namely, because that they were present, when as *Peter* here did not intend to speak it in their Names, as in *John* 6. 69. he did; but rather he steps out and prevented them, and therefore also Christ speaks first unto him, in his personal condition, *Blessed art thou Simon*, Bar-Jonas; and then in his Representative condition, as representing those whose Faith he had confessed, as well as the Apostles, whom if only or simply, Christ had intended that he should represent, he might have spoken to them all, as well as to *Peter*, they being then present.

And then again, his Name *Petros*, *Peter*, which Christ here anew gives him with the Reason of it, *viz. upon the Rock*, &c. in an Allusion to *Petra*, signifying one built on the Rock, and so of the same nature with the Rock, argues this to have been Christ's Scope, in promising to him the keys. This change of his Name thus into *Peter*, Elegantly served to suit and answer the thing which Christ

Ch. II. was ſpeaking, Namely, the Building his Church on the Rock, whereon *Peter* (thus confeſſing himſelf) was built. *Thou art* Peter, that is, *Thou art built on this Rock*, thou art a ſtone in this Rock, and unto thee as ſuch I ſpeak. And further, he doth not ſay, *Thou ſhalt be called* Peter, but *Thou art* Peter, that is, Thou art a ſtone, thou art built on a Rock; and thus it anſwereth to his being a Believer, which is all one as to be a Member of the Church ſo built, and therefore it is ſpoken of *Peter*, conſidered in the Perſon of Believers built with the reſt of the Church upon the Rock, as well as the Apoſtles, whoſe priviledge alone this was not, and it is farther obſervable, that of all the Apoſtles, this *Peter*, here ſpoken to, ſhould, as if only intended alone, uſe this very ſimilitude, to this particular purpoſe, and in effect, apply what is ſaid here of himſelf, [*Thou art* Peter] to all Believers in 1 Pet. 2. 5. *Ye alſo as lively ſtones, are built up a Spiritual Houſe*, &c. As if he had ſaid, It is not I only that am the *Peter*, that Chriſt intended, it was not ſpoken to me, but unto you all. And his expreſſion in 2 *Pet.* 2. 1. is all one with this in his firſt, *To all that have received like precious Faith with us*, *i.e.* with me; as in 1 John 9. *John* ſaith, *that receiveth not us*, that is, that receiveth not me: And almoſt all Divines of all ſides do thus far yield this, they ſay the keys are given primarily to the Faithful, only they explain it, and ſay, they are given *in bonum Eccleſiæ*, *for the good of the Church*, but unto the Officers of it.

Obj. 1, If it be ſaid, that if they be given to *Peter* as a Believer, then unto all Believers, to Women and Children, and the like.

Anſw. The Anſwer is, Firſt, when it is ſaid the keys are given to a Believer, it is to be underſtood not *Reduplicativè*, as if only, and to all ſuch, all ſorts of the keys are given but *Extenſivè*, that is, to *Peter*, as Repreſenting Believers alſo, and not barely as an Apoſtle; but yet ſuch Believers as after ſhould be more ſpecially determined to have their ſhare in them. For they are given unto Believers, in *Peter*, Repreſenting ſuch, according to Chriſt's Diſpoſement, after to be declared; it is an indefinite Charter to be formed up by him afterwards, only now declaring that thoſe, of that ſort, ſhould have them. And Chriſt hath afterwards made a peculiar exception of Women not to *ſpeak*, nor to uſurp Authority in the Church, 1 *Cor.* 14. 34. which being an Exception, it muſt be from a Rule, and ſo *firmat regulam*, argues and confirms that the Rule is, that *Males* have liberty and power to ſpeak and judge in ſome Caſes. And yet Secondly, even they have a ſprinkling of the keys in their proportion, if you take keys in that large Senſe before explained, for the keys of Converſion and Edification, may be through God's bleſſing in their Hands: Their Speeches and Inſtructions in private may, and often do Convert and Edifie the Souls of others. Thus Tit. 2. 4. *That the Aged Women may Teach*, (namely, by private inſtructions, and the like) *the younger Women to be Sober, to love their Husbands:* And other of them may be Inſtruments to Convert or Build up, Servants and Children, Friends, &c. in their Families; yea, their *Husbands may be won without the word, by their chaſt Converſion*, 1 Pet. 3. 2. Yea, and as Members of a Church, they have power to bind ſin upon a Man, in private perſonal Admonition; firſt, which is a Degree, and in order to that publick, if a Man Repents not; which yet perſonal Admonitions of others to thoſe, not in Church-fellowſhip, (as in *England* formerly) are not in order unto. For when a Woman doth tell a Man of his ſin, if ſhe makes it out and prove it, ſhe tells it him with this bond upon him, that if he repent not, ſhe bringeth it to the Church; and ſo ſhe binds him before, and in the Church, which ſhe doth as a fellow Member, though not as a Judge: And the ſame Sentence that a Woman hath thus pronounced in private againſt him, the ſame the Chuach afterward Ratifies, even as what the Church Ratifies, is bound in Heaven. The miſtake of the Objection lies in this, to infer that, becauſe Women have not the Authority, the publick power of the keys; that therefore they have no power of the keys committed to them, whereas none hath all that others have, not the Apoſtles themſelves.

Obj. 2. If further it be Objected, that the keys are given to others than Believers, as to Miniſters, though not true Believers.

Anſw.

Anſw. The Anſwer is; yet ſo as that they are viſibly Believers, or they ought not to be Miniſters; ſo *Judas* was. And ſo if it be given to Miniſters only, and Apoſtles, it is ſuppoſed that they are Faithful, *The things that thou haſt heard, commit to Faithful Men, that they may teach others*, 2 Tim. 2. 2. *Juſt, Sober, Holy*, Tit. 1. 18.

Obj. 3. And if it be ſaid further, That then they are given to Believers ſingly, and out of Church-fellowſhip.

Anſw. The Anſwer is; Although they are here given to Believers materially, yet formally but as built up in a Church, according as Chriſt ſhould after order it. And if we ſpeak of the Judiciary Power, Elders themſelves muſt needs be ſuppoſed to be ſet over a Church, ere thoſe keys are given unto them; and ſo alſo what is granted to Saints hereof, thoſe keys muſt needs fall under the ſame ſuppoſition. But if we ſpeak of the keys in a larger Senſe, ſo they are given to all, and every one ſingly, whether they be in Church-fellowſhip or no. Now Chriſt's grant here being general and indefinite, though it takes in all, yet each according to Chriſts order; and ſo if the Judiciary keys are ſaid to be intended, they muſt be underſtood to be here given, as Chriſt afterwards ſhould particularly deſign, how they ſhould be exerciſed, and that is, and can be only in Church Society; and whether by Saints or Elders only, as they are rightly form'd up into fixed Bodies.

But for a concluſion, that which from this place we take along with us, towards the finding out the Seat or Subject of Church-power, is this; That the keys were indefinitely and materially here given, as well to Saints, as Elders, in the Perſon of *Peter*, in their ſeveral proportion, and afterwards were particularly determined, and held forth in the Rules and Examples ſet by the Apoſtles.

CHAP. III.

That before a company of Believers or Saints, can become the Formal Seat of Government, they muſt be united into the ſtate, and order of a Church. Reaſons given why this is neceſſary. A Demonſtration of it alſo from the Example of the Primitive Churches, planted by the Apoſtles.

THis firſt Charter or Grant of the keys both to the Saints and Officers, being but indefinite, and given unto them but as materially conſidered, as the command and bleſſing to multiply, is to Men, *Gen.* 1. Ere theſe can become the Formel Seat of Government, or Publick Worſhip, there muſt be an orderly moulding and caſting of this matter, both Saints and Officers, into ſeveral Bodies or Societies, for the exerciſe of theſe keys; which both the neceſſity of the thing requires, and alſo the examples in the New Teſtament do warrant and confirm unto us.

1. The neceſſity of the thing requires it.

For firſt, otherwiſe there would be no Order, which in the Church of the *Coloſſians*, the Apoſtle doth ſo praiſe in them. He might have commended the Saints in that City, for their Perſonal Holineſs, the Teachers among them for their Gifts, but he further rejoyceth in their Order. And as Order in any Multitude or Company of Men, primarily reſpects their Union into a Body, for ſuch ends and purpoſes among themſelves, as thereby they ſeek to attain; So here in this caſe, *Quod non eſt formatum, non eſt vere unum*, what is not formed, is not truly one: This outward Order is as the Form that gives the Unity. An heap of Stones is not one Body, ſo properly as an Houſe, although the parts in ſuch a heap be Homogenial, and of one and, the ſame kind; and the other conſiſts of ſeveral materials, Hetrogenial, and of ſeveral kinds, as Wood, Stone, Iron, Clay, &c. Yea, and the indefinite Collection of all ſuch Materials into one heap, are not a Building, although they be Squared, and fitted to be joyned each to other; the Beams and Rafters by their Tenants and Morteſſes, and the like: But that all theſe ſhould be Reared, and Artificially erected into one Building; it is that, which makes them one Body, in ſuch a reſpect as the other are not.

Ch. III. 2. Secondly, There would otherwiſe be no Government at all. When God gave forth *that Law*, Gen. 9. 6. *he that ſheddeth Man's Blood, by Man ſhall his Blood be ſhed*; over and above this indefinite Commiſſion given, it was neceſſary for the due and orderly execution hereof; that there ſhould be Orderly Societies of Men, which ſhould be the Seat of a Government, by which this puniſhment ſhould be exerciſed. God's way in this Law, and ſo Chriſt's meaning in that Gift of the keys, *Mat.* 16. 19. cannot be like to that which *Cain*, through the Horrour of his Conſcience feared, that any Man, or every Man that met him next, might kill him. So neither is it indefinitely and promiſcuouſly in the power of any, the next company of Saints and Elders to judge an offending Brother. And Reaſon confirms this. For 1. It is this Form and orderly Union of them into a Body, that makes any company the Seat of Government, and to have a power among them; and how can there be true Government, without a Seat of Juriſdiction, in which it muſt be exerciſed? And that muſt be a Body politick, according to the nature or kind of the Government, or politick exerciſed in it; if Civil, then 'tis a Common-wealth or Corporation, *&c.* if Eccleſiaſtical, it is a Church. A politick Body is not made up by a Multitude; for then a company of Men at a Horſe-Race were ſuch. Nor is it Local Union in the ſame place, for ſo at a Stage-play, a throng or a croud meeting, would be ſuch.

As Forms in Natural Bodies, are neceſſary to conſtitute them ſuch, as well as matter; ſo an Union and Moulding into one, is needful to conſtitute a Body politick. Yea, a judicial power doth as much depend upon a Formality of Order, as it doth upon a Material qualification of Perſons. Take a company of Miniſters, or what ſort of Perſons elſe, however qualified or denominated, they have not that power (which yet doth belong to Miniſters) indefinitely, or as any way met; but as Formed up into Bodies, as a power in a Kingdom is not given to Juſtices of Peace indefinitely, or promiſcuouſly met; but as met according to Commiſſion in ſeveral Circuits, and diſtinct Bodies from them. Burgeſſes of Parliament, although lawfully choſen to be ſuch, yet they have not Parliamentary power, but as met in Parliament, according to the Law of the Kingdom; and the Legality of the meeting, doth give us as much Power and Authority, as the qualification of the Perſons. The Authority is the Reſult of Union, and that legally and lawfully made, as well as it is founded in Perſons fitly qualified. Power in Civil things, is not ſo much given to Mayors and Aldermen, as to the Corporation, though the whole Corporation exerciſeth it not; yet it is this priviledge, and they have ſuch and ſuch a power amongſt them, it is not alone the priviledge of the Magiſtrates ſo much: That Heatheniſh Town-Clark of *Epheſus*, when the Men of that City met in in a promiſcuous way: (And perhaps the very ſame Men of that City, had panegyrical meetings for ſome Acts of Government, as Election of Magiſtrates, and the like; yet) becauſe then they met not according to the Order of that City, he ſays of it, that it was an illegal ἐκλησία Aſſembly.

2. Without this Union, and Order of Society, Perſons offended, that ought to complain, ſhould not have whither to go to accuſe; nor the party offended be obliged to come. Nor would it be known, whoſe the Care and Duty were, to take on them the cognizance, and judging of it; and whoſe the ſin was, if it were neglected. If theſe companies of Elders and Saints in a great City, were fluid and promiſcuous; and but like ſuch companies as met at ſights, or ſhews, or Ordinances without any Incorporation or Imbodying, ſo as, all being in an equal liberty, to go one day to this, another to that company, *&c.* the ſame Perſons never met in one place, unleſs caſually, and providentially; if twelve ſuch Meetings were in one ſuch City, what ſhall oblige me to any one, more than the reſt? If I come to receive in any one; and they upon occaſion would proceed judicially to deal with me, I might plead and ſay, I am no more accountable to you, than the reſt; I receive as often with them, as with you, I belong as much to other Aſſemblies, as to you; and what have you to do to judge me, more than they? And beſides it being (in this way) but providential, that the ſame Perſons, the offender is accuſed unto to day, ſhould meet in one place another day, when all have an indifferent liberty, without any ſet or fixed Incorporation; at the utmoſt it is but his forbearing, to Aſſemble with the company for that time, or in that place any more, and retire unto thoſe other; for he is at his freedom ſo to do.

Again

Book II.

Again in this caſe; all, that any of thoſe companies can inflict upon him, is but for that time to ſuſpend him from Communion with them; but to proceed to Excommunication they cannot, not only becauſe that imports a fixed company, he is caſt out of; but alſo becauſe there is nothing to oblige him to attend that company, to be ſo often Admoniſhed, as his ſin ſhall become an obſtinacy, and fit matter for Excommunication. Or what ſhall oblige thoſe of this individual company, to whom the complaint firſt came, that they in relation to, and for his Cenſure's ſake, ſhould meet ſo often rogether, as that he may be publickly Admoniſhed by them, ſo many times as in the end deſervedly to be thrown out?

Yea, 3. This Union and Order, muſt needs hold in ſuch Societies, where the very puniſhment is to caſt out of that Body, they were firſt within; for to caſt out, and to be within, are Correſpondent, and anſwer each to other. Now the puniſhment to be exerciſed, is not only a perſonal withdrawing by every Man apart, (as occaſionally they ſhould meet him) by a Sentence publickly agreed on; but the Sentence, then in uſe in the Primitive Churches, was to caſt out of the Church, *ver.* 3. *John* 10. (as to Expel, and caſt out of a City or Town, or Family) which unleſs they were a Body formed up among themſelves, and he one within to them, they could not do.

II. As the neceſſity of the thing, ſo the Examples of thoſe Primitive Churches, argues them to have been formed and fixed Bodies, that were the Seat of Worſhip and Government, and do agree with theſe forementioned principles.

Firſt, The very Denomination of Churches, (as of Churches in *Judea*, *Galatia*, &c.) doth fall in with, and confirm that firſt Reaſon, that the Saints and Elders in thoſe Countries were caſt into diſtinct and ſeveral Bodies; and diverſifyed by ſeveral Corporations and Relations. It imports not a Diſtinction of them, only as Saints materially from the World, (as the Univerſal Church, whereof they are parts, doth) but a Diſtinction of them into ſeveral companies among themſelves; Namely, the Univerſal and Great Church, parted into ſeveral leſſer companies and Churches. Nor can thoſe ſet and fixed Titles, ariſe from ſeveral Promiſcuous Acts of meeting of theſe Saints and Elders providentially; but it inclines, in the Holy Ghoſt's Language, a ſetled State, and Incorporation, in order to ſetled Meetings; as the word Presbytery notes out, not ſimply a company of Elders, but united into a Body for Government; ſo the Phraſe *Churches* imports, not ſimply a company of Saints and Elders met, but a ſtated Society: So as when the Union of their actual meeting is diſſolved, they ſtill continue the ſame; as the Companies in *London* are ſtill ſo many Companies in State, though not in Act, when every Man is gone to his own Houſe, as well as when met in their Common Hall. They are not only a Body becauſe, or when they actually meet, but they are a Body in order to meeting; and there is a power in their Governours, to call them together again. And this alſo all the Compariſons of an Houſe to God, &c. (ſpeaking of particular Churches) implies, not ſimply acts of meeting, but a compacted State.

And that the Churches then in the Primitive Times of Chriſtianity, were ſuch Bodies is evident: For 1 *Cor.* 14. the Apoſtle calls not only a particular Church, an whole Church, (as likewiſe elſewhere, *Acts* 20.28. the Church of *Epheſus*, is called the *whole Flock*; and that at *Corinth*, *a whole lump*; 1 *Cor.* 5. 6. each therefore making a Diſtinct Body, an whole and entire Body, bounded within it ſelf, as any other Corporation is) but further, he ſpeaks of that Church, as importing a ſtated Union, in relation to meeting actually, *if the whole Church*, (ſays he, *ver.* 23.) *come together*. They were therefore a Church in order to meeting, even when they met not, and are at home, in reſpect that the Union and Bond to the ſame Laws and Ordinances, ſtill remained. They were not a Church ſimply, becauſe they met, or when they met; but they, the ſame Perſons were to meet, becauſe they were a Church in a ſtated and conſtant Relation. And ſuitably to this, he elſewhere ſays of them; *when you are gathered together, to caſt out ſuch an one*, 1 Cor. 5. 4, 5. becauſe they were to meet as a Body, in a conſtant way. And upon this fixed Relation of each, unto the whole, the Apoſtle lays, upon this ſame Church, this as a Duty, as to meet for Worſhip, ſo to ſtay each for other, in 1 *Cor.* 11. 33. and ſo not to meet in promiſcuous ſeveral companies, (as Men at Ordinaries) for the Sacrament:

Though it be not ὅλος *in* Acts 20. *yet 'tis ſo elſewhere in other places.*

There

Ch. III. There was therefore a Set Company, known to each other, obliged to meet in one, in a constant way, and so was an whole Church, in a fixed Relation.

And such were all the Churches the Apostles wrote unto, and gave Ordinances forth unto; *So I ordain in all the Churches*, 1 Cor. 7. 17. *we have no such Custom*, (saith he, 1 Cor. 11. 16.) *nor the Churches of Christ*: Whom he praiseth for, *keeping the Traditions he gave them*, as 1 *Cor*, 11. 2. and rejoyceth in their Order, and whom he blameth for occasion of Divisions, in respect of their publick *MEETINGS*, as *ver.* 18. 17. 21, 22. Now all this argues, that as Churches, these were Bodies and Societies, in a fixt and setled Relation; For his manner of writing is parallel with that, as if a King or his Superior Officers, should write in his Name to all Corporations, Shires, and Bodies politick, giving out Laws and Proclamations, and edicts to be observed by them in their Assemblies; which if they were not fixed and setled Bodies, but only unfixt and uncertain fluid Assemblies, they were not meet Subjects, capable thereof, nor of Orders to Regulate them. This also the State of the Seven Churches of *Asia*, whom Christ directeth those seven Epistles unto, with several Inscriptions to the several Angels of those Churches, it evidently argues, they were fixed Bodies, having each their Elders an Angel, Collectively taken as the use of that Phrase in that Book is) in a special relation; to whom therefore, as to the Mayor or Aldermen in a setled Corporation, the Letters are directed. And he blames them, as Bodies or Societies of Men fixedly incorporate, for sins passed in their publick Transactions, as they were a Body; as suffering *Jezabel* to Teach, *&c.* And further, he threatneth to remove the Candlestick, *Rev.* 2. 5. that is, their Church-State, as they were a standing Seat and Subject, of the Ordinances of the Gospel; as the *Jewish* Condlestick was. For the seven Candlesticks, are the seven Churches, *Rev.* 1. 20. As these Candlesticks were these Churches, distinguished each from other, so these Churches were the Saints and Elders, as Candlesticks cast, and moulded into a set and standing Form; and so thereby made distinct each from other, though all made out of the same lump of the Church Universal; therefore chosen out as standing patterns of the Frame, and Fabrick of other Churches then extant, or to come. And as that and the like threatning, concerns Succession, so it further argues a fixed Combination, that is the Subject of Guilt; for that Combination continuing, though the Persons then alive, should all die: Yet if the same sins continued in Persons that succeed Members of that Combination, that Church or Body, in respect of the fixed State of it continuing, would inherit it. For by reason of such a fixed Union, or stated Society or Corporation, it comes to pass, that not only a company of Men are one Body, when their Assemblings or Meetings are not, though in order to such Meetings, as well as when they are; but farther, that they continue the same Body to Succession, and so each of these the same Church or Candlestick, notwithstanding it may suffer alteration in encrease or lessening, in respect of particular Persons. Yea, though the Matter, the Gold, the Persons that now make up one of these Candlesticks, should all be removed by Death, or otherwise yet the Candlestick continued the same, because the same setled Church-State continued; as in this respect, the Company of *Mercers*, or any Corporation, is the same it was an Hundred years ago, because of this setled Order and Union; and is capable of being threatned to have their Charter taken away, their Corporation removed, or the main priviledges of it some way nullified, though the Original Persons do not still dwell in the same City.

2. And as in respect of publick Worship, so in respect of Judicature; the Churches then were Bodies cast into fixed Relations. This made the Church of *Corinth*, (as 1 *Cor.* 1. 2. 'tis called) a Seat and Subject of Judicature and Government, 1 *Cor.* 5. 12. Do not ye Judge them that are within? And what have I to do to Judge them that are without? Here was first a Set and certain Judicature among themselves, as the word Judging imports: Secondly, a Body within which who ever was, he came under this Judicature. For they Judged them within, as Corporations or Bodies politick, use to do them within themselves. There was something then that made a special Relation, which was the ground of their power to Judge this Person; and brought him within the compass of their Jurisdiction. And it is further expressed with a denial of power, over others that are without; *What have I to do to Judge them that are without?* I that am an Apostle, that have the largest Jurisdiction and Commis-

Commiſſion, what have I to do in it? And his power and theirs did differ; for though he might Judge as occaſion was, in any Church where he came; yet he lays it as a ſpecial peculiar Duty upon them, to have power over them that were within themſelves; and that power belonged unto them, as the other belonged unto him. And the Perſons that are ſaid to be *within*, to that Church of *Corinth*, to whom he writes, could not be the Church Univerſal; for then the Church of *Corinth*, ſhould have had power to have judged all or any other Churches of Saints in the World, as well as it ſelf, and ſo a part had power over the whole. There was thirdly a duty lay upon ſome Perſons among them, to whom this belonged, *Do not ye judge* and a ſin that lay upon them for their neglect, which lay not upon another company *Do not ye judge them within*? And have you hitherto neglected it? Book II.

3. Thirdly, The ſpecial relation of Elders to their Churches, and the Members in particular Churches among themſelves, doth evidence, that not any company of Chriſtians, but ſuch as embodied together into, and ſetled in the Order of a Church, are the Subject and Seat of this Grand Charter of the keys, or the Eccleſiaſtical power.

1. The Relation of the Members among themſelves, doth evidence it, 1 *Cor.* 12. 27. where he deſcends from the Diſcourſe of Union of the Members, in the Univerſal Body of Chriſt, which he calls Chriſt, *ver.* 12. to a more particular enforcement of the Duties of that ſpecial Relation, that was amongſt the Members of that Church, as a particular Body to Chriſt; and ſo to oblige each to other, not only by that general Law of the Univerſal Relation; but further by vertue of a more ſpecial one, contracted among themſelves, being made a diſtinct and entire Body to Chriſt in particular, by being one Church. And ſo the Obligation was not only doubled upon them, but further the proportion of the general Tye, (which was more diffuſed) was contracted into a narrow and leſſer compaſs; and as holding analogy with it, was ſo made ſtronger and more vigorous. Thus we underſtand thoſe words to be a ſpecial Application of that general Doctrine promiſed in the former part of the Chapter, which Treats of Chriſt's Body, the Church Univerſal: *Now ye*, the Church of *Corinth*, *are the Body of Chriſt*, and *Members in particular*, in a more ſpecial Relation; and ſo owe all thoſe Duties in a ſpecial manner, one to another. In this reſpect alſo, ſometimes when the Apoſtle hath occaſion to mention a Member of a particular Church, he ſpecifies it with a ſpecial diſtinctive Relation, Epaphras, *who is one of you*, Coloſ. 4. 12. And Rom. 16. 1. Phebe *our Siſter, who is a Servant of the Church, which is at* Cenchrea, is commended to Communion with them, as ſtanding in ſpecial relation to that Church. So when he ſpeaks of Elders, a ſpecial relation to a particular Church is intimated, which could not be, unleſs thoſe Churches had been fixed Bodies for State; and not Promiſcuous Aſſemblies, in reſpect of acts of meeting. Thus the ſame *Epaphras*, as to his common relation of Membership, in that Church of *Coloſſians* is mentioned, *who is one of you*, as afore, *chap.* 4 12. and alſo as to his more ſpecial relation, as an Officer of that Church, *who is for you a Faithful Miniſter*, of whom they had been taught the Goſpel, *as ye alſo learned of* Epaphras, *who is for you a Faithful Miniſter*; and in a ſpecial relation your Miniſter. He ſtill held his relation of a Miniſter for them, though for the preſent occaſionally implyed with *Paul*. Thus the Ordinary Elders were ſet over particular Churches, and ſo had a ſpecial relation to thoſe Churches, as Elders of them; and the Relation was the Riſe and Foundation of their call to be Elders: As *Acts* 14 23. The Apoſtles who were general Elders in all Churches, by vertue of Apoſtolical Commiſſion, Ordained ordinary Elders in every Church; and theſe Elders were ſpecially appropriated εἰς τους *to them*, and were to take care of that whole Flock, which appertained to them, *Acts* 20. 28. and ſo they were intruſted with the care of them, and to watch over them, as thoſe that were to give an *account to God for their Souls*; and therefore they were their peculiar charge, *Heb.* 13. 17. And in reſpect of this Relation, the Holy Ghoſt directs thoſe Epiſtles mentioned, *Rev. ch.* 2. 2, 3. to the ſeveral particular Angels of thoſe Churches in *Aſia*, who therefore had their Churches aſſigned to them; for which they were to give an account, and more accountable for their ſins in which they are accordingly blamed.

And theſe Elders could not have a ſpecial ſetled relation, if theſe Churches were not caſt into a fixt ſetled State, as Churches under them; for the one, are relations

to

Ch. III. to the other; and therefore the Holy Ghoſt directs his Epiſtles to the Churches alſo, *chap.* 1. as well as to the Angels of theſe Churches, for in their relations, theſe two were Commenſurable.

4. And Laſtly, Theſe Elders and theſe Churches, were formed up into fixt and ſetled Presbyteries, ſo 1 *Tim.* 3. And the Acts of Ordination, were not Attributed ſimply to an indefinite company of Elders, (as promiſcuouſly, or any way met) but to a Presbytery, which imports not ſimply an Act of meeting, by a company of Elders; but (as the word is Paraphraſed by our Tranſlators, with reſpect to the Jewiſh *Synedrim*) *the Eſtate of Elders*, Act. 19. 5. As if we ſhould ſay, the Common-Council did ordain ſo and ſo, it notes not out ſimply, a meeting of a company of Wiſe Men in ſuch a City, but as met in an united Body. And if theſe Presbyteries were a fixed and united company of Elders, then the Churches muſt needs be alſo, to whom they were a Presbytery. And ſo this is a further Argument than that former, which was drawn from the ſpecial relation of Elders, ſingly or perſonally, or looſly taken; which was ordinarily fixed, to be a ſetled Church. But if further, we conſider theſe Elders, as united into a Presbytery, it yet more importeth this. For though it ſhould be granted to be a Truth, which ſome affirm, that every Elder, were an Elder indefinitely of the Church Univerſal; yet every Presbytery, is not a Presbytery to the whole Univerſal, (no more than every Common-Council in each Corporation, is a Common-Council for the Kingdom; though each Burgeſs met therein muſt be capable of being a Burgeſs in Parliament for the whole Kingdom;) but as ſpecificated, ſuch muſt relate only to ſome particular Church. If therefore the Government were ſeated, as our Brethren would have it) in Presbyteries, yet theſe Bodies muſt be fixed and incorporated: Or if in Churches with their Elders, (or elſe no where) yet if their Elders were Presbyteries to their ſeveral Churches, (as is evident they muſt be) then thoſe Churches alſo were fixed Bodies, over which they were placed. Yea, and the Scripture doth in *Terminis*, in plain Terms, Attribute the Act of Ordination to a Presbytery; that is, a company of Elders united in their Relation, and in that Action; and as much to this their united relation, as to their being Elders. And ſo the validity and legality of the Act, depends as much upon this, as upon their being Elders met; as if a Man ſhould ſay, ſuch a thing was done by the Common-Council, certainly he means thereby, that it was done not only by Men that are Councellors promiſcuouſly in that ſenſe, as Lawyers are called to give counſel, as occaſion is ſingly or apart; but it imports, they met as a Common-Council ſo imbodyed, that the Act hath a Legality, an Authority therefrom. And the Validity as much depends upon that incorporation of theirs, according to a Law, as upon their being Men, and ſo qualified.

CHAP.

CHAP. IV.

That Chriſt in his Inſtitution of Eccleſiaſtical power, Matth. 18. *hath granted this power of the Keys, only to Saints embodied; and united in the State and Order of a Congregational Church. That though it ſhould be granted, That Chriſt in this Inſtitution, had a regard to the conſtitution of the Church of the* Jews, *yet it would be evident, that he intended a Congregational Church.*

Matth. 18. 15, 16, 17, 18, 19, 20.

Moreover, if thy Brother ſhall Treſpaſs againſt thee, go and tell him his fault, between thee and him alone: If he ſhall hear thee, thou haſt gained thy Brother. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witneſſes, every word may be Eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee, as an Heathen Man, and a Publican. Verily I ſay unto you, Whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven: And whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven. Again, I ſay unto you, that if two of you ſhall agree on Earth, as touching any thing that they ſhall ask, it ſhall be done for them of my Father, which is in Heaven. For where two or three are gathered together in my Name, there am I in the midſt of them.

THere are three things may be proved out of this place. The firſt is that Church-power, is by Chriſt's Inſtitution. Secondly, That a particular Congregation is there meant, and ſo we have an Inſtitution for it. Then Thirdly, That ſuppoſe there were a Subordination of Churches, above particular Churches, that yet the particular Church ſhould finally Excommunicate; and that the ſuppoſed Superior Orders of Presbyteries, ſhould not take it out of their Hands.

1. The firſt is plain, that here is an Inſtitution of Church-power, as is evident by comparing it with, *Matth.* 16. 18, 19. where it is ſaid, *I will Build my Church, and I will give thee the Keys.* He ſpeaks indefinitely. That place affordeth this Evidence, that Chriſt is the only Builder of his Church, (*Every Houſe is Built by ſome one,* Heb. 3.4.) and of all things about the Houſe; *The Builder of all things is God,* (ſaith he) Namely Chriſt, who is God, as he had proved in *chap.* 2. having ſpoken this indefinitely in, *Matth.* 16. 18, 19. here in *Matth.* 18. 15, 16. he particularly determines the Seat, and Subject of this Eccleſiaſtical power. Here in *Matth.* 18. 17. Chriſt uttereth himſelf definitely, *Tell the Church.* The *Jus proprietatis,* is in *Matth.* 16 19. the Right of propriety is ſtated in the Right of Adminiſtration. The *Jus Executionis,* in *Matth.* 18. 16. He doth not give it to Saints and Officers ſimply, but as formed up into Bodies. *Matth* 16. Holdeth forth, that they are to be Saints, making Confeſſion as *Peter* did; there is the matter of a Church, to whom the keys is given, but *Matth.* 18. holdeth forth, how that theſe Saints are to be formed up into ſeveral Bodies or Churches, and ſo to execute this power. Therefore he ſpeaks of them, as being *gathered together in his Name,* Mat. 18. 20. Their being Saints, or Faithful, is not enough; but Order is to be added to Faith, (as in *Coloſ.* 2. 5. which Order is held forth here, in *Matth.* 18. *ver.* 15. to 20.

2. The words of Chriſt here in Matth. 18. 18. *Verily I ſay unto you,* which are inſtitutive; and again I ſay unto you.

1. That word *Amen,* or *verily, Eſt idem quod firmum & ratum,* ſhews *the thing to be firm and ratified,* as *Amen* doth alſo; but ſet to our Prayers. And here ſo it is taken, for it is with a promiſe of power from him, confirming and ratifying of ſuch meetings as he ſpeaks of. And a promiſe to any thing that is beyond the Law of Nature, implies an Inſtitution: For what is an Inſtitution? But a ſetting up ſomething with promiſe, to have a Bleſſing in it beyond the Efficacy of the thing.

2. *Again I ſay unto you,* ſaith he, *ver.* 19. The word again is *Additionis, moreover,* a Superadded Expreſſion, as Matth. 4. 7. *again it is written.*

Ch. III.

3. The words, *I ſay*, are inſtitutive; or commanding with an Efficacy. As they are uſed in *Luke* 5.24. *I ſay unto thee ariſe.* And if they be only Aſſertory, (as ſome ſay, they are) yet being ſpoken by the Son, of his own Houſe, in his Mouth, they are Edificatory, or Inſtitutive of it.

4. Jeſus Chriſt giveth power to a Brother to Admoniſh; and that in an orderly way, in order to Excommunication. Then bids him take two or three, and then tell the Church. And it is not a matter of indulgency or liberty, or priviledge, (as *Cameron* obſerveth) that his Speech importeth, for that is, when as there is a benefit to ones ſelf by it, which if I will forego, I may; but what is ſpoken here is, *per modum Imperij, by way of command,* for it is for the gaining of a Brother. And it is in order alſo to a Court-Sentence, when it is brought to the Church, And the word, *Eſtabliſhed,* Matth. 18. 16. that is, *the Sentence ſhall be firm, and fixed, or ratified,* confirms this to be his deſign and meaning.

5. To reckon a Brother as an Heathen, if obſtinate after this courſe is taken with him, is an Act of power; which if Chriſt had not given, ſhould not have abſolutely neceſſitated it.

6. He ſaith, *where two or three are gathered in my Name,* therefore it is an Ordinance. What makes other things an Ordinance; but that they are done in the Name and Power of Chriſt? Is Baptizing in his Name, an Ordinance; and ſo gathering together in his Name alſo? And in his Name is all one, as in his Power and Authority, by Commiſſion from him; and to ſuch ends and purpoſes, as he hath appointed, whereof one is to throw out an offending Brother. He ſpeaks as the *Meſſiah,* that did anew form his Church, and put a new Title upon their gathering together; calls it *Aſſembled in my Name,* as the *Meſſiah* is come in the Fleſh; And whereas before he did Authorize the whole Nation, and made the Truſt unto them, he Reduceth it now to a fewer company, to two or three gathered together in his Name. All Aſſemblies, if they be not Eſtabliſhed by Authority, are unlawful, *Acts* 19.39. Therefore theſe Aſſemblies that Chriſt here ſpeaks of, muſt be Eſtabliſhed by the Law of Chriſt.

And thus much may ſuffice to ſhew in general, that let it be meant in Church-power, what ever it is, it is by Inſtitution.

And when he ſaith, Go tell the Church, he imports Authority and Power, placed in that company he calls a Church, with which he inveſts them. The word *Church* in this, is an Authoritative Word; and the Authority, the Church hath, is his, and whom ſhould ſhe have it from, but from him? And therefore in 1 *Cor.* 5. 4. They are *ſaid to be gathered together in his Name, and in his Power.* And by comparing this place and that together, it appears, that his intent is both inſtitutive and directive, only with this difference, that in *Matth.* 18. Jeſus Chriſt ſpeaks by way of directing a Brother what to do, when he is offended; and upon that occaſion, mentions what Authority he would give unto his Church, and *Aſſemblies of his Saints gathered together in his Name*; *But in the* other Text, 1 *Cor.* 5. *Paul* gives forth the direction to the Church it ſelf, calling upon them to perform their Duty, according to the Power and Authority given them by Chriſt. As an Apoſtle, he commands them when gathered together, to deliver ſuch an one unto Satan, and (ſaith he) *do ye not judge them that are within?* That is, have ye not power to do it from Chriſt, is it not a Duty lies upon you? And he Parallels it with that power himſelf, had according to proportion. Now the power he had all, I grant to be Inſtitutive, for otherwiſe, what power could one Man aſſume over the Churches of Chriſt? And ſo likewiſe without the like Inſtitution, what power could a Church aſſume to deliver a Man to Satan, which is out of their Natural and Moral power to do?

I ſhall now Demonſtrate, that a particular Congregation is meant in this, *Matth.* 18. and that a particular Congregation is there Inſtituted, and Inſtituted too, as having that power of Excommunication.

Now that a particular Congregation is here meant, is proved firſt out of the place. The Church intended here, is a Church appointed for Worſhip, as well as for Diſcipline. Not only becauſe that meeting to Pray, is mentioned as well as to correct Offences; but becauſe if that be a Church which is appointed for Worſhip, it were ſtrange if Chriſt ſhould in his firſt Inſtitution, mention that Church which is only for Diſcipline, and not that which is for Worſhip alſo. 2. Out of Presbyterian Principles.

And 1.

And 1. Out of the place it is apparent, that a particular Congregation is meant, take *Church* to be interpreted by whatsoever you will, that Christ alluded to them in use.

There were many unformed Sects, that had several companies belonging to them, that were of the same Principles and Regular Order; who although they held a general Communion with the Church of the *Jews*, yet the manner of these Sects, was to have their Synagogues and Schools, (as *Paul* was brought up at the feet of *Gamaliel*; and we read of the School of *Tyrannus*.) And if any of them Transgressed the Principles of their Order and Sect, they were brought (as *Grotius* saith) before the whole; and so they were reproved, ἐνώπιον πάντων, that is. *before all.* And now if this Allusion be to such a Church or Company, then the People are taken in, such as should meet and hear; and so then, Jesus Christ so fixed his Institution, as the People as well as the Officers met, for even those Sects, supposed Guides, who did bring it to the whole company of that Sect, whereto a Man belonged Secondly, if the Allusion were to this, then according to the liberty that was then given, of having Disciples, our Saviour Christ had then a Church upon Earth, which he spoke actually unto. For he had by him twelve Apostles, and Disciples, who after grew unto one Hundred and twenty. And therefore according to the Law of those times, he directs them, that if any offences were among them, after two or three Witnesses taken, they should tell it to this Church. Although *Judas* had sinned, yet he had not so sinned, as to have Witnesses against him, until his betraying of Christ, and then (as our Saviour Christ Propheſied of him, *John* 15. 6.) he was cast out as a withered Branch. And then, 3. That Phrase *of gathering together in my Name*, is an Allusion to that custom in those times; for the manner was then, to call Disciples by the Names of those they followed, and their meetings by their Names, as *Herodians* were so stiled, from the Name of *Herod*. *In my Name* (saith Christ) that is, such as profess me, and set up such Schools in my Name, are to observe the Rules which I set them, for their Order, and Government. Christ here expressed how his Churches should, after his Death and Ascension into Heaven, be ordered under the New Testament. As it is said, the *Scripture foreseeing that God would justifie the* Gentiles *through Faith*, (Gal. 3. 8.) made the promise unto *Abraham*: And as God foreseeing, that when the *Israelites* came into *Canaan*, they should live in Cities, and be a Kingdom or a Nation, accordingly Ordered beforehand their Government, and gave Laws aforehand, for that Nation of the *Jews* as such, when they should be in their own Land: So here (the Church of the New Testament, being to be multiplied and scattered, that they could not assemble in one, as that National Church of the *Jews* did) Christ aforehand speaks, what he would, have his Churches under the New Testament to be; and his Institutions are suited to what in his Counsels, and Providence he had Determined, should be; and he knew aforehand would fall out.

2. If Secondly, The Allusion be to the *Jewish* way, that was appointed by God, and had been of Old; then either the *Synedrim* is meant, or the Synagogues with the Officers there. But in the first place, the *Synedrim* is not meant; for (as *Cameron* saith) that is never called *Ecclesia*, *a Church*, no not by the *Septuagint*. But be it, that this word had been used of it, yet private offences, (of which Christ here speaks) were never brought to the *Synedrim*; but Christ speaks this of private offences; for it is, *if he offend thee, then take two witnesses*, and then tell it to the Church. Whereas there were but four Cases which belonged immediately unto the *Synedrim*, and those were Cases of Difficulty, when the private Judges in the Cities, could not end the controversy, who yet had full power to have done it. And then in the third place, *Cameron's* Reason, why the *Synedrim* is not meant, is good, because the *Evangelists* do still call it πρεσβυτέριον τοῦ λαοῦ and that now only, Christ should call *Ecclesia*, *a Church*, when it is no where used by the *Septuagint*, under that Name, would be very strange. Secondly, if his Allusion be to the Government of every Town, this makes for the way of Congregational Churches. For every Village hath their Government entire within themselves, Deut. 16. 18. *in all their Gates*. If it were a small Town, there were three Elders, (to which Christ here Alludeth) and in the Cities one and twenty. And from the Towns to the Cities, there was not an Appeal, but immediately to the *Synedrim*.

3. His Allusion rather is unto the Synagogues in every Town, which were the Ecclesiastical State. The Books of *Moses* were Read in every City, in the Synagogues;

Ch. III.

gogues, *Acts* 5. 21. For every City had their Synagogue, and ſo then in this Senſe, *to tell the Church*, was to tell that particular Synagogue, (whereof they were Members) both to People and Rulers. Now that Chriſt alludeth to this appears.

1. Becauſe that Excommunication was exerciſed in their Synagogues, not in the *Synedrim*. Indeed the *Synedrim* might make a Law as a Rule, according to which Men ſhould be Excommunicated; but the Synagogues executed it, thereof it is called, *Caſting out of the Synagogues*, John 16. 2. And Synagogues were not governed by an Aſſociation, but each Synagogue had it's Rulers, *John* 9. 22. and in John 16. 2. *They ſhall caſt you out of the Synagogues*. And a Synagogue was a particular Aſſembly, ſuch as Congregations now, Luke 7. 5. He hath *Built us a Synagogue*, Mar. 1. 21. *Chriſt entred into the Synagogue and Taught*. And when a Man was caſt out of the Synagogue, and would come into the Temple, they uſed to ſay to him, when he would offer to enter into the Temple, (although they refuſed him not to enter thither, for he held Communion ſtill with the Temple) *May he who inhabits this Temple, give thee an Heart to hearken to the words of thy Brethren, that ſo they may receive thee.*

2. In every one of theſe Syuagogues, there were two or three Officers. They had Rulers, *Acts* 13. 14, 15. *Acts* 18. 7, 17. And therefore Chriſt alluding unto this, ſaith, *If two or three agree*. They uſed to have three at leaſt, that a Major Vote might caſt it among the Rulers. And they uſed to have two or three Admonitions, afore they caſt out, and thirty days between every Admonition.

3. In a manner, all other Authority was taken from them; but what they exerciſed in their Synagogues thus, or in the *Synedrim*, which dealt only in the great matters of Blaſphemy; whereas this Authority of Synagogues, was for offences of Brethren; and therefore it is ſtill ſaid, they ſhould bring them into their Synagogues, when they queſtioned them, as *Luke* 12. 11. The *Romans* took away all other power from them. But here they could inflict puniſhments, *They ſhall Scourge you in their Synagogues*, it was the place of their puniſhment, ſo *Matth.* 23. 34. they whipt in them, for they had no other Courts left, *Acts* 26. 11. And they had Rulers, for the caſting Men out from thence. And perhaps theſe meetings, in the Synagogues, are thoſe which are called *Synedria*, in *Matth.* 10. 17. And in Luke 12. 11. *when they bring you into the Synagogues*, is mentioned firſt, and then, *unto Magiſtrates and Powers*, Namely, the Civil Magiſtrate, which in *Matth.* 10. 17. is rendred thus; *They will deliver you up to the Council*, or *Synedrim*, and they will Scourge you in their Synagogues; and then follows their being brought to the Civil Magiſtrate in the next verſe, *and ſhall bring you before Kings and Governours*. And ſome Interpreters ſay, that the Alluſion is here in *Matth.* 18. 17. to that Synagogue Government and Worſhip, *Eccleſia* and *Synagogus*, being uſed Promiſcuouſly.

4. Theſe Synagogues were *Oratories*, places of Prayer and Preaching, therefore Chriſt doth alſo Subjoyn here, *if two meet together, to ask or to pray*. It is not meant only of praying, when they Adminiſtred Diſcipline; for it is praying about any buſineſs, for they uſed to Worſhip and Pray in the Synagogues, as well as to caſt out of the Synagogues; their Worſhip and their Diſcipline, there being of equal extent. And the word that is uſed in this Text, of *Mat.* 18. 19. συμφώνησιν *ſhall agree*, ſignifies a meeting, as well as a conſent, ſo *Gen.* 14. 3. And the words alſo that Chriſt uſeth, ver. 19. *Again, or moreover I ſay unto you*, (having ſpoken of Diſcipline afore, and now of Prayer) do hold forth the Scope of this Church, to be as well for Prayer, as for Diſcipline; and ſo to be underſtood of ſuch a Synagogue, as was both for Diſcipline, and Worſhip, or Prayer. And then the Addition of the laſt words, ver. 20. *For where two or three are gathered together in my Name, I am in the midſt of them*; is the general concluſion to both. So that the meaning is, that whether they meet for Worſhip or Prayer, (of which he had ſpoken, *ver.* 19.) or for Diſcipline, (of which he had ſpoken, *ver.* 17, 18.) Chriſt is in the midſt of them. Now as our Saviour Chriſt's alluſion was unto that Synagogue, Government, and Worſhip, then extant, ſo particular Churches and Congregations under the Goſpel, in anſwer thereunto, are expreſt unto us, under the word Synagogue. They have that Name, becauſe unto them did Chriſt allude; and they ſuited his Inſtitution under the New Teſtament, *Jam.* 22. If one come into your Aſſembly, ir is in the Greek, εἰς τὴν συναγωγὴν *into your Synagogue*; He ſpeaks of Synagogues for Worſhip,

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as in *Heb.* 10.25. forsake not the assembling of your selves together. It is there ἐπισυναγωγὴν *meeting in a Synagogue*, which is a particular meeting for Worship, which is therefore called *the House*, that God hath under the New Testament, *ver.* 20. whereof Christ is said to be the High Priest. Book II.

And indeed the analogy between their Synagogues and our Congregations, holdeth exceeding far. They hold two or three Officers, that were Rulers of the Synagogue; and we profess for kind, that there are three sort of Officers, *Pastors*, *Teachers*, and *Elders*. And the *Jews* in a manner for the substance, use the same expression concerning their Synagogues, they had two Wise Men to Teach, and one to Discern; and therefore Christ saith *where two or three are gathered together*. And to be an Heathen and a Publican, and to be cast out of the Synagogue, was all one; and the word *Synagogue* and *Ecclesia*, or *Church*, are all one in the Septuagint; and so consequently to be cast out of the Church, corresponds to their Ejection out of the Synagogue.

And to this hath Christ framed the constitution of his Church, under the New Testament, that it should be both for Worship and Government, as the Synagogues were within themselves. And although these Assemblies are called Synagogues as for their extent; yet they are called Temples, as for their priviledge. And this constitution of Christ, suited with the primitive times of the Gospel; for the *Jews* being Dispersed in several Nations, they had Synagogues in all Cities, and an entire Government within those Synagogues. Yea, even in *Judea*, in some one great City, there was but one Synagogue, as in *Capernaum*, Mar. 1.21. Thus at *Antioch* too, the *Jews* had a *Synagogue*, Acts 13. 14,15. as also at *Thessolanica*, Acts 17. 1. and at *Corinth*, Acts 18. 4. where the *Greeks* and the *Jews* were met in one. Now the Christians being to be called out of all places; and being Dispersed, as these *Jews* were in all Nations, Christ suited a Government to these conditions of the Synagogue-Government, and answerably fixed his Institution of Churches, in imitation of the *Jews* Dispersed, who had Synagogues amongst all the *Gentiles*, in their several Cities. Christ chose not the legal way of a National Church, or of a *Synedrim*, or of going up to one Temple, for a whole Nation, but he fixed on Synagogues, as fitting his turn best; for he chose Churches out of *Nations*; and so did not hold to one National Church of the *Jews*; and therefore we read of *Churches* in *Judea* it self, and not *Church*, Gal.1.22.

And to strengthen this assertion, it may be observed, that our Saviour Christ did not take nor follow the Institution of the Old Testament, but the Appendixes of it, as for Example; In the Lord's Supper he Instituted the Bread and Wine, answerably to the Bread and Wine which were appendixes of the Passover, and he refuseth the Paschal Lamb, and chooseth the Bread and Wine. So likewise as the *Jews* used to Baptize *Proselites*: So he refuseth Circumcision, and takes that Baptism. Thus also as the Synagogues were, as it were Chappels of ease to the Great Church, the Temple, where Moral Worship only was: he lets the Stately Temple-Worship go, and the glory of a National Government, and chooseth this mean way of a Synagogue, but yet endows it with the priviledge of a Temple; that so whereas, before God was Worshipped in the Mount, and in the Temple, he is now Worshipped as much, and as truly, and as spiritually every where, and in every Synagogue having the same priviledge. And indeed Christ's way in the Ordinances and Institutions of the Gospel was to choose that which in comparison, was before to the *Jews*, and to the World, foolishness; thus he choose the foolishness of Preaching, and in stead of taking the High Priests and Rulers, he takes Fishermen, *&c.*

4. But yet though Christ might speak in the Language of the Old Testament, it is not necessary that his meaning should be, that the Churches in the New Testament, should be formed according as the Old were; but the contrary. Our Saviour Christ had said before in Matth. 16. 18. *I will build my Church*; and as he speaks of New Keys that are to be given, so by that he prepares their minds to a perswasion, that he would have a New Church Distinct from the former. And then afterward, here in *Matth.* 18.17. he tells them more distinctly, that they should *tell the Church*. And if it be said, that they understand not what he meant by the word Church, or that they could not apprehend, that he meant by it a particular Congregation; and that they knew not too, what he meant by Keys, for certainly they knew not the particular Ordinances, which he intended under that general expression, *The Keys of* Heaven; and so neither knew they what this New Church, in *Matth.* 18. (to which they

Ch. III.

they were *to tell*) might import? The anſwer is plain, that the Holy Ghoſt was to come on them, to tell them afterwards. And indeed our Saviour Chriſt ſpake of many things, which they then underſtood not, as of the Reſurrection, Mat. 16. 21. *I will deſtroy this Temple, and Build it in three Days*; and alſo, *that his Kingdom was not of this World*, Jer. 18. 26. So when he waſhed his Diſciples Feet, they knew not then the meaning of it; but he ſaith, he would *ſend them the Comforter, which ſhould tell them all things*, John 14. 16. and *chap.* 16. 30. But yet it was neceſſary, that Chriſt ſhould deliver the main Foundations of all thoſe Truths, which the Holy Ghoſt afterwards ſhould enlighten them in. *Moſes* delivered many things in the Wilderneſs, concerning the Government of the Church of the *Jews*, which they could not ſo well underſtand, till they came into the Land of *Canaan*, and though they knew not the place that God would chooſe; yet many of the Laws that *Moſes* gave, depended upon it. But

2. Our Saviour Chriſt had according to the liberty that then was given, unto all ſeveral Sects, (though we call not his ſuch) built a Church, he had a little Flock, as he calls it: And as he began to Inſtitute Baptiſm, and began to Inſtitute the Lord's Supper afore he dyed, ſo to Inſtitute this Church, he began it as other Ordinances afore his Death, and he did caſt *Judas* out of it. And

3. The manner is oftentimes to ſpeak in the Language of the Old Teſtament, when the ſame thing is not meant. As when Chriſt ſpeaks of the Perſon offending, *Matth.* 5. 22. He expreſſeth the Degrees of puniſhment to ſeveral ſins, under the Names of three Courts amongſt the *Jews*, and yet he meaneth Spiritual Degrees of puniſhment. Thus too, in 1 *Cor.* 9. 13. The whole ſervice of the Sanctuary is called the *Altar*, (*He that ſerveth at the Altar, muſt live of the Altar*) yet there is no ſuch Altar erected amongſt us, as was amongſt the *Jews*. And the Prophets alſo propheſying of the times of the Goſpel, ſpake of our Ordinances, under the notion of the Old Teſtament, yet meant other Ordinances, anew to be Inſtituted; ſo in Iſa. 66. 23. *They ſhall go from one new Moon, unto another.* Though under the Goſpel, we have not Monthly Feaſts and Meetings, as they had; yet the Meetings that we have, are expreſt thereby. And ſo now here Chriſt ſpeaks of a Church, that as the *Jews* had a Church ſo likewiſe under the New Teſtament, there ſhould be a Church, to which Offences ſhould be brought; but that Officers alone ſhould be that Church, (ſuppoſing that the Ruling Officers, are called the Church in the Old Teſtament) it followeth not. For the word *Presbytery*, which was given to the Elderſhip of the Great *Synedrim*, of the whole Nation of the *Jews*; is now given to the Presbytery of every Congregation. So as though he uſeth the ſame word to expreſs the Inſtitution of the New Churches of the Goſpel by, yet it follows not, that it is of the ſame kind with the Old, or that it runneth in the ſame way. But

4. We are rather to Interpret it by what kind of Churches we read afterwards, that the Apoſtles Erected. As *Moſes* was Interpreted by the Prophets, ſo is Chriſt's mind in this to be known by his Apoſtles; for the Spirit came on them, and did Reveal unto them Chriſt's Mind and Intention. The Tryal therefore will ly upon this, what Bodies, and conſiſting of whom, are called a Church in the Acts of the Apoſtles, and in their Epiſtles.

What that Church is, upon which the Inſtitution of Chriſt falleth, is not to be argued meerly out of the Analogy of the Old Teſtament, for that will not ſet up an Inſtitution in the New. But when we have found out what manner of Church in the New Teſtament, Jeſus Chriſt hath Inſtituted, we are then to conſider the Analogy of that Form thereunto, ſo far forth, as Chriſt hath applied it.

Now both in the Phraſe of the New Teſtament, Aſſemblies conſiſting of Elders and People, and of the Saints, are called Churches, and in the words alſo of, *Matt.* 18. 20. *where two or three are gathered together in my Name*, Chriſt tells us his meaning of a Church. And unto this Church ſay we, doth the Analogy of all the Church under the Old Teſtament hold, if you take the due proportion; and as the excellent ſtories and alluſions in the Old Teſtament, are brought into the New, to ſet forth things that come under the New, in the Book of the *Revelation*, in their ſeveral proportions, (therefore ſpeaking of *Rome*, he calleth it Spiritual *Sodom*, and *Egypt* and *Babylon*, &c.) ſo we find that all the Types of the Old Teſtament, are applied unto theſe Aſſemblies. Thus as to the Temple, which was the Seat of Worſhip, and the Sacrifices there; Congregational Aſſemblies, hath carryed away the analogy

of

of them by Christ's Institution; for they only are the fixed publick Seats of Worship, where Spiritual Sacrifices are offered. In Congregations the living Stones are built up together, to offer up living Sacrifices acceptable unto God, as in 2 *Pet.* 2. 5. *Eph.* 2. 22. And unto these Assemblies, are the same promises made, that were made to the whole Nation of the *Jews*, when they were a Church incamped in the Wilderness, *upon all their Assemblies, shall be a Cloud, and a Pillar of Fire*, Prophecying of the Gospel, saith the Prophet *Isa.* Isa. 4. 5. And all the priviledges which that Nation had, as a Church, (take them in a Spiritual Respect) hath every Congregation of Saints now. This therefore is called the House of God, over which Christ is an High Priest, *Heb.* 10. which in *ver.* 25. he Interprets to be the assembling of themselves together; In the compass of such an Assembly, also hath Jesus Christ contracted Appeals sufficient, for first (says he) *tell him of his Fault thy self*, then *take two or three*, and *then go tell the Church*; and then he is bound in Heaven, as the Supreamest Judicature, *Matth.* 18. 15, to 19. And God hath so advanced the State of the New Testament, above that of the Old; that as the Glory of the Second Temple, exceeded the First; so doth the Glory of the Saints now in these Assemblies, excell all former. Every Believer is a Priest now; yea, the Allusion in the company of Saints assembled for Worship, in *Rev.* 4. is unto the Twenty four Priests that were over the Twenty four Companies of Priests. And the Officers now are, as the four Beasts in *Ezekiel*, Rev. 4. 8. and are as Angels, rather than Priests, called therefore the Angels of the Churches, *Rev.* 1. 20. The Saints all are a Royal Nation; and the Name of the City of God, is written upon every Assembly. The great Presbytery or *Synedrim* of the People, is the Presbytery of every Congregation. Every Church is a City unto God, it is the City of the Living God; it is the Holy City, and hath a Government within it self, of Elders within its own Gates. Yea, here is the Synagogue-Government also, unto which the Allusion also is; and these Assemblies are so called, as I proved in the foregoing Chapter. Yea, and as God chooseth the mean things of the World under the Gospel, so he chose that Synagogue Frame; because the Worship therein was wholy Spiritual and Moral; it was not the Seat of Ceremonial Worship, as was the Temple. The Government of the Synagogues was natural, to cast any Person out of themselves, as all Bodies have by the Law of Nature, with a punishment suitable annexed, *viz.* to keep such from the esteem of Worshippers; and that they should be accounted as Heathens and Publicans. Thus Christ hath chosen a way more Spiritual, more Natural, suitablable to the Communion of Saints, that hath less Pomp and Glory in it. He hath taken this *Bethlehem*, that was the least, the lowest of the Governments amongst them; and hath made it the greatest, and endowed it with the priviledges of all the rest. It hath both National and Temple priviledges, and *Synedrim* priviledges also, it hath the Spirituality of them all. There they have the Lord's Supper, in stead of the Passover; There they have the Altar, 1 *Cor.* 10. 16, 17, &c. what glorious things are spoken of, in Jer. 3. 14, 15, 16. *You shall say no more, the Ark of the Covenant of the Lord, neither shall it come to mind*, &c. *I will give you Pastors, according to mine own Heart, which shall feed you with Knowledge and Understanding*; and *I will take you, one of a City, and two of a Tribe, call them out, and bring them to* Zion. That *Zion*, is where the Pastors are Teaching, therefore meant of Congregations. He doth not take Nations, but Select out of Nations, out of Cities and Tribes, Saints here and there; and formeth them up into Congregations, because they have Pastors that feed them; and in such Congregations, is the feeding of the Pastors with Knowledge and Understanding. And this succeedeth the Ark of the Covenant, having the priviledges thereof. It is a Prophecy, of the calling of the *Jews* under the Gospel.

And yet if that Judicial Government, (as we may so call it) that was in Jury, were the Pattern, of all Church-Government future, although it would indeed then, by the analogy of it, erect a National Assembly, over the lesser Churches; yet even that would conduce to the Establishment of more, to the Congregational way we contend for; than our Brethren will yield them, and will militate against the Presbyterian Pattern, as it is practised, and that in these particulars. For

1. First, Each Town, as well as each City, had all Government within their Gates, as much as Cities; and the Elders in the Towns, were not to Appeal to the Elders in the Cities; but immediately to the National Assembly. In *Ezra* 10. 14. there

Ch. IV. there were the Rulers of all the Congregation, (which was all the whole Nation) mentioned, and the Elders of every City, and Judges thereof; City according to the *Hebrews*, was every little Town. Thus *Moses is said to be read in every City in the Synagogues*, that is, in every Town; for they had Synagogues in Villages, *Acts* 15. 21. In *Deut.* 16. 18. (saith he) *Judges and Officers shall thou make thee in all thy Gates*, that is, in every Town; and therefore the *Rabbins* do say, that if it were a big City, where there were one Hundred and twenty Families in it, there were twenty three Sat in the Gate, if it were less, then but three; for there was no Court consisted of less.

2. Secondly, Those Towns were not Ruled by a Combination, but had a Government intire within themselves, unless things were too hard for them.

3. Thirdly, The Appeals unto the *Sanhedrim*, was only for the Decision of Law-Causes, in a Doctrinal way, (as if that the Judges of *Westminster-Hall*, should enquire of the Parliament, for the meaning of a Statute; and were bound to pronounce Sentence, according to their Interpretation of the Law) though still the Judgment of the matter of Fact, and to pronounce the Sentence it self, was to be done by Authority and Jurisdiction of each Town, like as we also contend, that all Censures should be by particular Congregations.

Obj. If so, then their Government was not Uniform.

Ans. Yes, only in lesser proportions in the smaller Towns, they had three Rulers, and in their Cities, and greater Towns twenty three. The Law of God not Determining, how many Elders should make up the Judicature, either in the one, or in the other. As also in Congregations, God hath not determined how many, but according to their proportion and necessity, hath left a liberty of choosing a greater, or lesser number.

CHAP. V.

That though it were granted, that the power of the Keys in Christ's Institution, Matth. 18. *was given to the Elders, or Officers; and not to the People: That yet in a greater probability of Reason, the Officers or Elders of a particular Congregational Church are meant. That in all probability too, the Institution of such Churches, was designed by him; because their Conditions and Order, best suits the ends of the Edification of his Saints.*

IF by *Church*, in *Matth.* 18. 17. were meant the Officers, yet still the Officers of a particular Church, for there is a Presbytery in every Church. And the mention of two or three, doth rather carry it to that meaning. So that if by Church, should be meant the Elders, yet question will return what Elders, in relation to what Church? To a particular Church say we. Thus when it is said, in *Jam.* 5. 14. *Send for the Elders of the Church*, it could not be the Elders of a Presbyterian Church. Our Presbyterian Brethren acknowledge, that particular Congregations are Churches; they are the first of the Name in this Institution, and are first intended, and are therefore called *Ecclesiæ primæ, the first Churches*, even by Presbyterians themselves. We are sure also, that particular Churches, have the Name of a whole Church. 1 Cor. 14. 23. *If the whole Church meet in one.* We are sure too, that the first Churches in all places, were but particular Churches, even in *Hierusalem* it self. The Apostles did not forbear making a particular in any place, they did not stay till Christian's Church were multiplied, so as to make many Churches in one place. Now such a particular Church before Churches ever multiplied, had a Government within it self, by virtue of *Matth.* 18. 17. And if so, if here be an Institution, it falleth upon it; and it exercises its Government as a Church, by virtue of its Charter.

1. That a particular Church is meant, in *Matth.* 18. is evident, because it is such a Church that is spoke of, whereof a Man is a Brother; and now he is a Brother first,

first, and more peculiarly of a particular Congregation, that's the Reason, why you Excommunicate him out of the particular Church, when out of none of all the rest. And when you bring the matter at last to an issue, you tell that Church of it, more than any of the rest; for that Congregation being a Church by the Order of Christ, it is to be brought unto that Church first, which the offending Person hath the relation of a Brother unto. Now see who are in the right, our Presbyterian Brethren, or we; they think themselves bound to tell the Church, because he is a Brother of it, but not at first; whereas Christ saith, Tell this Church first, and if he will not hear what that Church says, *let him be an Heathen.* Book II.

2. The method that Christ here prescribeth, evidently argueth it to be a particular Church: for 1. Saith he, do thy self deal with him. 2. *Take two or three Witnesses*; 3. *Tell the Church*; This must needs be that particular Church, that is the next Body, for that particular Church, is a Church, and it is his Church; and it is a Body in ascent next to the two or three Witnesses; and if there be any such thing as a Church Classical, that is a degree beyond it.

3. All that are for Presbyterial Government, do by virtue of this place, in *Matth.* 18. tell it to the Congregational Elders, the Presbytery. And so then, that the particular Congregation is meant in this, *Matth.* 18. both their Practices and Principles do import. For they argue from this place, by way of Analogy. They argue from hence, the power of many Churches over any Church; because, look what power the first Church hath over a Brother, that many Churches hath over a Church: And therefore according to their own Concessions, this first Church is first meant as the measure of the other; and therefore what is said here in *Matth.* 18. must be first true of the particular Congregation. For they make a Combination of Churches; for to deal with offending or disagreeing Churches, upon this ground, that a particular Church is that, which is here appointed to deal with a Brother. If then the Argument doth run by way of Analogy; then the power of their greater Churches, is fetched from the power that this particular Church hath. And they argue, that therefore they have an intire power over many Churches, because that this hath an intire power over its own Members; and that what power is in a particular Church is in the whole Body of Churches joyntly: And therefore by the Presbyterial Concessions and Principles, the Institution must first fall upon this Church Congregational. For if any Man would argue from what power a Corporation hath over its Members, that the like power many Corporations may have over that Corporation, it would imply, that that Corporation hath an intire power over its own Members; and look how much of the intireness of the power, you take away from the particular Corporation, over its Members; so much you weaken the Argument and Analogy, for the power of many.

In a word, all the Arguments of all sides, of Papists, that would have the Pope to be the Church; of the Episcopal party that would have the Bishops to be the Church, all argue from the word Church. And they say, that a Diocesan hath power in a Diocess, because a whole Diocess may be one Church; and so, many Elders may make up a Presbytery, over many Congregations; because many Congregations make one Church. So as all these, and the Presbyterian Government it self, can prove their claim only, as they can make it out, that they are a Church. Now particular Congregations do, and may put first in for it, that they are Churches; therefore as a Church, they must have a power over their own Members, as the other have over Churches, according to their own Principles.

4. The first and primary Institution, must fall upon particular Congregations, as the Seats or Bounds of the first power, whether the Institution be supposed to fall upon them as Churches, or as a Presbytery. If it falls on them as Churches, the greater Churches consisting of many Congregations are but *Ortæ*, or *sprung* of this: If it falls on them as a Presbytery, they are but Compounds, and Decompounds. The Native and first Genuine Church, is the Congregational, the other are but Representative Churches; when as this is more real.

5. As the Institution of a Congregational Church, in *Matth.* 18. most suits with Christs Aim and Design, the Communion of Saints; so it most agrees too with that promise of his Presence, *ver.* 20. what kind of Assembly is most likely to be pitched upon by Christ, to be made his Court on Earth, but that wherein he is Worshipped; and where there is the personal Presence of his Saints, for whose sake he

Ch. V. is preſent with the Officers of a Church; and not as they are Officers abſtracted from the Church or Meeting, without it. And indeed it was for the Honour of the Saints, and was becoming of their State under the Goſpel; that not Elders alone, but that Saints gathered together with the Elders, ſhould be thoſe fixed Bodies to which the power ſhould be given; for ſo the Stile runneth, *the Churches of the Saints*, 1 Cor. 14. 33. And what is the Church, without the preſence of Chriſt? And what is more of a Church, than that to which more of the promiſe of the preſence of Chriſt is made: Now to the Saints, and alſo to the Elders, as joyned and united in Bodies with Saints, is the promiſe made. Thoſe promiſes, *I will walk among you*, &c. 1 *Cor.* 6. 16. *Ezek.* 37. 26, 37. is made to the Bodies of Saints. So then if we take the State of the Saints under the New Teſtament, (where every one comparatively, is ſaid more to know the Lord comparatively, unto thoſe of the Old) it is anſwerably in a way of compariſon, more ſuitable to Reaſon; that if the Government ſhould be placed upon Bodies formed up, the Inſtitution ſhould fall upon ſuch Bodies, as have both Saints and Elders. And if there were no other reaſon, yet this might be pleaded for it; that the Officers have, though not formal, power from the People as Officers, yet a virtual power, concurrence and aſſiſtance (through the promiſe of Chriſt's preſence with them) as ſuch from the preſence of the Saints, in reſpect of the execution of their Office, and the bleſſing thereof, (which they do not carry about them alone) eſpecially in ſuch Acts, wherein they do things as for the People, and which do concern them, as Acts of Juriſdiction do. Although as Elders Dedicated unto Chriſt, they might have a Bleſſing in Preaching unto them, and that as Elders, or in Prayer, or the like; yet in all Miniſterial Acts of Juriſdiction, that belong to a Church as a Corporation, they have a virtual aſſiſtance from the concurrence of the People with them, doing all this in their preſence. Thus the Elders among the *Jews*, beſides the Bleſſing of their Calling, as being Elders, and united into a Body over that Nation, in a *Synedrim* or Council, had alſo a Bleſſing from the place where they ſhould meet, the place that God ſhould chooſe, as alſo their Sacrifices had: And ſhould the ſame *Synedrim* have met out of that place, they had not had that Aſſiſtance, neither could the Acts have been counted Acts of Juriſdiction. This Principle the Papiſts themſelves ſeem to acknowledge, who make the Aſſiſtance that the Pope hath, when he ſpeaks infallibly as a Pope, to be not alone, but in the *Cathedrâ*, in the *Chair*; and ſo in Council with the Cardinals: And ſo in a State or Kingdom, though the ultimate concluding and ratifying of Laws, doth lye in the King; yet he doth not do it alone, but having all other Eſtates of Nobles and Commons preſent, or elſe what he doth, is not legal nor binding. Now ſo under the New Teſtament, though all Church-power ſhould be ſuppoſed to be formally in the Elders; yet not as abſtracted from the preſence of the Saints, which is in ſtead of the place that God then choſe among the *Jews*, in which they had an eſpecial Bleſſing and Aſſiſtance. Nay, he hath now choſe a better Temple for Elders to exerciſe their Juriſdiction in, Temples made of living Stones, that is, Churches conſiſting of Saints, from the concurrence of whoſe Spirits, Prayers and Applications, the Acts done by the Elders in a Church, do receive their ſtrength. So Jeſus Chriſt is in the midſt of the Elders; becauſe his promiſe is to be in the midſt of the Saints, their Spirits joyn and concur in the Act, and ſo there is an Efficacy runneth along therewith. And this Honour at leaſt, was meet to be given by Chriſt, to his Saints under the New Teſtament. For what tho' the Elders be as the Loadſtone; yet as the Virtue and Efficacy of the Loadſtone, depends upon its being ſet in Steel, ſo the virtual Bleſſing of the Elder's Actions, in matters of Juriſdiction, (which are the higheſt Acts of Church-Government) depends upon their being in the midſt of Saints, that concur with them. And therefore in *Matth.* 18. 17. it is ſaid, *Tell the Church*, that is, the Elders joyning with, and in preſence of the People. Although the Eye is that Member that doth ſee for the Body; yet it hath the Virtual Efficacy that inableth it to ſee, from its being placed in the Body; and as the Eye cannot ſee out of the Body, nor can one Body, being in another Bodie's Eye to ſee withal; ſo cannot this power of the Elders, be carryed out of its Seat, nor a Forraign power be brought in. And therefore when the Apoſtle ſays, in 1 Cor. 5. 4. *When ye are gathered together with the power of the Lord Jeſus*, and ſo in 2 *Cor.* 6. 16. *I will walk among you*, and in *Mat.* 28. 20. when Chriſt promiſed *I will be with you, to the end of the World*, he ſpeaks not only of Miniſters, and the Succeſſors of the Apoſtles; but of thoſe alſo that believe

through

through their word, for so in *John* 17. 20. he interprets it; and likewise in *John* 15. 16. *your Fruit shall remain*, and so be both with Ministers and Saints, as Successors of the Apostles; this being the Honour of the Apostles, not only to have Ministers to Succeed them, but Churches of Believers also, with whom Christ is. And therefore in the *Revelation*, where Jesus Christ's presence in the Church of the New Testament, is presented with Allusion to that of the Old, *chap.* 4. although the vision is of the Church Universal materially considered; yet formally the Representation of it is made, as it is the Seat of publick Worship; and therefore represented under the *Idea*, of a Congregational Assembly, as appeareth, (as Mr. *Brightman* and *Parker*, and others have observed) in that it is set forth in order to Acts of publick Worship, performed therein. Thus there is the Laver to wash in, as in the Temple there was, before they Worshipped; unto which the Apostle makes the Allusion, for meeting in the House of God for Worship, *Heb.* 10. 21, 22, & 25. verses compared; *Let us draw near with a pure Heart, and Bodies washed*, which afterward (*ver.* 25.) he expounds to be Assembling themselves together. And in that, *Rev.* 4. the four Beasts, who are the Leaders and the *Chorus* for Worship, when they fall down, and cast down their Crowns, the Elders do so too. Now those Assemblies, in which Jesus Christ hath thus set his Throne and Temple, they consist of Elders and Beasts, having Eyes, *&c.* that is, Saints and Officers; for such is the Advancement of the Saints, now in comparison of those under the Old Testament, that they themselves are called the Elders; and the four living wights, are those four sorts of Officers of Congregations. The thing we cite it for, is this; that the Throne and Presence of Christ, is with the Beasts, as joyned with the twenty four Elders, and in Assemblies made up of both. And therefore the Officers are said to be set in the Church, 1 *Cor.* 12. 28. and so to work still, as set in the Church, but they are no where called the Church it self.

Book II.

See his Exposition on the 4th and 5th cha. Revel. in vol. 2. of his Works.

Yea, and though the Apostles were made immediately by Christ, without a relation to any special or particular Church; and in order principally unto gathering and rearing up Churches, yet the choice of one Apostle was made in a Congregational Church, consisting of Angels and People, *Acts* 1. And *Paul* and *Barnabas*, tho' made Apostles immediately by Christ; yet received their Ordination in such a particular Church, whilst the Elders were Ministring unto the Lord, in the Church of *Antioch*, Acts 13. Yea, and they themselves ordinarily, did not exercise any Acts of Jurisdiction, either of Ordination, or Excommunication, but as still present in a particular Church. They did not set up a Court, unto which Churches were to come; but they rather came themselves, and visited Churches, ordained Elders in every Church with Fasting and Prayer in the Churches; and ordinarily they Excommunicated not, (tho' they might give general Directions) but in a Church. And however, if there might be Cases wherein the Apostles did Excommunicate alone; yet they were very extraordinary, and no way to be imitated, as their Miracles are not. They did not Excommunicate when absent, 2 Cor. 13. 10. *Shall I come with a Rod? And when I come, I shall bewail some of you*, &c. As therefore the Apostles did not set up a Court out of particular Presbyteries, so Presbyteries are not to set up a Court out of particular Churches. Yea, in that only instance of a Synod, which we have in *Acts* 15. the Transactions of the Apostles and Elders were in, and with that Church of *Hierusalem*, where the Brethren also were present. Thus hath God Honoured the Saints of the New Testament, that the promise of the presence of Christ, should be made to them, when gathered together with their Officers; and that he will be with the Officers even as such, for the Peoples sake. You know, (saith the Apostle to the *Thessalonians*) what manner of Men we were among you, for your sakes, 1 *Thess.* 1. 5. They have not only a Ministerial power for them as they are in; but they have a Ministerial power through them, as having it for their sakes, and by vertue of their Communion, God's promise being to be in the midst of them, by vertue of their presence. So as although they have not a power derived to them, *ab Ecclesiâ*, as *from the Church*; yet they have it derived to them in *Ecclesia*, *in the Church*, and also instrumentally, *ab Ecclesiâ*. And although they Act not the power that is in the Church in their stead, and for their ease, doing such Acts, as otherwise the Church should, (as those of the Separation have held) yet the Assistance of the Execution of their power, is virtually in the Church, the promise being made to them as a Church. Neither are they the Church Representative, having a power

Ch. IV.

abſent, and abſtracted from the People, as is the Nature of all Repreſentations, (for nothing is Repreſented, that is preſent) but the Church it ſelf is the *Sedes*, the Virtual Seat, in which this power is exerciſed, as the Body is of the actions of the principal Members; the Spirit, and Strength, and Vigour of the whole Body, concurring and aſſiſting the Acts of all ſuch Members: And therefore Excommunication, is in the Name of Chriſt; that is, as ſome ſay, *in vocato nomine*, or *of Chriſt called upon*; and ſo as having the Prayers of the People of God to aſſiſt, to put force and efficacy into it. And ſo Ordination is done with Faſting and Prayer; and the Prayers of the Saints, the leaſt Saints have as much influence unto the virtual aſſiſtance of the Officers in their Acts before them, as the Prayers of the Elders themſelves; and therefore the Presbyterial acts that are abſtracted thus from the People, have not that efficacy in them as when the Body of Saints and Elders are joyn'd together. So as the Inſtitution falleth not only upon Elders, but upon Elders and People as a Body formed up of both, not only becauſe all acts of Worſhip and Juriſdiction, are for the Edification of the Saints as well as of the Elders: But it is becauſe that Jeſus Chriſt will have the aſſiſtance of their Spirits and of their Prayers, *&c.* which have as much efficacy in them to prevail with him for a Bleſſing, as thoſe of the Elders had.

And in this reſpect the keys (as was ſaid before) are given unto *Peter* both as a Saint and as a Miniſter, as both reſpects conſidered did meet in him, when the keys were given to him, ſo that the words *to their*, include both. So that at leaſt the keys are ſo given to the Miniſters, as to be exerciſed before, and in the preſence of the Saints, having an aſſiſtance from the concurrence of their Spirits and Deſires. The Papiſts would have the keys given to *Peter* alone, ſimply and abſolutely, only they ſay indeed for the Church, but they do not make the Church the ſubject to which the keys are given. Others do make the Church the firſt ſubject to whom the keys are given, and not only for whom, but then they make the Elders the Repreſentative Church, and ſo that they are given to Elders only to be exerciſed inſtead of the Church. But we ſay they are given ſo to the Church, as that if they ſhould not be the formal ſubject of parted power together with the Elders, yet they are the virtual ſubject in which the Elders ſhould exerciſe them. And hence it is that the denomination of Church is from the Saints, and not given to the Officers any where in the New Teſtament. The Officers are ſaid to be ſet in the Church, but they are not called the Church. For a Church of Chriſt muſt needs be a Body to Chriſt, that ſtill is the *periphraſis* of a Church. Now as in 1 *Cor.* 12. 12. *A Body is not one Member, but many*, (and from thence it is rightly argued, that a Biſhop is not the Church for he is but one) ſo nor is a Presbytery of Elders although many *the Body* for they bear not the immediate relation of a Body to Chriſt himſelf, but are only the repreſentation of his Body. And as Members of all ſorts do make a natural body, not only Members that are the Principal and Rule the Body, but alſo thoſe that are ruled and ordered. So is it here.

And when Chriſt in *Mat.* 18. ſaith, *Tell the Church*, having firſt told the party alone himſelf, then brought a Brother or two; as the ſin of the offending party doth by this increaſe, and grow more hainous, ſo the number of thoſe by whom he is now to be rebuked that are called the Church, muſt be ſuppoſed to increaſe alſo, and therefore not two or three Elders of a Congregation alone. This laſt is the laſt and the higheſt remedy, and therefore the publickneſs muſt not lye only in reſpect that they are publick Perſons, Officers, for if it be told privately only in a Conſiſtory, it is as private as if it were told to two or three of the Brethren before, or it may ſo be, that the ſame Elders had been taken to be the Brethren that ſhould admoniſh him. By the word Church therefore, is meant a greater company, and therefore not the Elders alone, but the Elders before the Church, or rather the Elders in the Church, with whom the Church is to joyn in the Admonitions and Rebukes of him.

If it be ſaid that by making the People thus the Church rather than the Elders, it argues that more Authority is given to the People than the Elders in the Church. The anſwer is, That that follows not; it only follows that there is more efficacy and vertue by reaſon of the Church, and the preſence of the Elders in the Church, although the Authority ſhould lye in the Elders themſelves, as the vertue by which the Eye ſeeth, lyeth in the Body ſubjectively and virtually more, though the Eye alone is the Inſtrument of ſeeing.

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We argue alſo for this Congregational Inſtitution to have been rather appointed than the other, becauſe that the bounds of this are certain, and are natural. God (as *Baines* ſaith) did never ſet a Church but he did ſet certain bounds of it; As when he made the Jewiſh Church a Nation, he ſet the bounds of it to be that of the Nation. *Bellarmine* argueth that therefore Biſhops are not *Divino Jure* of *Divine Right*, becauſe God did not make Dioceſes, and did not ſet them out by Lot as he did that of the Tribes. And it was therefore a great contention among Biſhops of old in thoſe times of the fourth and fifth Century, to whoſe juriſdiction ſuch and ſuch Villages or Towns ſhould belong. In a word, the Church is God's Houſe, and God hath not left it unto man to frame his building to what proportion he pleaſeth. Chriſt's Body inſtituted (which is reſembled unto the natural body throughout the Epiſtles) is to have ſet limits of it, a *maximum quod ſic.* and if it have all the parts, that can have communion natural in the ſame common acts of Nature together, though it be never ſo ſmall, it is a perfect body; ſo as it hath a preſcription, and bounds are ſet it both for parts, and a *Maximum quod ſic* for degrees of Stature. Now we have natural and ſet bounds for all inſtituted Churches. in this way of Congregational Churches. Book V.

1. The ſame Aſſembly that doth meet for Worſhip, is to meet for Diſcipline, ſo that Diſcipline and Worſhip is of equal extent, as touching the Seat of it. Now the publick Worſhip is upheld by no other Society, in a conſtant way, nor can be, but by Congregations, as many as can meet to edifie in one place. And therefore by preſerving of fixed Congregations God hath always preſerved the Eſſentials of a Miniſterial Church, that although it ſuffered additionals of corruption in Power, and of Tyranny in Popiſh Biſhops and Popes and the like over them, yet ſtill becauſe the Inſtitution of a Church fell upon Congregations, there were true Miniſterial Churches, and a true Baptiſm and the like in all Ages.

2. The Congregational Government, hath its bounds natural from a ſufficiency of Elders, for the ſorts and kinds of them; There is no ſort appointed on purpoſe or alone for Presbytrial Government, as for Epiſcopal it was pretended there was, but even all the ſorts that are, the ſeats of them are Congregational, and where all are, there is a ſufficiency of Elderſhip, as we ſhall after ſhew. A Congregational Church had Elders of all ſorts appointed to it, as for what belongeth to Worſhip, Paſtors and Teachers, and as for what belongeth to Mens Lives; ruling Elders, and there is no more Elders but of theſe ſorts in the greateſt Presbyteries over many Congregations. Yea the Presbyteries themſelves of many Congregations, muſt come furniſhed of all theſe ſorts out, of their having all theſe ſorts in their particular Congregations: And our Presbyteries cannot ſay, this Church ſhall have a Paſtor, and this Church ſhall have a Teacher, and this Church ſhall have a ruling Elder, and ſo we will make up a Presbytery out of all theſe; but every Church is the ſeat *de jure, by Divine Right*, of all theſe, and every Church hath need of all theſe, and Chriſt hath appointed theſe to Congregations firſt.

3. We can derive the Limits of Congregational Churches from the time that is Inſtituted for Worſhip, which is the Lord's Day, which God hath fixed, and on which Day no other Churches meet, and ſo there is no ſet time for the exerciſe of a Presbyterial Church. It is *Baines* his argument againſt the Biſhops that God did appoint for all Church-Meetings under the Law a time. And in *Tertullian*'s time we read that the Cenſures of Excommunication were executed upon the Lord's Day, and Admonition and the like, though things might be prepared upon the Week Days. And the Apoſtle's words in 1 *Cor.* 5. That *they ſhall caſt him out when they are met together*, (he doth not bid them meet together on purpoſe) ſeems to incline to it. We know of no time that God hath appointed for all Ordinances (whereof this is one) in a ſet way as the fixed ſeaſon of them, but only this Lord's Day, and upon this Day Presbyterial Churches cannot meet for Government.

4. That the duties which lie upon the relation of Elders to Preach and to Rule, ſhould all be of the ſame extent (for the ſubject of them over which they are exerciſed) all this falleth in naturally with the Inſtitution of Congregations, and Elders over them, and the relation of Elders to them. Men ſhould not govern ordinarily beyond their Preaching. This is evident from what the New Teſtament holds forth concerning Elders in their relations to their Flocks committed to them, the Exhortations and Charges to them of duties towards thoſe Flocks founded upon that relation: As alſo the

Ch. V. the Duties of their Flocks to them: Which is like to be the trueſt meaſure, to find out the extent of their power, and bounds of their Flocks; whether for the ordinary way it be limited to one Congregation, or many. For thoſe Exhortations muſt needs be ſuppoſed ſuited to the boundaries of Churches, and to that Conſtitution and Extent of Relation, wherein the Elders of theſe Primitive Times, were placed over them. And like as in the queſtion about *Polygamy*, what the Scripture hath ſaid, of the Duties of Man and Wife; which were given and ſuited to the Extent of that Relation, as God from the beginning bounded it, manifeſtly evinceth, that one Man cannot have many Wives, but one; ſo it may be argued as to the point in hand.

We have hitherto taken this for an undoubted Maxim, that as a Mutual Relation, is the Fountain of all power, whether *Oeconomical*, *Civil*, or *Eccleſiaſtical*; ſo the extent of all power is commenſurable, with the extent of that Relation. A Maſter, as a Maſter, hath power but over ſuch Servants, of whom he may ſay, *I am your Maſter*; and they of him, *we are your Servants*; *for what hath any Man to do to judge another Man's Servant?* As the Apoſtle ſpeaks, *Rom.* 14. 4. And ſo correſpondently here, thoſe Elders that aſſume to be over either one, or many Congregations, muſt have as the Office of Elders, ſo the Relation of Elders unto that one, or thoſe many Congregations, that they may be able to ſay, *we are your Elders*, and *you all our Church*; which two are in Scripture expreſſion, the Relate and Correlate, as King and Kingdom, Magiſtrates and Common-wealth. All which falls in naturally, for the ſet bounds of a Church, to be thoſe of Congregations. Whereas the bounds, that the Presbyterial way goeth by, in all their Subordinations, are uncertain. You have not a certainty of number of Officers, ſome particular Congregations, have as many Officers, as ſome Claſſes have had. Neither is it eſſential to that Government, that there ſhould be many Congregations; for they acknowledge that it may ſo fall out, that there may be but one Congregation, that may have all the Government in it, in caſes of neceſſity. But it is eſſential to upholding Worſhip in all the parts of it, that there be a fixed Congregational Church.

And to make the Juriſdiction of Cities, to be the pattern of Eccleſiaſtical Government, cannot be a certain Rule. For *London*, or Greater Cities, (as ſuppoſe Grand *Cairo* was converted) would vaſtly exceed the leſſer; and ſo the Rule would fall in Diſproportion, if you come in the Country Towns and Villages. And indeed what Reaſon can be given, that God ſhould proportion an Eccleſiaſtical Government to the boundaries of the Civil? What! Becauſe the Cities under the *Roman* Empire, had a Juriſdiction in them, and they *over* their Suburbs, muſt their Churches have ſo too? Hath God thus conformed his Church, unto the Government of this World? And beſides all States, have not the like Government, neither was the Government of all Countries, a City-Government; and ſo there could be no certain Rule for Church-Government, if it were to be chalked out by theſe meaſures.

Neither is the Government of Nations, a certain Rule for that of the Church, for the *Jews* after that rate, when they were two Nations, ſhould have been but one Church. And indeed, to Form the Inſtitution of a Church, to that boundary, had been to do it from what is accidental; for that they ſhould grow up to a Nation, is accidental. God did find the *Jews* a Nation entire, entred into a Covenant with them, and ſo made them a National Church. And if God had deſigned a National Church under the New Teſtament, he would have given Laws aforehand, as he did for the *Jews*, when they ſhould come into Cities; ſo that although they were now in the Wilderneſs, and they were not to come into Cities, till they came into *Canaan* many years after; yet he giveth a Law, for that condition of their being a Nation, and living in Cities.

CHAP.

CHAP. VI.

That Congregational Churches, were designed in the Institution of Christ, proved from Instances of the Primitive Churches, planted by the Apostles. The first Instance Assigned from the States, and Order of the Church at Corinth.

NOW for the proof of all, or most of the particulars, of which I have Discoursed in the preceding Chapters, I shall bring as the conclusion of all the Instances of the Church of *Corinth*; which is the greatest and surest Pattern, and the most compleat of all other. It is the greatest Pattern, because it answers to the Institution, in *Matth.* 18. (as in the Directions given to that Church in the, 1 *Cor.* 5. and the Phrases, that about Excommunication, are put into it, being compared with that in *Matth.* 18. doth appear) As there, Christ in the promise that he makes to the Church, when it bindeth sin, useth that Phrase; *Where two or three are joyned together, I am in the midst of them*; Mat. 18. 20. So here likewise, in 1 *Cor.* 5. 4. the Apostles Direction runs in the same Phrase, *when you are gathered together:* As there Christ saith, *gather together in my Name*, so here the Apostle saith, *when ye are gathered together in my Name, and with the power of the Lord Jesus.* As Christ there in his promise, he saith, *I will be in the midst of you*, when ye are so gathered; so here speaking of their gathering together, and throwing him out of the Congregation, the Apostle useth the same Phrase, *Take him from the midst of you:* As thereupon his being cast out, he is to be reckoned as an Heathen and a Publican, with whom the *Jews* would not eat; so here, if a Brother be thus, they are not to accompany with him, no, not to eat with him. It is the surest Instance of the ordinary power left in a Church, because it was a Church that was formed up, in which there was that ordinary Government, which was to continue to the end of the World. The Instance of the Church of *Jerusalem*, is an Instance, though of the first Church, yet for the Government of it, hath this extraordinary in it, that it was then Governed by the Apostles; and therefore cannot make a Pattern of the Government of Churches, and the power of Elders therein, which should ordinarily, and for continuance be exercised. But this is an Instance of a Church, whom the Apostle *Paul* leaves to their own power, that is within them, (*Do not ye judge*, &c. 1 *Cor.* 5. 12.) which they had exercised and practised. The Church of *Jerusalem* also had many other things Extraordinary, as that about having their Goods common, &c. But the Rules, that he gives to this Church, are such as he gave to all Churches; so when he speaks about laying up, not making their Goods common, as at *Jerusalem*, but the ordinary way that was to be observed concerning Alms, *Let every Man lay up*, (saith he, 1 *Cor.* 16. 3. 2, 3, 4. 1 *Cor.* 7. 17.) *as God hath Blessed him*; *and so I ordain in all the Churches*: So as the Pattern hereof is held forth, as that which held correspondency with the Ordinances in all Churches in the Primitive Times. And therefore is an Argument against the Bishops, when they urged the Instances of *Timothy* and *Titus*, Presbyterian Divines used to answer, that the Instance of their Government, will not hold as a Pattern for Episcopal Government; because that their Government was Extraordinary, and for the present, but that we must take that which was the ordinary Government, that was left in the Church, and make that the Pattern. So we may say of the Church of *Jerusalem*, and the Government thereof at first by the Apostles, whilst they were there, comparatively to this of the Church of *Corinth*, that it is not so great a standing pattern to us. And this of the Church of *Corinth* is the most compleat pattern of all other Churches, for he doth give direction almost about all sort of things concerning Worship and Government, and he utters more rules in his Epistles to this Church than any other. Thus he gives instructions concerning the Sacrament, 1 *Cor.* 11. about Minister's Maintenance, *chap.* 9. about matter of scandal and offence, *chap.* 8. about Collection for the Poor, *chap.* 16. How to order their Meetings, *chap.* 14. About covering and uncovering in their Assemblies, he saith he had left Traditions with them, and wherein they practised according to his Traditions he commendeth them, 1 *Cor.* 11. 2. He speaks also of the power amongst them to judge of Doctrine, *Chap.* 14. And that they were a Church that had power

amongst

Ch. VI. amongſt them to order things for matter of Worſhip in a decency, *Let all be done decently and according to order*, 1 Cor. 14.40. and many things of the like nature. And laſt of all it is the only inſtance and example of Excommunication, the higheſt cenſure, which the Apoſtle gives direction about, and tells them they had power to do it, 1 *Cor.* 5.

Now concerning this Church, there are all theſe things appertaining to a Church, and the Inſtitution, and Power, and Government thereof held forth here; As,

1. Here is a Church. So it is called.

2. Here is the qualifications of the Members, a Church of Saints, 1 *Cor.* 1. 2. conformable to which all other Churches were to be, as to the conſtitution of their Members alſo, *chap.* 14. 33. *As in all the Churches of the Saints*; All the Churches conſiſted of Saints then, that were viſibly ſuch, as this of *Corinth* alſo did.

3. It was a Church formed up into a Body, as all thoſe phraſes imply, that they are called a whole lump, *chap.* 5, 6. and a whole Church, *chap.* 14. 23. intire, compleat within it ſelf, which whole lump would be leavened, not only by the way of infection by the Inceſtuous perſon, but by way of guilt if he were not caſt out.

4. It was a Body which had power to judge them that are within; *Do not ye judge them that are within?* chap. 5. 13. that is, within your own Body and Society and Fellowſhip, therefore alſo he ſaith, *Put away from among your ſelves*, chap. 5. 13. therefore he uſeth thoſe phraſes, *Fornication is committed among you*; *that he that did this deed may be taken from among you*, chap. 1. 1, 2. It was a Church formed up that had a juriſdiction over them within, (and to them without it could not reach) and if they had power to caſt out they had alſo power to take in, it was therefore a formed body.

5. It was a fixed Body in reſpect of the relation of the Members one unto another; why elſe doth he bid them tarry one for another when they were to Eat the Lord's Supper? *chap.* 11. 33. And that they ſhould not take the Sacrament alone, one Company by themſelves, and another company by themſelves, which, if ſuch a promiſcuous unfixt way was lawful, they might have done, but they were to tarry one for another, that all the Church might as one Body at once receive. Now if they had not been a fixed company, why ſhould they have been obliged thus to have tarried, or who could have known who was abſent and who preſent?

6. It was a Church alſo that had Elders over them, and thoſe more than one, for ſpeaking of the ordinary Teachers that were Miniſters amongſt them, ſome ſay (ſaith he) *I am of Paul, and I am of Apollos, and I am of Chriſt*, 1 Cor. 1. 12. which he in a figure transferred to himſelf and to *Apollos*, herein ſpeaking in his own perſon, but it tendeth to repreſent the Perſons of their Teachers, the Miniſters to whom they did give Maintenance, and were therefore Officers, 1 *Cor.* 9. 12. *If others be partakers of this power over you, are not we rather?*

7. It was a Church having ſet bounds, by which they might know who were within, and who not, for when he ſaith, *Do not ye judge them that are within?* 1 Cor. 5. 13. he doth not mean all Saints in all Churches, but it muſt be thoſe within themſelves. The bounds ſet by this, that they might be *as many as could meet in one Aſſembly*, 1 Cor. 14 23. If the whole Church be come together in one place, *&c.*

8. It was a particular Congregation. 1. This is evident from their diviſions and contentions which he findeth fault withal, as in a whole Church, a whole Body, *That there be no Schiſm in the Body*, as he himſelf expreſſeth, 1 *Cor.* 12. 25. applying it to them, now ye are the Body of Chriſt and Members in particular; he ſpeaks of theſe diviſions as being among thoſe that did meet in one for Worſhip, 1 *Cor.* 11. 18. *For firſt when ye come together in the Church, I hear there be diviſions among you, and I partly believe it.* And this Diviſion was in their Meetings in the Church for Worſhip, 1 *Cor.* 11. 22. And *have ye not Houſes to Eat and Drink in, but deſpiſe ye the Church of God*, the Aſſembly of the Saints, as he reproves their diviſions and diſorders in reſpect of the Sacrament? To remedy theſe diviſions, he bids them tarry one for another, *ver.* 33. Thus theſe directions concern them that are one Congregation for Worſhip, that uſe to meet in one place; And *chap.* 12. 21. he ſaith they were Members of one another in particular, in a more ſpecial relation: Now that ſpecial particular near relation is that between thoſe of the ſame Congregation, where they meet fixedly for Worſhip, by the conſent, and before the People, of which a Man is therefore caſt out, which he is not out of any other Church in the World.

World. 2. In this respect he calleth them a Temple to God, speaking against them that caused Divisions in the Church, 1 *Cor.* 3. 16. *The Temple of God are ye*, and that he that went about to destroy it by Divisions, God would destroy him: He speaks not personally of each Member, as in *chap.* 6. but in respect of their Church state, as they were a Body, in opposition to Divisions: Now the Temple is for all the Ordinances of Worship, therefore called the House of God. 3. He gives directions to them as to a whole Church, *chap.* 14. 23. *If the whole Church be come together in some place.* 4. He speaks of it also as a Church, which was to receive edifying together by the Ordinances Administred, so *chap.* 14. *ver.* 5. *I would that ye all spake with Tongues, but rather that ye Prophesied, for greater is he that Prophesieth than he that speaks with Tongues, that the Church may be Edified*, so ver. 12. *See that ye excell to the Edifying of the Church.* And if the whole Congregation, &c. And *v.* 26. He speaks this in application to them all in respect of their meeting, *How is it then Brethren when ye come together*, &c.

As their Assembly for Worship proves them to have been a particular Congregation for Worship. So also the directions given concerning Excommunication evince it, *chap.* 5. For if they had been many Congregations in respect of their Members, 1. He would have Written to that particular Congregation whereof the Man was, as that Congregation (at least the Elders thereof) which should (according to Presbyterial principles) be told first of an offending Member before he is brought to the classical. He would have named that Church he was thus a Member of, and written to it in a peculiar manner, whereas now he names none, but writes to the whole Church. 2. When his directions come to fall upon the execution of the act, he doth not mention the Sentence so much that was to be past (according to our Brethren) in the Presbytery, but the act of execution, the act of delivery to Satan was to be done when they were met together, which being to be done in that particular Church whereof he was a Member, if there had been many Congregations there, he would have named that Church as that in which it should have been done. Especially considering that the Apostle in his Writing pitcheth upon that solemn act of Excommunication, which compleateth the throwing of a Man out, which as all grant is done and performed in the gathering together of that particular Congregation, whereof a Man is a Member. 3. If there had been a classical Church over many Congregations where the Elders meet, and a Congregational Church too, where this person did meet with the Elders of his own Church and the Congregation, if there had been these two several sorts of Church Meetings, it would have been obscure and dark. unto which the Apostle's directions should refer him. So as there would have been need of new distinctions of Meetings as well as of Elders and Churches, when the Apostle speaks but of one. Yea the Apostle saith, *When met together*, 1 Cor. 5. 4. namely for other Ordinances, upon the Lord's Day, that then they should give this Sentence of Excommunication. He doth not give directions that they should meet together on purpose for that, but as Discipline is to keep Worship pure and subserveth it, so also is it to be performed when the whole meet together for Worship, that the Person also may see out of what a Communion he is cast. 5. Saith he, *Do not ye judge them that are within?* If there had been Congregational Churches, one whereof he had been a Member of (for he could be but a Member of one) and another classical Church, here had been two *Within*, and which of these should the Apostle intend? Our Presbyterian Brethren say, That the Congregations have power to judge things within themselves, so that they must needs have one *Within*, and why should not their *Within* be the *Within* here intended for the ultimate throwing out of this Man?

9. This Church of *Corinth* also had an intire Judicature within it self, not depending upon the advice of any for Sentence, and the like; for he speaks of the whole act, *Do not ye judge them that are within?* He useth the same word that he useth of himself and his power, *Do not ye judge* (saith he) speaking of them, *what have I to do to judge*, speaking of himself. And (saith he) *when ye are gathered together with my Spirit, and the Power of the Lord Jesus to deliver such an one to Satan*; So that they were not dependent upon the Apostle, to come to him for the Sentence, only in their neglect the Apostle Writes to them as an Apostle, with this rule, to Excommunicate such an one if the be party found guilty, which the Apostle did never know but by hearsay, therefore could never pass a judicial sentence, but he finds fault with them, because they

Ch. VI. they had not done it, for do not ye uſe to do it ſaith he? Have not ye power to do it? *Do not ye judge them that are within?* He doth not ſay, *whom I have delivered unto Satan*; but directs them as a Church of Chriſt having ſuch power, to do it.

Object. But it is objected by ſome, that he did it for a trial of their obedience, and therefore their act was but an act of obedience in them, but the power was in him.

Anſw. The anſwer is this, that the power might compleatly reſt in them, and yet they obey the Apoſtle in the act, as an Apoſtle directing them, when they neglected it: As when a Prophet in the name of God bad the Magiſtrate to do his duty, though it is an act of Obedience in him to do it thus commanded, yet he hath power as a Magiſtrate in himſelf: And as in caſe a Miniſter had neglected to Baptize, and the Apoſtle had ſent to him or commanded him to have done it, the power of Baptizing muſt be ſaid to be in him that Baptizeth.

10. If this Church of *Corinth* had been a Church that might have aſſociated, it would have done it, for it had a neighbour Church near it, the Church of *Cenchrea*, which was a Port Town to *Corinth* as *Leeth* is to *Edenburgh*; and *Cenchrea* was but a ſmall Town, not a City; but he writeth to the Church of *Corinth* as an intire Church diſtinct of it ſelf.

That the People have an intereſt in judging, we refer that to the proofs out of this place; only we name it here to ſhew the compleatneſs of this pattern, for the forming of Congregational Churches anſwerable to it.

CHAP. VII.

That the Name of a Church given in the New Teſtament to Congregational Churches rather than any other (as is proved from ſeveral Texts, 1 *Cor.* 11. 18. *Rom.* 16. 1, & 5. 1 *Cor.* 4. 17, &c.) *proves Congregational Churches to have been intended by Chriſt in his Inſtitution of a Church, they moſt properly being both in name, and nature ſuch. That a Presbyterian Aſſembly of Elders cannot properly be called a Church: Evinced by ſeveral Arguments.*

TO decide the controverſie about the Divine Inſtitution of a Congregational Church, we may put it to the trial, whether ſingle Congregations with their Elders have more the ſtyle of Churches in the New Teſtament, than the Elders of many Congregations as aſſembled in a Conſiſtory; and let that determine it. Now that thoſe Congregations where God is publickly Worſhipped, and the Preaching of the Word, and the Sacraments Adminiſtred, are called each of them a Church, is evident.

1. In 1 *Cor.* 11. 18. *When you come together in the Church*: He ſpeaks of their Meeting for the Lord's Supper, *ver.* 20. And in *ver.* 22. he calls it ſo again. So their meeting for Preaching, and for ſinging of Pſalms, he calls it a Church, *chap.* 14. *ver.* 2, & 19, & *ver.* 23. he calls it a whole Church, meeting for thoſe ends. And there he gives not the name to the Meeting or Aſſembly but to the ſtate and company, *ver.* 28. for the Rules, he giveth there, are for ordering of Worſhip. So too in *Rom.* 16. 4. ſaluting *Aquila* and *Priſcilla* (who for his Life would lay down their own necks) he giveth theſe Congregations the name of Churches, unto whom (ſaith he) *not only I give thanks, but alſo all the Churches of the Gentiles*, and ver. 16. *The Churches of Chriſt ſalute you.* Were thoſe a company of Elders over many Congregations met? Presbyterial Churches, that did teſtifie their thanks unto *Aquila* and *Priſcilla*? Or were they Congregations of Saints and Strangers alſo where *Paul* had been? He had related unto them his own danger, and *Aquila's*, and *Priſcilla's*, expoſing their lives for his, and can it be ſuppoſed that the Saints as making ſeveral Presbyterial Churches (who are ſo vaſt, like unto ours, as the People never meet to do it) did ſalute the *Romans*, and *Aquila* and *Priſcilla*? No rather the ſeveral Congregational Churches, might well have opportunity to expreſs the remembrance of them at their Meetings. And the 1. *ver.* and the 5. *ver.* of *Rom.* 16. will eaſily prompt us what manner of Churches he

he meaneth, when he ſpeaks of all theſe Churches, that they were ſuch as was at *Cenchrea, the Church which is at Cenchrea* (ſaith he) which was a ſmall Port ſeven miles off *Corinth*; and *ver.* 5. (ſaith he) *Greet ye the Church that is* (*i. e.* that met) *in Priſcilla's Houſe.* Such Churches as theſe were the Churches of the *Gentiles*, who ſaluted them. If we come to the Epiſtle of the *Corinths*, ſaith the Apoſtle, 1 *Cor.* 4. 17. *As I teach every where in every Church.* Doth he mean theſe Presbyterial Churches or Conſiſtories? Or Congregational? Surely the Churches where *Paul* ſtill Preached and Taught muſt be Congregational; For thoſe Aſſemblies are the Subjects and Seats of Teaching. Take alſo the 17*th verſe* of the 7*th chapter*, and bring it along unto the 11*th chapter*; *So I ordain in all the Churches*; and, *We have no ſuch cuſtom nor the Churches of God*; What! Presbyterial? Or Congregational? Let but this one conſideration decide it. The cuſtom of which he ſpeaks that the contentions were about, was whether Men ſhould be uncovered or covered praying or propheſying. Now all the Meetings for Worſhip where Men and Women, and where the Angels (whether Celeſtial or Elders) were preſent, theſe Aſſemblies where theſe Ordinances were uſed, he calleth Churches, and he ſaith they had no ſuch cuſtom. And in theſe reſpects of Meeting thus for Worſhip they are diſtinguiſhed, Churches, and are made ſeveral, Churches in the *Plural*; and the general uſages of all theſe Churches as conſtituted and ordered by the Apoſtles every where, he here preſſeth. If we come to *chap.* 14. He there gives order about Prophecying in their Meetings, into which Strangers came and were converted, *ver.* 25. In which they had Pſalms and Doctrines, *ver.* 26. Where Men and Women were preſent, *ver.* 34, and 35. and therefore Congregational Meetings are meant. And he inforceth theſe directions he gives, with the examples of all the like Churches in all their Meetings, *God is not the Author of Confuſion but of Peace, as in all the Churches of the Saints*, ver 33. Theſe muſt needs be Congregational Aſſemblies and Churches that met, for he ſpeaks of the Churches of the Saints in common. Yet ſtill you ſee when he ſpeaks of Churches, yea and of all Churches, he ſpeaks of them as ſuch. And *ch.* 16. 1. When he Writeth about laying up Contribution for the Saints (the gathering and diſpoſing of which belongeth unto particular Congregations, for the Money to be ſure is had from thence) *As I have given order* (ſays he) *to the Churches of Galatia, ſo do ye*, he meaneth thoſe Churches of *Galatia* he wrote to, *Gal.* 2. And theſe muſt be all Congregational, for to order that collection belongeth to the ſeveral Congregations. And *ver.* 19. *The Churches of Aſia* (ſaith he) *ſalute you.* Now the many Congregations under a Presbytery, they do not meet to give ſalutes, they were therefore Congregational, for with a Congregational Church in this ſalute he doth joyn them all, for he addeth, *Aquila* and *Priſcilla* ſaluteth you with the Church that is in their Houſe, and why ſhould we not think that he ſpeaks uniformly in the ſame verſe. This we ſee is the uniform ſtyle of the Apoſtle when he ſpeaks of Churches and of all Churches.

2. As for the very name *Church* in the New Teſtament, the place of Congregational Meetings almoſt in all Languages hath the Name of Church, which name, no places, for General Councils or Presbyterial Meetings over many Congregations, at any time, have had. Not that we think the Place of Meeting to be properly called the Church, but only καταχρηςικῶς, but yet it had originally its name from the Meeting, and the Perſons, which were properly called the Church, and from their ſtated condition to meet in one place, the place was ſo named. The Clergy indeed hath been called the Church, but not as met, or aſſembled in any Synod, but in the Indefinite Univerſal Notion. But the place for the Congregation is called the Church, and the Meeting of the Saints hath the ſame name, 1 *Cor.* 14. 34. *Let your Women keep ſilence in the Churches.* And their conſtant Meeting in a fixed manner, and their ſtate in order thereto is called the Church, *Acts* 11. 26. The Sacrament alſo was Antiently called σύναξις, i. e. *the Meeting*, their Meetings being ſaid to be to break bread, *Acts* 20. 7. And in the great Bible the word Church is always tranſlated by Congregation. And among the *Grecians*, Ἐκκλήσια was never uſed for a repreſentative Meeting only of Officers, but of the People alſo, and ſo it is in *Acts* 19. 39, 41. where the People making a tumult, it is called Ἐκκλήσια, although an unlawful one. And although that Chriſt, *Mat.* 18. uſed the Hebrew phraſe, yet Churches being to be ſet up among the *Gentiles* under the New Teſtament, that phraſe was uſed alſo which was conformed unto what theirs ſignified.

Ch. VII.

Alſo under the New Teſtament the Name Church imports the Saints the People, in a more peculiar manner; and therefore the Meetings where Elders are ſevered from the People, are not called the Church. *Grotius* in *Mat.* 16. 18. And this to the expreſſions which are uſed in 2 *Cor.* 6. 16. *Shew ye are the Temples of the Living God, I will dwell in them and walk in them, and I will be their God, and they ſhall be my People.* And in *Acts* 12. 5. *Prayer was made of the Church, i. e.* of the Saints, *unto God for Peter.* Yea this word Church is taken for the People of *Iſrael* under the Old Teſtament, as *Acts* 7. 38.

3. We deſire one place to be given, where the Name Church in all the New Teſtament is given, to the meeting of the Elders alone. When the Apoſtle ſpeaks of all the Churches, he gives them this appellation, all the Churches of the Saints, 1 *Cor.* 14. 33. but he no where expreſſeth the Churches of the Miniſters, or Elders, no nor of the Apoſtles neither. Now can we think that Chriſt in his firſt Inſtitution (*Mat.* 16. & *Mat.* 18.) which the Apoſtles were to Interpret afterward, and to give directions to us about it, meaned the word Church in a ſignification different from what the Apoſtles uſed? This would be a ſtrange procedure indeed. How then can the Elders lay a claim to the things, when they have not a ſufficient ground to challenge the name of a Church. As *Parker* replying to Dr. *Billſon's* Aſſertion of the Keys being given in *Peter's* Perſon to the Church of Miniſters very well ſays, *That it may be denied, that the name Church is ever in the Scriptures reſtrained only to the Prieſts.* *Clemens Romanus* when he Writes to the Church of *Corinth*, Writes to the Church, and not to the Presbyters (ſo the Apoſtles too in their Epiſtles) and Writes alſo from the Church at *Rome.* And when all the Apoſtles were met at *Jeruſalem*, yet they alone are not called the Church, being but (as *Moſes* is ſaid to be, *Heb.* 3. 2, 5. a part of the Houſe, but no where called the Houſe) a part of it, *Acts* 8. 1. *The Church was ſcattered except the Apoſtles.* And indeed if the Elders were the intire Church, then they were the Houſe of God, whereas they are but ſtewards in it, 1 *Cor.* 4. 1. The Apoſtles tho' they had the care of all the Churches, and that power in their hands which the Generality of Elders would never claim, yet they were but Officers in the Church, not the Church. Many Churches become one Church to no Officer in the World but Chriſt, but this pretence of the Elders being the Church, would make many Churches one Church to a company of Elders, that they may Govern them; and in relation to them as repreſenters of the Church, they muſt be called one Church. What tho' the Old Teſtament frame, or Language be urged, we grant there was then a Church repreſentative, but the Goſpel knows no ſuch now.

Parkerus de Polit. Eccleſ. Lib. 3. c. 1.

Clemens Epiſt. ad Corinth. pag. 1.

4. Surely a ſetled Congregation of Saints deſerveth the name of Church more, and ſuppoſe places could be found in Scripture, where it is taken both for Elders and the People apart, yet thoſe meetings that have both Elders and People of both ſorts, muſt needs have more of Church in them. We can give inſtances that the Diſciples apart are called the Church in diſtinction from the Officers. You cannot give one inſtance where the Officers are called the Church in diſtinction from the Diſciples. Certainly thoſe that have the Power have the Name, and not thoſe only that have the name Equivocally or Metaphorically.

5. A Presbyterial Church is called a Church in relation to the People of thoſe Congregations by their own confeſſions when they interpret the Church of *Hieruſalem*, the Church of *Epheſus*, to be many Congregations (and the Presbyterial's Argument is built thereon) and that the People of all thoſe Congregations make one Church under that one Elderſhip. Now it is ſtrange that they ſhould have a Name of Church only as they are the ſubject or object of Diſcipline, and yet not ſo much as meet for that diſcipline actually neither, for ſo they cannot in a Presbyterial Church. The poor people of thoſe Churches have no communion of Saints together herein, but ſuch as they hold with all other Churches that are not under the ſame Presbytery; and yet they are according to Presbyterial principles in their Officers (as repreſenting them) a diſtinct Church claſſical from all Churches elſe. So they make uſe of the name from the People, when the People enjoy not the thing. The poor Church of *Hieruſalem*, *Acts* 8. 1. (when it is ſaid that the Church was ſcattered) affords you an argument that therefore there was but one Church for Diſcipline in *Hieruſalem*, and in that reſpect it is called one Church; when yet the ſcattering was not upon the Presbyterial Church that exerciſed Diſcipline, but upon the People. They were not

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in the representative body persecuted, and yet tho' they were scattered as a Church personally, and not representatively, and persecuted as a Church personally, not representatively only, yet according unto the Presbyterian Principles they never met as a Church personally, but only representatively. Book II.

If it be said that the People in Classical Assemblies may meet. Yet it is no otherwise than the People in the next Classes, which if they will may come thither, neither can they all possibly. You lay no more obligation on them to be present than you do upon the People of the next Classes. And therefore in that respect the People of that particular Classes, are no more of that Church than those of other Neighbouring Presbyters.

6. Those Assemblies must have more of Church in them, not only that have both Elders and People, as Congregations have: but that have constant Worship in them as well as government, And our Presbyterians allow some Government to Congregations, *i. e.* to the Elders of Congregations. Worship is the chief end of a Church. The formal notion of a Church is to meet and communicate in worship, and where there can be no Church-fellowship and Communion to the edification of the whole, there cannot be a Church. Which may be illustrated by the natural body, to which still Instituted Churches in Scripture are compared. The Eye, the Hand, the Head, they serve to several uses in the body, yet they are so united as they are all nourished with the same individual nourishment, and from the same stomach, and therefore this is a several body having all these parts, from another body. So is it here in the Churches instituted, they are such as have a communion in all the common Ordinances, not only in the same kind, but in the same ordinances individually in a constant way. And the Analogy of the Church universal, and the Churches particular will help to illustrate this further, for the Church Universal being one body, is therefore fed by one kind of Ordinances, as there is one Body, so there is one Baptism for kind. But the particular Churches which are Instituted, are such bodies as are fed with one and the same individual Baptism, and one and the same individual Lord's Supper, and so are one Bread. In a word, then all can come to those Classical Churches, or they cannot come; if they come then they are to make one Church for Worship too: If they cannot come, then there cannot be a fellowship for the edification of the whole, and when the Communion of Saints cannot be exercised, how can that be a Church? Every Church is a Temple, *Eph.* 2. 22. 1 *Cor.* 4. 16. *The Temple of God are ye*; Now the Temple did chiefly relate to Worship, and was the subject of all Ordinances, and the place where the *Synedrim* sat too. Answerably under the New Testament, the Preaching of the Gospel is called serving at the Altar, 1 *Cor.* 9. 14. So 1 *Pet.* 2. 5. The Saints *are built up to offer Sacrifices.* God's House is called an House of Prayer. The Church is called a body to Christ, *one Body and one Bread* (as was said afore) 2 *Cor.* 10. 17. because they partake of one Bread. But none of these do belong to a Presbyterial Church, they may pray occasionally, but the Ordinance of Prayer, and constant Worship is not there. Publick Worship lies in a Communion, therefore it is to be only with those that can enjoy Communion together. Yea it is made the very definition of a Church in the Article of the Church of *England*, which Article we hope will never be changed, *Ecclesia est numerus fidelium* (so others also define it) *in cultu Divino & Disciplina Communicantium. The Church is a number of Believers communicating in Divine Worship and Discipline.* which a Presbyterial Church is not. The end of a Church is that God may be publickly Worshipped, he would not have Instituted Churches else, but principally for that, therefore he had Congregations to do it, in which only it is done; and of Discipline superadded, is but to keep that kind of Worship pure, for Government is but casting out of the Body impure Members: And therefore the great Ordinance of Discipline, of Excommunication, is when they are met together, then they are to cast out from amongst them. As the intent of it is but to keep the Worship pure, so answerably it is to be exercised then when they meet to Worship, but Presbyterial Churches meet not for Worship, but Discipline only. Now as the Body is ordained for Meat Principally and Nourishment, and is not ordained for Physick but occasionally, so it is as to the state of the Church, and therefore our Divines make the Essential notes of a Church to be the Word, Sacraments, and Discipline; but in these Presbyterial Churches, the Word, and Sacraments are Wanting, and there is only Government. The General Assembly of the Saints in Heaven, is a Church in relation

Ch. VII. tion unto Worſhip, and tho' there is no Diſcipline there, yet they are never more a Church than when they are there. And the Apoſtle alſo ſpeaking of the Church in the New Teſtament, in *Heb.* 10. ſaith, that *Now there is an Houſe of God, becauſe there is an High Prieſt as well as before*, ver. 21. and therefore (ſaith he) *let us draw near* (he ſpeaks of publick Worſhip) *not forſaking the aſſembling of our ſelves together*, ver. 25. and that in *Synagogues*, for ſo the Word ſignifies. And therefore in *Mat.* 18. as Diſcipline ſo prayer is meant, and unto that is the Promiſe of Chriſt to be in the midſt of them more peculiarly made, and upon occaſion of that. And indeed it were exceeding ſtrange that ſeeing the chief end of Churches, (which are Congregations) is for Worſhip, and that's the great buſineſs for which they are appointed, that if there were many Congregations in thoſe of *Hieruſalem*, and thoſe of *Antioch*, and the like, as is pretended, that there ſhould not be mention of thoſe many Congregations, under the names of Churches, but that Diſcipline only muſt carry away the denomination of their being one Church, though many in relation unto it. If there were one word in any of thoſe inſtances, that there were many Churches among them making one Church, it were ſomething, but there is not.

7 If ſuch a Presbyterial company of Elders were a Church, then Diſcipline muſt merely conſtitute a Church as a Church. And ſo the objection againſt the Epiſcopal Government, *viz.* That for Government alone there was an Order of Prieſthood, namely a Biſhop; will come with greater force here, as being very ſtrange that for Government alone, there ſhould be a Church Inſtitûted. And that Diſcipline doth never conſtitute any kind of Church is clear, becauſe that which can *abeſſe be* or not, and *adeſſe le*, without the deſtruction of the ſubject, will never conſtitute it. But ſo all Divines do ſay of Diſcipline, that a Church may be a Church though it be defective in Diſcipline, therefore it is not that which doth conſtitute a Church. And this principle the Church of *England* is concerned to hold up, or elſe they will juſtifie ſeparation from them, as having been hitherto no true Churches: But lo here is a Church, a Presbyterial Church, that is a Church upon no other conſideration but for Diſcipline.

8. And add to this, that ſince Presbyterial Government makes Congregations (which are Churches, having each their Elders over them) to be united for Government unto one Presbyterial Church: Let us but conſider how many ſeveral Churches it makes.

1. For firſt, There is the particular Congregations conſiſting of People and their Elders for Worſhip, they are one ſort of Churches.

2. There is ſecondly the Elderſhip in every one of thoſe Congregations, which according to their principles is the Church, for they interpret *Mat.* 18. to be, Tell that Elderſhip, that is, Tell the Church; there's a ſecond ſort.

3. Then thirdly, There is all theſe Elders met in one for the Government of any of theſe Congregations; There's a third ſort of Churches; for theſe Elders muſt be a Church in a true ſenſe for the People, or they cannot meet: And if they will challenge Government by virtue of *Mat.* 18. they muſt needs challenge to be a Church. Now let it be conſidered, that thoſe are not ſo much ſubordinations, as National and Provincial (which are but ſubordinations of the ſame kind, for the ſame ends) which conſiſts of greater or leſſer number of Elders; but theſe are diverſifications, ſeveral ſorts of bodies going to make up one Church that it might be a compleat both for Worſhip and Government. And that it is a diverſification is clear by this.

1. Becauſe they are Churches for differing purpoſes: The Congregations are Churches for Worſhip, but the particular Elderſhips and Presbyterial Elderſhips, are only for Diſcipline; now ends do diverſifie ſuch bodies.

2. They are not the ſame Churches by way of Accumulation, as many things of the ſame ſort laid together: which is clear by this, becauſe the particular Churches conſiſt of People and Elders, but theſe have Elders of Churches only: And as we urge in our Argument that is drawn from Elders, that this Presbyterial Government would make one Man to be a double ſort of Elders, both a Ruling Elder and a Teaching Elder, a Ruling Elder to ſome Churches, and a Teaching Elder to others, ſo alſo this makes them ſeveral ſorts of Churches.

3. It muſt needs make a diverſification of Churches. For as when many Families unite into a City for Government, there is a new relation and notion; ſo now here, there is the notion of a new Church. And then,

4. Add

4. Add to this (which heighteneth the abſurdity of it) that whereas the Presbyterial Church is made the compleat Church, they yet do want thoſe great and main Ordinances, for which principally a Church is ſaid to be a Church, as the Sacraments and the like. So of the two, this greater Church is the leſs compleat, and therefore is leſs the Church than a particular Congregation. Book II.

And if you ſay, they are made compleat Churches by being both, yet you make at leaſt wiſe two ſorts of Churches, as we ſaid before: And you make a whole Church more uncompleat, as it is the whole, than it is in the parts.

If it be ſaid that the Church Univerſal is one, and yet hath no Ordinances as Church, as Preaching the Word and Sacraments, and yet it is truly a Church. We anſwer, it is not a Church Inſtituted in relation unto Ordinances; but a Church Myſtical in relation unto Perſons and Perſonal Graces.

This alſo farther addeth confirmation to us, that the ſuppoſition of there being many Congregations, in all, or many of thoſe Cities, under a common Presbyterian Government of many Elders, thus in the general only held forth, leaveth room for, yea is the occaſion of a variety of ſuppoſitions of ſeveral frames and forms of Government, which thoſe Congregations might be caſt into, both in relation to their Officers, and to the Members mutually among themſelves. 1. As that either they were *Conventus promiſcui* (as *Didoclavius* calls them) *promiſcuous unfixt Aſſemblies*, ſome meeting together at one place or time, ſome at another time with others, having no fixed relation; Or elſe that they were fixed meetings in reſpect of the Members divided into ſet determinate companies meeting conſtantly together. 2. Or elſe otherwiſe, ſuppoſing them ſet and fixed Congregations in reſpect of the Members, yet there are other as various and more difficult ſuppoſitions may ſtill be made concerning the relation of theſe Officers and Elders, how they were diſpoſed of to the right performance of their duties, which the command of the Word lays on them toward their Flock. As, whether they were either fixed and appropriated to theſe ſeveral Congregations reſpectively, ſome to one, ſome to another (as it is in moſt of the Reformed Churches, and is with us, and we ſuppoſe will not be altered amongſt us) or elſe unfixt in reſpect of all the Congregations, ſo as equally and mutually in their courſe, theſe Miniſters might Preach and Officiate to them all by turns (as in ſome Cities in *Holland.*) And then 3. If you ſuppoſe them fixedly divided into ſeveral Congregations, then another queſtion cometh, what power thoſe Elders that are appropriated to each Congregation ſhould have over the Flock? Whether over all, or none, or ſome part? Now it is the ſuppoſition of their being many Congregations under one Presbytery, that only is the ground of this uncertainty, and bringeth in this variety of ſuppoſitions of theſe ſeveral ways, how theſe things ſhould be caſt, whereas the ſuppoſing of them to be but ſeveral diſtinct Churches tho' great ones, will make all things fall in naturally. For then there could be but one way of caſting and moulding Members, nor could there be but one common relation of Elders, and ſo all thoſe duties and things that are ſpoken about the Power and Duties of Elders, and of the Members amongſt themſelves, and whatſoever is ſpoken of Churches and Elders, their Dues, and Duties run all but in one Channel. And then conſider too (ſuppoſing them many Congregations) that the deſigning out, which of thoſe ſuppoſitions was the pattern left by the Apoſtles, was a matter of as much moment (as touching the point of the right ordering of Congregations) as this common Presbyterial Government can be ſuppoſed to be of, in as much as the execution of all mutual duties between People and Paſtors, and the adminiſtration of all holy things amongſt them, appertaining to this particular Government of the ſeveral Congregations, and upon the right ordering and ſettlement of them, and of theſe Elders relation to them, doth the right Government and Adminiſtration of all holy things depend. And yet conſider too at the ſame time, that we do not find the Holy Ghoſt making ſo much as a mention of any ſuch diſtinct ſubordinated Congregations to a Claſſis (only the multitudes of Believers are looked upon through multiplying Glaſſes to argue it) much leſs giving any hints to diſcern by, in the Hiſtory of the Apoſtles, or in the Epiſtles, what the frame was of theſe ſuppoſed Churches, and what their particular ſpecial relation to Elders in this ſuppoſed variety was. There is not any thing to any ſuch purpoſe extant, in either that inſtance of *Jeruſalem* or any other of thoſe examples of Cities, that are pretended to hold forth this multitude of Congregations making one Church under one Common Presbyterial Government.

Ch. VII. vernment. This hath long and doth ſtill ſtick in our Conſciences becauſe the Holy Ghoſt is ſilent, and hath not left us the leaſt footſteps in the Sacred Hiſtory, to diſcern in which of theſe ways (ſuppoſing many Congregations thus making a Church for Government) the Apoſtles did ſettle the conſtitution of this Church, and how they did diſpoſe the relation of theſe Elders and Officers to thoſe ſeveral Congregations.

CHAP. VIII.

The Inſtances of the Churches ſetled by the Apoſtles in the Leſſer Cities, and Villages, prove a Congregational Church to be according to the Apoſtolical and Primitive Form.

LET us now go over all the Examples of the Churches in the New Teſtament (which muſt Interpret Chriſt's Speech in *Mat.* 18.) and let us ſee whether they were Claſſical or Congregational. For the inſtance of the Church of *Hieruſalem* and the like, we will ſpeak to them under the conſideration of the Churches in greater Cities: But let us now go over all the other.

The firſt Churches we read of in the beginning of the Goſpel, are in *Acts* 9. 31. *Then had the Churches reſt thoroughout all Judea, and Galilee, and Samaria, and were edified*, &c. Theſe are called Churches in that common notion, whereby Churches conſtituted by the Apoſtles were diſtinguiſhed one from the other. And is this their diverſification and title of Churches. like to have been in a Claſſical reſpect or Congregational, as here he ſpeaks of them generally? Let the words and circumſtances of the ſtory be conſidered.

1. It was in the beginning of the Goſpel, that theſe Churches had been raiſed, and the ſpecial means we read of whereby they were erected, was *Peter* and *John*'s Miniſtry, of whom we read, *chap.* 8. 25. that *returning to Hieruſalem, they preached the Goſpel in many Villages of the Samaritans, as alſo ſome of the diſperſed from Hieruſalem had done*, ver. 4. *They went every where* διήλθον, *they went thorough or all about*, namely *Judea* and *Samaria*, as *Philip* in *Samaria*, ver. 5. And as their Preaching had been every where, and in Villages, which is chiefly noted, *ver.* 25. ſo accordingly the Churches that were conſtituted out of thoſe converted, are ſaid to have been in all *Judea* and *Samaria*, &c. and therefore in Villages. For that the Holy Ghoſt ſhould aforehand in the *Acts*, ſo remarkably relate their Preaching in many Villages of *Samaria*, and then make mention of Churches throughout *Samaria*, argues his intent to have been to ſhew that theſe Churches were thoſe in theſe Villages: And theſe not as gathered into Cities, but remaining thoroughout *Samaria*, as the Goſpel had been Preached in the Villages. Nor needed they now (for they had reſt) forbear to hold up their Church-fellowſhip in the ſeveral places of their abode. And therefore when upon this reſt, *Peter* took the opportunity to viſit them (as in the next verſe of that *9th chapter*, it is ſaid *Peter paſſed thorough all*, namely as 'tis tranſlated, *all quarters* where theſe Churches were ſcattered, ſome here, ſome there, up and down) all of them whether in Cities or in Villages, are in one uniform reſpect called *Churches*, for his Speech wherein he involves them all promiſcuouſly is *ſimular*, and ſo meant of the ſame kind of Churches. Now is it imaginable that throughout theſe Regions or Countreys, the Churches whereof he ſpeaks ſhould all be ſuch Claſſical Churches as are now amongſt us, when at the beginning of the Goſpel, but a few Saints and Profeſſours of Chriſtianity can be ſuppoſed to be ſcattered every where up and down. It was well if by reaſon of their being ſo thin ſown up and down in thoſe Regions they could make up Congregational Churches with Elders to them.

2. When it is ſaid that theſe Churches had reſt and were edified, is it likely he ſhould ſpeak this of theſe Churches as Claſſical, as ſuch which meet but in their Elders for exerciſe of Diſcipline; Or rather of theſe Churches as enjoying reſt in the Ordinances of Worſhip on the Lord's Day, publick Prayers, the Word, Sacraments, and all other means of edification and comfort? For the preſervation of the purity

purity of which, Discipline doth but subserve. They are the Congregational Churches, and the Communion the Saints have therein, that are the great means of Comfort, Edification, and Multiplication of Churches; and the enjoyment of these, in rest, is that which is the greatest outward Mercy and Priviledge. And therefore when he sets out the condition of those times; *Then had the Churches Rest, and were Edified*, he means, Congregational Churches. And when he says the Churches were multiplied, which if understood, of more and New Churches Erected: Doth he reckon their Multiplication by Presbyterian Churches, that do consist of many Congregations each of them? It is likely a Multitude of many more such Churches were erected? No, rather they were so many fixed Congregations of Believers. Book II

2. Let us come to the next mention of Churches in that Story, *Acts* 14.23. (slipping over that Church of *Antioch*, *chap.* 13. The Demonstration of which, to have been a Congregational Church, we refer to another place, when we examine the State of Churches in Cities.) *And when they had Ordained them Elders in every Church; and had Prayed with Fasting, they commended them to the Lord, on whom they believed.* That these were Congregational Churches, will appear in like manner by the like circumstances of the Story. In *Acts* 13. 14. We Read that *Paul* and his Company came to *Antioch* in *Pisidia*, where the *Jews* refusing the Gospel, *Lo we turn to the Gentiles*, said *Paul* and *Barnabas*, ver. 46. *For so the Lord hath commanded us, I have set thee to be a light of the* Gentiles, *that thou shouldest be for Salvation, to the ends of the Earth, and many believed*; and accordingly, ver. 48. and ver. 49. *The word of the Lord was published throughout the Regions.* Then *chap.* 14. *Paul* and *Barnabas* fled to *Derbe* and *Lystra*, Cities of *Lycaonia*; and *unto the Region that lieth round about, and there they Preached the Gospel.* Here again as afore in *Pisidia*, so now in *Lycaonia*, not in Cities only, but in the Regions they Preached. And this is noted, to shew the spreading of the Gospel, (for to what end else, should the Preaching of it be Recorded?) And *ver.* 21. 'tis said, that when at *Derbe* they had Taught ἱκανὸς *a sufficient competent number in that City*; they went again to *Lystra*, *Iconium*, and *Antioch*, the chief Cities of those Countries, *Lycaonia* and *Pisidia*, in the Regions of which they had preached the Gospel, as well as in those Cities. And the Story Relates, that the end and purpose of this second visit of these places, was to confirm the Disciples, *ver.* 22. and to gather them into Churches, and ordain Elders over them, *ver.* 23. whom they had afore Preached unto, and made Disciples. Thus they made fit matter for Churches, by making Disciples, *ver.* 24. and then moulded and formed them up, into a way of order for Worship and Government, by Elders Established, in the several Congregations. For these Churches, they thus Formed and Ordained Elders unto, were surely Congregational. For,

1. If we suppose them to have been only the Disciples in these Cities of *Lystra* and *Derbe*, *Iconium*, and *Antioch*; yet it is not supposable, that in each the number of Disciples should arise to more than one Congregation in a City; now in this beginning of the Gospel, and in so short a time; and yet they were formed up into Churches, and had Elders in every Church. Or

2. Can we suppose, that the Apostles staid gathering them into those Churches with Elders, till their number would arise to many Congregations in each City, sufficient to make Classical Churches; and that they did not till then, constitute them Churches, nor placed Elders over them? Can it be imagined, they would keep Men out of Ordinances so long? Or that themselves, being Apostles, and to sow the Gospel in the World, would still stay so long, till every where such Members did arise? Yea,

3. The 21. *verse* intimates, (in the instance of *Derbe*) their manner to have been, (and as there, so in other places) that when they had Preached the Gospel to that City, and had Taught many, (or as the word is ἱκανὸς, made a sufficient and competent number of Disciples, and sufficient for what? *ver.* 23. to make up a Church, and whereof some might be fit Persons for Elders therein;) then they used to leave that City, and went to other places, as there 'tis said they did; and so long to stay there, till there were a sufficiency for a Church and Elders, or if before they could accomplish this, they were driven out, then they either returned to Form them into Churches with Elders, (which was their end of coming this second time to *Lystra*, and those Cities, to confirm the Disciples, and ordain them Elders, as now to become a Church) or else afterwards sent *Evangelists* to them.

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Ch. VIII. And 4. As thoſe Diſciples were in the Regions about, as well as in the Cities; for (afore it was noted in the Story, that in the Regions about both of *Piſidia* and *Lycaonia*, the Goſpel was Preached) ſo it muſt be ſuppoſed, that theſe Churches were ſet up in the Countries about, as well as in the Cities. And 'tis hard to think, that all the Chriſtians ſhould leave their Callings and Dwellings they were bred and born in, to come up to the Cities to make Claſſical Churches, or that they were ſo many converted in the Villages, as to make Claſſical Churches there. *Paul* ſaith, 1 *Cor.* 7. 10. that he ordained in all Churches, that Men ſhould abide in the callings wherein God called or converted them in; and to ſuppoſe that Husbandmen in the Countries, ſhould leave their callings of Husbandry, *&c.* and come up to the Cities, where they could not exerciſe that calling, to leave their Livelihood; and Wives converted to leave their Husbands, Children their Parents, Servants their Maſters; and come to dwell in the Cities only, and not rather have Churches made up in the Countries alſo, is hard to think. But,

5. And Laſtly. Theſe could not be Claſſical Churches here; but Congregational, for it is the firſt Ordaining of theſe Elders, to theſe Churches that is here mentioned, and not an *Aſſociating* of many Congregations into one Elderſhip; and therefore here is a gathering Congregational Churches, and ordaining Elders thereunto apart, κατ ἐκκλησίαν And as there muſt be a ſufficient company of Chriſtians, ere a Congregational Church is made up, as a number of Congregations with Elders muſt be ſuppoſed, ere a Claſſical Church can be framed. This being therefore the firſt framing them into Churches, and ordaining them Elders, (or elſe you muſt ſuppoſe Churches, long afore they had Elders) it muſt be in a Congregational way. And further alſo, there is this Reaſon; That theſe Congregations being then fixt for Officers and Elders, if theſe Elders were ordained to theſe Churches, their ordination, as Elders, muſt be to their ſeveral Churches Reſpectively; and not as the common Elderſhip made up of them. And ſuch were called Churches, endowed with Elders proper unto them; and ſo much the word (that is added in that, *Acts* 14. 13.) doth import, *they ordained or choſe* αὐτοῖς *to them Elders in every Church*, that is, to every Church they choſe their own proper and peculiar Elders, fixed and appointed unto them.

That this was the primitive way of planting the Goſpel, may further be confirmed by that Parallel place to this, *Tit.* 1. 5. where there being many Believers already converted, (as many paſſages in that Epiſtle do argue) and yet not in moſt places, formed up into Churches with Elders; the Apoſtle left *Titus* an *Evangeliſt*, (whoſe proper Office it was, as appears by the Epiſtle; and that to *Timothy* to ſettle Believers and Churches in their right frame and order, according to the Apoſtle's directions given) to ordain Elders in every City or Town, (as ſhall be ſhewn by and by) where any number of Believers were to make a Church; and where fit and meet Men for Elders might be found, to ſet over thoſe Churches. And that which *Luke*, in the forecited, *Acts* 14. 23. calleth *Ordaining Elders in every Church*, *Paul* here calleth, *Ordaining Elders in every City*; and the one interprets the other: And the Apoſtle's, practice there, is here turned into a command or direction, as given to *Titus*, which therefore as it bound him, binds us to the end of the World; And he adds, *as I appointed thee*. Now his meaning is, not that Elders ſhould be ordained in every City ſimply, as it was a City or Body of Men; for Elders and Church, were Relatives, as Shepherd and Flock, and therefore Elders were not ordained, but to a Church; and therefore to ſay, he ordained Elders in the City, neceſſarily ſuppoſeth, a Church extant in that City, unto which theſe Elders were ordained; and therefore the ordination was only in ſuch Cities or Towns, where a Church was, and a competent ſufficient number of Believers to make a Church. For that muſt needs be the reaſon, why *Paul* himſelf did not caſt and mould theſe People in *Crete*, converted by him preſently into Churches with Elders, as faſt as they were converted; becauſe a Church ſhould have a convenient competent number, and fit Men to be Elders unto them, before they be form'd into ſuch a Body. And therefore, he being called away too ſoon, he left *Titus* behind him, to finiſh that Work.

The Writers for *Epiſcopacy*, have made uſe of this place, to ſhew, that in the Apoſtle's times, they planted Churches only in Cities; (and 'tis certain, that they beſtowed their pains chiefly therein) So that they make the Apoſtolical Inſtitution to be, that look how many Believers ſoever were in a City, and the Villages about it,

it, so many were to make one Church-Diocesan for Government; and therefore to ordain Elders, κάτ ἐκκλησίαν in every Church, *Acts* 14. 23. is all one, and to ordain Elders κατα πόλιν in every City as here, *Tit.* 1. 5. and this by the Apostle's own Ordination, *as I appointed thee. i. e.* over these Cities, and so the Churches therein, and the vicinity thereof, he as one Man, was as a Bishop set. And some of those for the Classical Government, do make use of of the same Notion, that all Churches in a City, when multiplied, were by Apostolical Institution, to be but one Church for Government, as well as at first, when they were but one Congregation; and the Elders, at first planted in that first Church, were still to continue, together with all the Elders, that should anew be set over those Churches) as one Eldership, a Presbytery, unto them in that City as one Church. The appearances for this opinion we shall speak to, when Arguments for the Presbyterial Government, come to be discussed. In the mean time as to this place, if we Interpret it by that former, and consider all circumstances, it makes for Congregational Churches and Elderships over them. For, Book II.

1. This Direction was given to *Titus*, now in the first beginning of the Gospel in *Crete*; For *Paul* having newly been there with him, and having converted many up and down in the *Island*, he left *Titus* behind, to ordain them Elders: So as here was the first Erection of Churches and Elders; and therefore 'twas in the beginning of the Gospel, at which time all the Saints, in each great City converted, were but as many as might make but one Church. And it was the Duty of Saints, that all the Saints, in a place cohabiting, should joyn in one, rather than in divers companies for Worship, and all Ordinances; and not divide, both because of Unity, and more presence of the Spirit, and the Solemnity of the Worship; and for all these ever to continue one Church, till absolute necessity, would cause a division into many: Hence in this beginning of the Gospel, he writes to him to ordain Elders in every City, because his ordination was, that Saints cohabiting, should make one Church, and not divide for all ordinances; and that they should have Elders, more than one, set over them, both for Worship and Government; because *de facto*, there were but so many in the greatest Cities, as would make but one Church. And,

2. This being Interpreted by the form, κατ ἐκκλησίαν by κατα πόλιν City, here therefore is not meant literally, the extent of a City; but Metonimically it is put for the Church, then extant in any City; and so doth not necessarily import, that the extent of the Church-Government, should be by God's Ordidination, equal to the extent of the City; as if because there were in a City, so many as would make more Churches, he was to ordain them Elders, κατ ἐκκλησίαν in every Church in those Cities, as the Apostle had done; for they were not to be Elders to that City, as a City, but to the Churches in that City; and as Congregational Churches are meant, in *Acts* 14. so also they here intended. But,

III. And chiefly, as Church by Church, in *Acts* 14. was not in Cities only, but in Villages, or Market Country Towns, so here also, κατα πόλιν is to be understood: For the word πόλις when indefinitely used, (as here) is taken not for great Cities only, but Country Towns. And accordingly in the New Testament, when the Planting and Propagating the Gospel is mentioned, the business here spoken of, and concerned) we find that when the Commission to Preach the Gospel, is given to the Apostles and Disciples, that the word πόλις is taken for Villages, as well as great Cities, as being those they were sent to preach unto, as indifferently and promiscuously, as to Cities; and therefore when like directions are given to frame Churches, and set up Elderships over them, (as here) it is answerably to be taken. Thus in the Commission given, *Mat.* 10. 11. whereas Christ says, *Into what City or Town ye enter*; the *Evangelist Luke* says, *chap.* 10. *ver.* 8. (uttering the same Commission) *Into what City ye enter*; that word therefore is put for all and both; and therefore he useth a general indefinite word, εἰς ἣν δ' ἂν πόλιν *Into what ever City ye enter*; that is, City of any sort or kind, small or great, as intending Towns, as well as Cities strictly so called. And further, he, in his Speech, useth it as the Contra-distinct Term to *House* or Family, of which he had said before, *into what House ye enter*; so now into what City, and therefore intended to take in all sorts of Towns, consisting of more Families than one. And the practice of the Twelve Apostles, who had received Commission, in *Matth.* 9. interprets it, *ver.* 6. 'tis said, they went *through Towns, Preaching the Gospel*, where the word *Towns* is only used, as including

Ch. VIII.

ding Cities, as in *Luke* the word Cities only is uſed, as including Towns; and ſo the one promiſcuouſly is put for the other: For in the preceding verſe, *ver.* 5. Chriſt in his Commiſſion given, calls them Cities, *when ye go out of a City* (ſays he) *where you have Preached, ſhake off the duſt*; and then in the execution of this Commiſſion, they are called Towns, *they went through the Towns Preaching, ver.* 6. And further in *Mat.* 10.23. when Chriſt teaching them if, they were perſecuted where they Preached, to fly; if they perſecute you in one City, fly into another; that is, if perſecuted in one Town, fly into another: What, were they perſecuted only in great Cities? Yes in Towns, for they were whipt in Synagogues, and Synagogues were in Villages, *Mat.* 10. 33. And is the direction given to them, to fly into ſmaller Towns, if they might be ſafe there as well as into Cities, or there only were they to have the promiſe of protection? ſo *Acts* 14. 6. *Paul* and *Barnabas*, fled to *Derbe* and *Lyſtra*, and the Regions about, as well as to the Cities; and there had ſafety, and Preached the Goſpel. And Chriſt further adds in that place, *you ſhall not have gone over* all the Cities of *Iſrael*, &c, that is, the Towns, for in Towns they Preached. And ſo Chriſt himſelf Preached in all Cities and Towns, and ſo did the Apoſtles, and it was their Commiſſion ſo to do,

And it ſeems there was ſomething ſpecial in the ſtate and condition of *Crete*, why the word πόλις ſhould be there uſed, *Crete* is but a ſmall Iſland, and there are at this day, but three Cities in it. In the Apoſtle's times, there were four Hundred Cities, for ſo *Pliny*, (who lived not long after them relates) ſaid to have been in it, which were but ſmall Towns. And therefore *Beza* hath Tranſlated it, *Oppidatim*, Town by Town, as alſo ſo underſtanding it.

Now therefore if the word πόλις, be indefinitely taken for Country Towns, as well as great Cities, when Commiſſion was given to Preach the Goſpel; why ſhould it not be taken alſo in that Senſe, when Direction is given to make up Churches, and Ordain Elders to them, in the ſame place where it hath been Preached? And therefore to ordain Elders, Κατὰ πόλιν is not to be confined to Cities only, (where many Congregations, as is ſuppoſed, have been) but in Country Towns, or very ſmall Cities, (when in *Grete* there were ſo many) where Churches may be ſuppoſed to have been; and thoſe to be ſure but Congregational, and in both ſuch Cities and Towns only, where Churches and Saints Ικανοι ſufficient to make Churches were found. So there Κατὰ πόλιν and Church, *City by City*, *Tit.* 1.5. and Κατα Ἐκκλησιαν *Church by Church*, *Acts* 14. 23. are all one. And if in greater Churches, there were more than one Elder, then their Elders were ordained Κατ Ἐκκλησίαν, *Church by Church*.

And ſurely it is a hard Suppoſition, to ſuppoſe that in *Grete* the Apoſtle *Paul* and *Titus* the *Evangeliſt*, had Preacht only in the Cities, when the Commiſſion was to Teach all Nations; and therein Towns as well as Cities, as they had occaſion. Was God's Elect in Cities only? And were not Country Souls as pretious? And if they be converted unto God, were not they to be Taught to do what Chriſt commanded, as well as thoſe in Cities? And to become Churches, and to have the priviledge of all Ordinances? Or were they to come up to the Cities for them, and to the Elders there, as the Tribes did for Judgment to *Jeruſalem*? Theſe are harder Suppoſitions, than what the Presbyterians put upon us, as an Abſurdity, that the fruit of the Apoſtle's Preaching, ſhould in great Cities ariſe to the converſion but of ſo many, as to make but one Congregation.

And beſides, if *City* ſhould here *Tit.* 1. 5. be taken ſtrictly for greater Cities, then here is no Commiſſion to *Titus* to ordain Elders to Churches elſewhere. And ſo then the Inſtitution of the bounds of a Church, and the extent of the Juriſdiction of Elders, ſhould be caſt rather to the mould and extent of great Cities; that if one City, then one Church, one Elderſhip, though there were never ſo many Congregations in it; and thus Elders in every City, is to be underſtood of greater Cities, then not of the Churches in Towns and Villages, where there could rationally be but one Church in a Town. But why the pattern of Church Government ſhould fall upon, and be framed rather to the example of a City, and ſo conformed to the mould of the Civil Government in Cities eſpecially, and not as well upon the way of Country Towns, when Κατὰ πόλιν will import the one, as well as the other; (and the pattern ſurely was uniform in both) we ſee no ground of Reaſon for difference. Why ſhould we imagine that the Apoſtle ſhould ſtill ſo have in his Eye in theſe Directions to *Titus*,

Claſſical

Classical Presbyteries, (which are but the external Government of the Church) as to take care of the ordaining Elders, as in Relation hereunto, and not much rather for the ordaining Elders in order to the Worship of God in Churches, and for the Establishment of their Relation of Elders to Congregations or Churches. Book II.

Let us go on from these forementioned, to all other that are either called Churches, or where the Saints, written to by the Apostles, may by circumstances be supposed to have been gathered into Churches, under Elders and Officers.

In the Epistles of *James* and *Peter*, written to the scattered *Jews*, we find mention of Elders; and therefore there must be supposed Churches, whereof they were Elders and we find indeed mention of *Elders of the Church*; and let the circumstances be considered, whether those may be more rationally supposed Congregational or Classical. Let us consider their condition.

1. They were *Jews* scattered, and as some probably conceive, were many of them of those scattered, *Acts* 8. And as such, both of these Apostles did write to them; and as scattered up and down throughout vast Regions, whole Countries, *Asia*, *Bythinia*, *Cappadocia*, and therefore not thick sown, (being Strangers) nor in Multitudes, living so near, that they can be supposed to have made Associated Churches.

2. Those scattered Persons, therefore must rationally be supposed to have made up Churches of themselves, as those of the *Dutch* Strangers do in *London*, and the *English* in *Holland*; and not to have promiscuously mingled themselves with those Natives of the Countries, they were scattered into; for they had a differing Language from the *Gentiles*, though turned Christians. And this we find in *Aquila & Priscilla*, who being *Jews*, and having had a Church in their House, (namely of *Jews*) in *Rome*, as *chap.* 16. of that Epistle. And afterward the *Jews* being Banished from *Rome Acts* 18. 2. *Aquila* and *Priscilla* removed, but kept their Church together still distinct, from the Native *Asiatique* Christians; therefore in 1 *Cor.* 16. we read of the Church at their House in *Asia*, and as some think at *Ephesus*, and there joyned or mentioned with the rest of the Churches of *Asia*, in *Paul's* Salute unto the *Corinthians*, and is mentioned apart from them; because it was a Church of *Jews*, Strangers scattered among them, and kept distinct from them. And yet it was such a kind of Church (though less) that all those Churches in *Asia*, made mention of together with it, were of (both that particular Church, and all the rest, being alike spoken of promiscuously under the name of Church and Churches, as being all like Churches) and it will easily be granted, that that Church in *Aquila* and *priscilla's* House was Congregational, for it is an instance alledged by the *Assembly* at *Westminster* of many Congregational Churches in *Ephesus*, whereof that was one particular. Now look as *Aquila* and *Priscilla*, and their fellow Strangers, kept a distinct Church of their Countrymen, (which is the reason that *Church* is in two Epistles so apart singly mentioned) so in like manner, did these scattered Strangers cast themselves into Churches of themselves, and their own Nation, distinct from the other Gentile Believers in the places where they came. And it was usual then for the *Jews* to have Synagogues for them of their Nation, in several Cities. And therefore both *James* and *Peter* writeth unto them apart as Strangers; and they involve not the mention of any Gentile Christians with them, because they themselves were apart from them. And yet they writ to these thus scattered and kept distinct, as to Churches that had Elders, *The Elders that are among you*, (says *Peter*) 1 *Pet.* 5. *ver.* 1, 2. ἐν ὑμῖν. The phrase is of distinction, that as they writ to these *Jews* apart from the Christian *Gentiles*, so the Elders that are ἐν ὑμῖν, Elders of you *Jews*, peculiar to you, that is, that belong to any of you. And therefore *James*, *James* 5. 14. also exhorts them that were sick among them, or of them to *send for the Elders of the Church*, not as if these had but one Church, for that was impossible, being scattered over so many Countries; therefore he speaks indefinitely, as giving a direction that they should send for the Elders of those Churches where they were; so as they had Churches and Elders. And these Elders must be considered (in that Speech) as Elders of Congregational Churches (as was afore observed) for how can it be imagined, that Men scattered so far off from one another, should be commanded to send (when sick) for the Elders of a Church Classical, and such a Church and Elders, is common to such Churches to be intended? The sick Persons could not send, but for Elders that were ready at hand; and therefore a Congregational

Ch. VIII. tional Church is meant and intended, and the Elders of it. And therefore farther in the ſecond Chapter, the ſame Apoſtle *James* ſpeaking in the like indefinite manner, *if a Man come into your Synagogue*, εἰς τὴν συναγωγὴν (ſays he, *ver.* 2.) that is, into any of your Synagogues where you Worſhip; a Phraſe proper to expreſs their Church meetings by unto *Jews*, (ſeeing as was ſaid, they had Synagogues in ſeveral places.) And what, in the *5th* chapter, he calls the Elders of the Church, here in the ſecond he calls a Synagogue, calling their Aſſembly, (as 'tis well Tranſlated) ſuch. And theſe Elders of the Church, (which was a Phraſe ſuited to the Greek Idiom) is in Analogical Phraſe of Speech, or by way of Similitude, all one as to ſay, *Rulers of the Synagogues* among the *Jews*, their Churches being Congregational, of as many as could meet to Worſhip, like as the *Jews* Synagogues were; and their Elders as their Rulers, and the Government of theſe Chriſtian Synagogues of Chriſtian *Jews*, like to the Government of thoſe *Jewiſh* Synagogues, that were ſcattered up and down out of *Judea* in *Gentile* Cities (whereof we ſo often read) which was an entire Government within themſelves, for they were therefore called Rulers of their proper Synagogues. And according unto the Analogy of theſe Aſſemblies of Churches of theirs, with their Elders over them Synagogue-wiſe, is that in *Peter*, (who Writes to the ſame Perſons) to be underſtood, 1 Pet. 5. 1, 2. *Let the Elders among you feed*, (by Preaching and Ruling) *the Flock*, (indefinitely taken as Synagogue in *James*, and for the ſeveral Flocks Reſpectively) And in that he Writes to them to feed by Preaching as by Ruling; and the ſame to do the one, that did the other, it falls in with the former Notion, that he means Congregational Elders, who as they are fixed for feeding by Preaching to one Flock, ſo they muſt be for Ruling alſo, or elſe theſe are divided in their extent, when yet the Precept both is alike given, and made of like extent. But of this hereafter.

CHAP. IX.

That the Account which the Scripture gives us of many Churches Eſtabliſhed by the Apoſtles in one City, Demonſtrates Congregational Churches to have been by the primitive Inſtitution of Chriſt.

WE now will go over all other Inſtances of Congregational Churches, as they appear ſetled by the Apoſtles in Cities.

1. The Church of *Coloſſians* was but one, which is argued by this, 1. That the Apoſtle Writing to that Church, Writes to them as a whole Church; and alſo that their Miniſters that were over this whole Church, were fixed Miniſters unto them; And if ſo, then that whole Church could be but one Congregation, for he that is a fixed Miniſter, hath a Relation, for his Teaching, but to one Congregation. Now their chief Miniſter *Epaphras* was a fixed Miniſter to that Church, Col. 1. 7. *who is for you a Faithful Miniſter of Chriſt*, Col. 4. 12. Epaphras *who is one of you*. If there had been many Congregations, to one of which he had been fixed, he had been more that Congregations Miniſter, than all the reſt; and his ſpecial relation had been to them, and therefore his Salutation would have been mentioned, as eſpecially to his own Church, more than to all the reſt of the Congregations, as his Labour and Pains, (when conſtant among them) was more to that particular Congregation, than any other. Since therefore his Salutation is to all the *Coloſſian* Chriſtians, its evident that they were but one Congregational Church, whoſe Paſtor he was. And again, the Apoſtle Writes to the whole Church, as thoſe that had learned the Goſpel of *Epaphras*, who was *for them* a Faithful Miniſter: Now if *Epaphras* had been a fixt Elder to one Congregation, and there had been many more there beſide, that one Congregation had been the Congregation, who had comparatively learned the Goſpel of him, more than all the Congregations beſides; and *Paul* would not have Written thus indefinitely, and alike of all, if there had been many. For he had been a full Miniſter only to that Congregation he was fixt to, and properly theirs as concerning Communion, by way of Learning and Teaching, wherefore the Apoſtle

Apoſtle would have ſingled out that Congregation in his Speech from all the reſt, if there had been more than one. And then as to their other Miniſters, *Archippus*, *Col.* 4. 17. The Apoſtle enjoyns them to ſay to him, *Take heed to the Miniſtry that thou haſt received of the Lord, that thou fulfill it.* Had he been a fixt Miniſter to one Congregation; and there had been many Congregations there, beſides the main of his Miniſty lying in his Preaching and perſonal watching over that one Congregation he was fixt to, (for that which a Miniſter doth in ruling in common over all the Congregations, according to the Claſſical Suppoſitions, is the leaſt part of his Miniſtry) the Apoſtle would have ſingled out that Congregation, with whom he walked continually, as thoſe that ſhould have ſaid to him, fulfill thy Miniſtry; becauſe that they who were his conſtant Hearers, muſt needs be beſt, if not only acquainted with what the fulfilling of the main and conſtant part of his Miniſtry was, and with what were any neglects or defects therein. Seeing therefore he Writes to them thus indefinitely, in relation to their own Miniſters, without any Diſtinction, it argues that they were but one Church, having theſe Elders fixt to them for Preaching and Government. And of this Church he ſaith, that for their Faith and Order, for their Doctrine and Worſhip and Government, they were compleat, and his Heart was comforted as well in the one, as in the other, *Col.* 2. 2, 5. and he incourageth them to walk in both, according as they had received of Jeſus Chriſt the Lord; and if ſo, then to keep that Order too, (which already they had) without any alteration, to which he would never have exhorted them, it had been their duty (when multiplied to more Churches) to enter into another different Order and Form of Government. κατ ἐκκλησίαν

Book III

2. There is the Church of *Philippi.* The Apoſtle ſpeaks of them in the beginning of the Goſpel as a Church ſaying (*Phil.* 4. 15.) that *in the beginning of the Goſpel, no Church communicated to him by way of giving and receiving,* but only them; and in the beginning of the Goſpel, even in the greateſt Cities, a Church was no more than could meet together in one. Now look what manner of Church they were at the firſt, he ſpeaks of them as ſuch ſtill; and uſeth the ſame Stile, *No other Church but you,* ſaith he.

3. The Church of *Antioch*, is another that is to be conſidered. It was an intire Church, having Government within it ſelf. For if it could have diſcern'd that controverſie in *Acts* 15. and ſo had been capable of deciding it, it had power to have done it; and need never have ſent to *Jeruſalem:* They did not therefore as wanting power, appeal thither as to a Court of Judicature, but only ſent for Advice and Counſel in a difficult Caſe, wherein their Opinions diſagreed. And the Church at *Antioch Ordained,* that *Paul* and *Barnabas* ſhould go to the Apoſtles at *Jeruſalem,* to conſult them about this queſtion; and it was as one Church that they did thus Determine alſo of *Barnabas* and others, *that for a whole year they Aſſembled themſelves with the Church,* or *in the Church* ἐν τῇ ἐκκλησίᾳ, *and Taught much People.* And the word ἐκκλησία relateth to Aſſembling together; ſo the kind of the Church, muſt be anſwerable to the kind of the Aſſembling; and if the Aſſembling was for Worſhip, then the Church in which they met, was a Congregational Church, which is the Seat for Worſhip; and we believe that none will ſay that many Churches are ever called one Church in reſpect of Aſſembling for Worſhip. But here that they Aſſembled of Worſhip is plain; for they Aſſembled themſelves in the Church, and Taught much People, now the Church in which there is Teaching, is a Congregational Church. And beſides that, he ſaith it was *in the Church* (as the Greek hath it) not only *with the Church.* If there had been ſeveral Congregations in this City, where the word had been Taught, ſpeaking of Aſſembling for Teaching, if ever, or at any time he would have mentioned thoſe many Congregations, ſurely he would have done it upon this occaſion, eſpecially relating to matter of Fact, he would have ſpoken diſtributively. For why ſhould he call Congregations Churches upon other occaſions (as often he doth) or in any other Relation, and not upon this; whereas the Relation here is purely Congregational, for it is for Teaching the Word and Worſhip? Again. 2. We read twice of the meetings of that Church together, *Acts* 14. 27. When *Paul* and *Barnabas* came back to give an account to thoſe of *Antioch*, from whom they had been commended to the Grace of God, it is ſaid, *when they were come and had gathered the Church together, they rehearſed all that God had done by them*; did they make the Relation to the Claſſical Elders only? Did not the Rehearſal concern all the People, as well as every Soul amongſt them as any Sermon, it being

Ch. IX.

ing to shew how God had opened the Door of Faith to the *Gentiles*, that they might glorifie God. And in *Acts* 15. 30. it is said when they came to *Antioch* to deliver the Epistle from the Church at *Jerusalem*, they gathered the multitude together, and at that time made a Sermon, an Exhortation to them; and he calleth this Multitude Brethren, ver. 32. *They Exhorted the Brethren with many words, and confirmed them.* Thus as the meetings in the Church of *Hierusalem* are, six or seven times mentioned to be in one; and the Church of *Antioch* is here twice so mentioned.

4. We have an account of the Church of *Troas*. A Church they were, for they had Elders, and Elders they had, for they had the Sacrament; and it was at a meeting but in one place, *Acts* 20. 70. And *Paul* staid there seven Days, till they met, *They all met to break Bread*, and all in one; for it was in an upper Room, where *Paul* Preached to them; and if there had been more Congregations than one, he would have Preached to one at one time, and to another at another time.

5. By the Churches of *Galatia* (as they are Stiled 1 *Cor.* 16. 1.) doth he mean Congregational Churches or Classical? Congregational only; for first, when he speaks of them, it is concerning Collection for the Saints, *Even as I have given Order to the Churches of* Galatia, *so do ye*; Now the Order for Collection, for the Saints, concerns Congregational Churches, not Classical; *Let every one of you upon the first day of the Week, lay up in store as God hath* prospered him (*i. e.* lay up in the common Treasury of the Congregation) *that there be no gathering when I come.* And then, 2. If they had a provincial Church, he would certainly have called them so in his Epistle to the *Galatians*, but when (as we see there) those Churches were corrupted with corrupt Doctrine; and he exhorts them to *purge out the Old Leaven*, *Gal.* 5. 9. he then Writes to them as to Churches that were apart, to purge out the Old Leaven, as the Church of *Corinth* did; and each to become a new lump. If they be considered as one lump, yet it was as being leavened by way of infection; but that in 1 *Cor.* 5. is by way of guilt

6. The Church of *Laodicea*, mentioned in the Epistle to the *Colossians*, was also but a Congregational Church, *Colos.* 4. 16. when this Epistle is read among st you, cause it to be read also in the Church of the *Laodiceans*. That Church, wherein reading of the Word is, is a Congregational Church, for reading is a Work of Worship. And if in other places he had ever called a Church, in relation to Government consisting of many Churches; yet here if there had been many Churches, and many Churches for Worship, he would have said so, and have thus expressed himself, *Let it be read in the Churches of* Laodicea. He would have spoke of the Duty, and of the Subject of the Duty in a suitable way. When he speaks of the reading of the Word among the *Jews*, he saith it is read in every Synagogue every Sabbath Day, he speaks distributively, and so he would have done here.

7. I shall now proceed to prove that the Churches of *Asia*, were Congregational Churches.

1. That the Church of *Laodicea*, was a Congregational Church, we refer to what hath been said.

2. Five of these *Asiatick* Churches even *Downam* acknowledgeth, not to have been in great Cities; and such are to be supposed probably to have but one Congregation, those smaller Cities containing but Christians, as made one Church in each of them.

3. The constitution of all those Churches for Worship and Government, was one and the same; and therefore if *Laodicea* and some of the rest, were but Congregational Churches, then all the rest were so too. For they are intended all as Types of all Churches to the end of the World, now if some of them had been Congregational Churches, and others had been Classical, they could not have suited the State and condition of all Churches, both Congregational and Classical, which have a Government and a constitution different. And the Apostle *Rev. chap.* 2, & 3. Writes to the Angels of those Churches, as having an intire Government among themselves; and he Writes to them about matters of Discipline, and therefore regards them as Uniform, for the Matter and Seat of Government. And if that be true, which some Historians have reported, that *Laodicea* was destroyed by an Earthquake in *Nero's* Reign, long afore the time of *John's* Writing the *Revelation*, then it must needs have been intended only as a Type. And that all these Churches were uniform, appears by this also; that in the closure of this Epistle, what he Writes to one Church, he

Tacit. Annal. lib. 14.

Writes

Writes to all, *Hear what the Spirit ſaith unto the Churches*, which is all one with the concluſion of the whole Book, in *Revel.* 22. 16. *He ſent his Angel to Teſtifie theſe things in the Churches.* And if Congregational Churches be acknowledged Churches in the Scripture Phraſe, they muſt be intended in that Speech; and that thoſe ſhould be mainly intended appears by this, becauſe that the Book of the *Revelation*, was only to be read in ſuch Churches. And likewiſe that they were Congregational Churches appears by this, that he Writes to them, as to the ſeven Candleſticks, which Chriſt walked in the midſt of; and he threatneth them that he would remove the Candleſtick. Now by Candleſtick he interprets the Churches, *chap.* 1. 1. And they are Candleſticks eſpecially in relation to Worſhip. It was an Ordinance of Worſhip in the Temple: And it is therefore in *Zech.* 4. 2. put for the compleating of all the Temple for Worſhip, and all the utenſils of it; for, though their *Synedrim* for Government might be compleat before, yet the Temple was not then built, in which God was to be Worſhipped. And indeed the promiſe of the preſence of Chriſt is moſt in reſpect of Worſhip, which the Saints are moſt conſtant in. And when he threatneth to remove the Candleſtick, certainly the chief threatning falls upon their Church-State, and the enjoyment of the Ordinances of Worſhip, ſuch as Preaching, the Sacraments, &c. And whereas ſome would argue many Congregations to have been in every one of theſe Churches; Biſhops have done ſo, becauſe in the end of each Epiſtle he concludeth, *Let them hear what the Spirit ſaith to the Churches*, as having many Churches in each Church of them: We Anſwer.

1. That it is a Speech all one with that in Rev. 22. 16. *I have ſent mine Angel to Teſtifie theſe things in the Churches*; for as that is the cloſure of all, and is meant of all Churches, ſo this is the cloſure of each Epiſtle, and is meant by way of example of all Churches in the World, he ſingling out ſeven for all the reſt.

And 2. It is but ſuch an indefinite Speech, as that in *Rev.* 13. 29. If *any have an Ear, let him hear*, ſo here the meaning is, let every Church hear.

And 3. If that Notion be true of Mr. *Brightman's*, that they are Types of all Churches to come, to ſeveral Nations (as, it is moſt probable, they are) then it hath a clear other meaning, than that of their being many particular Churches, in each of thoſe Cities.

To conclude, we find that in all thoſe Epiſtles of *Paul*, when he Writeth to the ſeveral Churches of *Philippi*, *Coloſſus*, *Theſſalonica*, &c. he Writeth to them moſt and chiefly, concerning the Duties, which lay upon them, in reſpect of their particular relation, to that particular Congregation, whereof they are Members, and with whom they have a fixt communion, and do ordinarily converſe with, both Officers and People. Now if there had been more Congregational Churches, than one, in each of theſe Cities, (as is ſuppoſed) there is far more reaſon why he would rather have Written to them under the Stile of ſeveral Churches, in ſuch a place (as he doth when he Writes to the *Galatians*) when he urgeth ſuch Duties upon them, rather than to have given them the Title of one Church, in reſpect of an Aſſociation for Government only: If he had Written of matters of Government only, or chiefly to them, then the expreſſion of calling them one Church, had been ſuitable to the Duties he exhorts them to; but the Duties principally concerning them, as they were Members of diſtinct Congregations, having a nearer communion both toward their Officers fixed to them, and the People fixt in a near communion with them, he would rather have uſed the Stile of Churches, than of one Church, if there had been many Churches in thoſe Cities. And farther, ſince according to this Suppoſition, the primary relation of Paſtors to Churches, being in the ſeveral diſtinct Congregations; but the Relation of theſe Members one to another, as they are a Claſſical Church, being but a ſecondary relation, it were ſtrange, that when the Holy Ghoſt Writes and ſpeaks to ſuch and ſuch Churches, in ſuch or ſuch a City (ſuppoſing many) he ſhould Write to them only under the Notion of a Claſſical Church, and mention that only, and not mention their other Church-State, as being ſeveral Churches, making one Church, nay, not ſo much as ſpeak, that they were ſeveral Congregations. Since they are Churches Congregational in the Language of the Holy Ghoſt, and that the main of what is a Church (as hath been ſhewed) falls upon them as ſuch; how can we think, that this Aſſociation, into one Church, which is a ſecondary thing, ſhould wholly carry away and ſwallow up the Name, Stile and Title of the

Ch. XI. other. And that, which further ſtrengthens this conſideration, is, that when they Write to Churches, in a Nation or in a Province (as in *Galatia*, and in *Aſia*, and in *Judea* and the like) if that a politick Aſſociation, (ſuch or the like Aſſociation to this, whereby it is affirmed, that in one City, many particular Congregations are made one Claſſical Church for Government) If ſuch a one were intended, then they would as well, and by the ſame reaſon (in Writing to ſuch Churches in a Nation or Province) have Written to them under the notion of one Church, as well as when they did Write thus to them in a City. But the Apoſtle when he Writeth to a whole Province, then he ſaith Churches (although, according to Presbyterian principles, they are as truly one Church in the ſame political reſpect, that a Claſſical Church is one, in reſpect of many Congregations of a City) but on the contrary, when he Writeth to a City, he doth give them the Name of Church, Without the leaſt mention of Churches therein, as making that one Church. And the Reaſon is ſtrong, that he ſhould have done the one, as well as the other; For if many Churches were called one Church in a City, becauſe that's the greater Aſſociation, whereby the leſſer Churches were governed; by the ſame reaſon he would much rather have called the Churches of *Judea* one Church, becauſe the Aſſociation, in a Province and a Nation, is larger and greater than that of many Congregations, in a Claſſical Church in a City.

And whereas ſome argue from the Multitude of Believers in a City, as too great to make but one Congregational Church. If the caſe had been ſo, it had been then more conducible for the Apoſtle to have expreſt the Multitude in ſuch Cities, by the Name of Churches in a City, than by calling them one Church. And it is ſtrange, that when the Story is told of the Apoſtles coming to ſuch or ſuch a City (as in the *Acts* it is) it is ſtill ſaid they called the Church together, as when the People were called together in *Antioch*, *Acts* 14. 27. For, if they had been many Congregations, and had met in parts by way of Diſtribution, it had been a much more proper Phraſe, to ſay *they called the Churches*, if there had been more in ſuch a City.

Object. The Apoſtles ſtill, in Writing unto the Saints in great Cities, calleth them one Church; and it were ſtrange, if that, in the Apoſtle's times, they ſhould not have multiplied in ſuch great Cities, to more than one Congregation.

Anſw. 1. As you ſay, it is hard to think that there were no Cities, that had but one Congregation; ſo it is as hard to think, that all the Churches, in other places, Villages and Cities, ſhould not be uniform.

2. There might be ſome Cities, where there might be more Churches than one, to whom they Wrote, as the City of *Rome* to whom *Paul* Wrote, might have more Churches than one; for he doth not, in all his Epiſtle, call the Saints there one Church; and though he ſpeaks of a Church in *Aquila* and *Priſcilla*'s Houſe, yet his Phraſe of Writing otherwiſe, is only to the Saints at *Rome*.

3. All thoſe, that Write againſt Epiſcopacy, both of the *Scottiſh* Nation and of our own, have with one Mouth affirmed, that it cannot by manifeſt Argument be made out, that the Churches, mentioned in the New Teſtament, were more than could meet in one Congregation.

4. The meaning is, that when the Story of the *Acts*, and thoſe Epiſtles were written, that then there were no more, but not that afterwards there were no more.

5. Although the Apoſtles did ſpecially Preach to Cities; yet let it be conſidered, how little time they were forced to ſtay in Cities, becauſe they were to lay the Foundation of the Goſpel in all the World. And though *Paul* ſtaid three years in or about *Epheſus*, yet it doth not appear that he ſtaid ſo long time in *Epheſus* it ſelf, but as in the 13*th* and 14*th chapter* of the *Acts*, it is ſaid they went into the Countries, ſo likewiſe he did.

6. The Apoſtles did teach the Saints in every City to become one Church, and to hold together ſo long as poſſibly they could continue in one Congregation with edification. And how great and large a Synagogue in a City was, we may ſee by that Inſtance of *Capernaum*. And the Chriſtians met in the Cities, and built Synagogues for Meeting places, as well as the *Jews* were allowed to do in the Cities of the *Gentiles*.

CHAP.

CHAP. X.

The Constitution of a Congregational Church, Evidenced to be by the Wise Appointment of Christ, because it is so exactly accommodated to the various conditions of Saints.

LET us now see, whether of these two should in reason be the Institution of Christ, and which, a Classical or Congregational Church would suit most with the condition of the Saints under the New Testament. God hath still moulded his Institution, and varied it himself according to what was the future condition of his Church Whilst the Church was continued in Families, as under the Old Law, he sorted his Government and Ordinances accordingly. When they grew up to a Nation, he fitted a New Government on purpose for them. When in the Wilderness, a Tabernacle only; when fully setled under a Kingly power, a Temple. Now under the Gospel, the condition of Saints in Nations varying in several Ages, he hath framed his Ordinance of Church-State suitably.

If it be said that therefore when Churches should multiply to a Nation, then the Government is to be suited unto that Nation as such.

We reply, 1. When we see whole Nations truly turn Christian, an answer is to be given.

2. God saw it would fall out otherwise with his Saints in the New Testament, that they would still be Redeemed out of Nations, therefore still suited his Government to his own design.

3. If in his Providence he foresaw that Nations, being turned to him, should have an answerable Government as the *Jews* had, he would have given Rules answerable. As although the Church in the Wilderness was not given up to a Kingdom, and had not a set place for Worship; and was not come to be disposed of in several Cities, (as when they should inherit the Land of *Canaan* they should) yet God, foreseeing what he would bring them to, did not give Laws only that suited their Church State in the Wilderness for the present, but he told them, that when they should come into *Canaan*, he would choose a place to which they should bring their Offering, that this should be the Law of their King, and also appointed what their Government should be, when dispersed into several Cities and Towns. And so answerably if he had intended a National Form of Government, for his Saints under the New Testament, and all things suitable thereunto, (when as yet they were not grown up to National Churches) he would aforehand have prescribed Laws accordingly.

Now 1. This Institution of Congregational Churches, was such as would suit all times of the beginning of the Gospel, and of the continuance of the Gospel. The first Churches were such necessarily as was said afore, and when multiplied, did still continue so, and might govern themselves without Foreign Oppression.

2. It suits all places, Villages as well as Cities; and we must suppose Saints to be as well in Villages, as in Cities. And those Villages had Elders for Worship and Government, and the rights of a Church. And if God were to make one uniform Law, why should the Institution be conformed to Cities, as is pretended, and that made the pattern, and the Jurisdiction of all the rest, rather than that of Villages; for God is the God of the Valleys, as well as the Hills; and there must be the same uniform Rule of both. But now, though the Institution, to have the Saints with their Elders make one Classical Church, might be supposed to suit Cities well enough (for it was but having many Churches in them) yet the lesser Towns it would not suit thus to form them up, under the Government of a Presbytery of many Congregations, especially in those times when they were scattered.

3. This Institution of Congregational Churches, suits also with all conditions of the Church of Christ.

1. With the times of Persecution, as well as the times of Peace. I may say of this Congregational Government as of Faith; it is said of Faith, that it is a standing grace; it is the *Materia prima, the first matter*, out of which all riseth, and into which all resolveth. A Man liveth by it in Prosperity, and if he be in Desertion, all is resolved into it. And so it is of Congregations, it agrees with all Estates, with all times;

Ch. X. And though you ſuppoſe other Governments, yet that always exiſteth, and all begin from thence; therefore theſe are called *Eccleſiæ primæ*, and the other *Eccleſiæ ortæ*.

2. It ſuiteth the condition of the Saints, being ſcattered all the World over. Whole Nations are not Saints fit for Churches, for the Saints are but a company redeemed out of Nations. As therefore among the *Jews*, when they were ſcattered, their Government was a Synagogue-Government, (therefore ſome think they began that of Synagogues, when they firſt went into *Babylon*, which we will not diſpute) therefore, as Synagogue-Government, ſuited with the ſcattered, the diſperſt condition of the *Jews*; ſo this ſuits beſt with the ſcattered condition of the Saints under the Goſpel.

3. The conſtitution alſo of Churches was certainly uniform in Cities, and in Villages, or whereſoever, or in what time ſoever, the Governmen t of hem was uniform. When Chriſt bad them Teach every Nation, to do what he commanded them, he intended that the Rule ſhould be uniform, whatever Government the Nations had, and therefore alſo the Apoſtle's Phraſe and Stile is ſtill, 1 *Cor.* 17. 17. *So I ordain in all the Churches*; and that which will ſuit all Churches, all States, all Times, is certainly rather the Pattern than any other. Chriſt did not make one Form for Cities, and another for Villages; one Form for times of Perſecution and another Form for times of Peace; for what ſuited times of Perſecution, would ſuit times of Peace alſo: And as the Laws of Men, conſider what is beſt for the generality of Men, ſo the Inſtitutions of Chriſt conſidered, what was beſt for his Church of the New Teſtament, throughout all Ages, and all conditions and places whatſoever.

4 It ſuits beſt for the condition of Churches in times, whether pure or corrupt, reformed, or to be reformed, when the Churches are generally overgrown with corruptions.

5. By reaſon of this, that the Inſtitution of Chriſt doth thus fall upon Congregational Churches, to be thoſe Churches which ſhould be the compleat Seat of Worſhip and Government; there was a proviſion made (and in the event hath fallen it out proſperouſly) that the Truth and the Subſtance of his Ordinances, and of Church-State, (taking it as it is it ſelf a Miniſterial Ordinance) and of the Miniſtry, might and hath continued in all Ages. For there being a neceſſity (if there ſhould be any Worſhip at all) to have Congregations for to continue, and uphold the publick Worſhip of God; and to that end, to have Miniſters over them to perform the Worſhip, in this Fundamental Inſtitution of his, all that profeſs the Chriſtian Name throughout the World in all Ages have agreed; and by this means, Jeſus Chriſt hath preſerved the Truth of a Church and Miniſtry, and Subſtance of Worſhip in the midſt of all thoſe varieties of Government of ſeveral ſorts of *Patriarchs*, *Archbiſhops* and *Biſhops*, in that *Hierachical way*, as alſo of *General Councils*, and other Aſſemblies Subordinate to them; and ſo whatſoever falſe Superſtructions have been made, or whatever Interruptions; yet ſtill this Fundamental conſtitution of his hath remained, and could not have been ſecured to continue in all Ages, (fall out what would) in any other way.

But the great thing, upon which all depends, is to find out what eſſential thing it is, that Church Inſtitution ſhould fall upon. We ſay, that the end of Churches is a fixed and immediate Communion of Saints, in all Ordinances; and that the Formal and External part of the Inſtitution, is but ſuited ſo as to attain this end; which is, that Saints ſhould be knit together, to meet in one for Ordinances, having their Officers that have relation to them, by whom the Ordinances are externally diſpenſed. So as it is not an accidental thing, or meer external thing (as that they ſhould meet in one place,) that the Inſtitution falleth upon, but it is the moſt ſolid and ſubſtantial and eſſential thing, that can be ſuppoſed to be the ground of ſo great an Inſtitution. We ſhall gradually make out the meaning of this aſſertion, by theſe following conſiderations; which will make the glory of Chriſt in this Inſtitution, and the conſentaneouſneſs of it to Spiritual Reaſon, and the higheſt ends that may be ſuppoſed to be aimed at, to appear.

1. Communion of Saints is the adequate end of a Church as ſuch, be it what kind of Church ſoever; and therefore in the Creed, the Church Catholick, and communion of Saints are joyned together, and do follow one another; for the one is the end of the other; and all particular Churches, are therefore alſo called the Churches

of

of the Saints. And as the Church is framed and formed answerably, such is the communion; and such as the communion is to be, such is the Church to be reckoned, the one being suited to the other. Book II.

The Church Catholick, (as now it is called, in respect it is in all Nations) although it is one Body to Christ; yet the Saints therein cannot have, as Saints, a fixed standing set communion, but occasional; either occasional if outward, or secret and invisible if inward, such as the Church, in one Age, hath with the Church of a nother Age that went afore, such as the Church now in Heaven, and in Earth may have together: And in that respect, an Ordinance or an Institution, could not so well fall upon it. But meet it was, that besides this kind of communion, there should be on Earth a communion of Saints, suited to the State of the Church whilst on Earth, that should be most entire, and the neareſt that can be, and most resembling Heaven, for the publick Worship and Glorifying of God in a common enjoyment of Ordinances.

2. Under the Gospel, the communion of Saints is nearer and more intimate, than was under the Law, as the Church exceeded it, so the communion is to exceed it; and as their Ordinances are more Spiritual, so their communion. There is a greater distance of the Saints of the Church Catholick, in their Habitations under the Gospel, than of the *Jews* under the Law. The *Jews* were nearer as People dwelling in one Land; and so were capable of a nearer communion all together, than the Church Catholick now is capable of; yet because it was a Nation, therefore their communion was ordered in the way of a National polity, as a Government by Representation, and a Representative Worship, wherein the Females, were Represented in the Males; and yet not frequent and often neither, for it was but three times a year. The communion therefore of Saints then was carryed on in a Worldly way, (as the State of Men in Kingdoms, and Common-wealths, and in Civil things is) and therefore it was a Worldly external Frame, and the communion answerable. And that of the Synagogues, was but for the reading the Word and Prayer only, and not for all sorts of Ordinances of Worship. The Catholick Universal Church, cannot attain to so general a communion under the Gospel, as the National Church of the *Jews* did, by reason of the difference of Language, and distance of places, and dispersions into all Nations; and yet they were to attain to a nearer communion, and more intimate, and the entireſt that the Saints on Earth are capable of; and so to have Churches framed, as to attain to this.

3. The greateſt and intireſt communion that Saints are capable of, must therefore be by parts on Earth, to have communion in publick Worship and Ordinances. It is therefore necessary, that the Saints should be cast into such Assemblies, wherein they might partake of one Spirit by *one Bread*, whereby they might partake of one and the same Bread individually; which is therefore called the communion of the Body of Christ, and whereby they are *made one Bread*, as in the 1 *Cor.* 10. 17. And therefore it is, that the Scripture doth expreſs that communion by that word *Meeting*, or *being together* in Ordinances, *Acts* 2. 46. ὁμοθυμαδὸν, *with one Mind or Spirit*, importing that which is the Spirit and Life of publick Worship, which (above all other Actions done by a Multitude) is to have the neareſt Union of Spirits, wherein the intire communion of Saints lieth, and whereby God is glorified. And for several Churches to meet in the same manner, or at the same time, for the same kind of Ordinances, herein doth not lie so much communion, as an uniformity between them. But this is the most internal lively communion, to joyn in the same Act, at the same Instant, altogether to God; and is the greateſt imitation of Heaven, where one Spirit will run through all, and God will be all in all at once.

4. And to make yet the communion nearer, (for it is to be the neareſt) it must be of persons fixed and constant in such a communion; for that is still a more entire nearness, that the same Persons should still in an ordinary way, meet to joyn in their Spirits in the same Ordinances, and so inwardly and joyntly thus to glorifie God, as well as externally. The continuance and the fixedness of the same persons, makes still the union the intirer. And therefore if, for to enjoy the intireſt communion of Saints on Earth, it was necessary to part the Saints for publick Worship; then also it is needful to part them into fixed Bodies, which still also is the neareſt resemblance to Heaven, which is the perfection of communion.

5. To

Ch. X. 5. To make this communion yet more intire, it is neceſſary that as they ſhould fixedly join in Ordinances of Worſhip, ſo in all other; and that the ſame perſons ſhould enjoy the ſame Ordinances, and one kind of Ordinances as well as another; that as they are Preached to by the ſame Elders, ſo they ſhould join in the ſame Prayers, have the ſame breathings of the Spirit from thoſe Prayers, partake of the ſame Bread, feed at the ſame Table; As in a Family, the intireneſs of it lies in this, that they have the ſame Father and Mother, the ſame Maſter and Miſtreſs, partake of the ſame Bread every way, and of the ſame Family Duties and Family Comforts, and ſo now this communion, in a particular Church, both as to Worſhip and Government, is uniform. Yea and Acts of Government being Worſhip (which the Souls of Men are edified by, as well as they are by Sermons) are wholly Spiritual: It is not here as in *Iſrael* whoſe Government was more carnal; for it was the judging of civil cauſes (Civil and Eccleſiaſtical Government, being all one, mixed together, as the Church it ſelf was) it was in ſuch controverſies and caſes, as now men plead in Civil Bars about Eſtates; only God was pleaſed to give Laws himſelf for ordering of ſuch things. But the Apoſtle in 1 *Cor.* 5. and 1 *Cor.* 6. ſevereth the judging of matters in the Church, as a Church by way of Excommunication, &c. from their judging of things about this Life. A Church as a Church medleth not now with them, for theſe affairs of it are wholly Spiritual.

So that for a concluſion, if all the Wits of World ſhould have ſtudied a way to contrive what kind of Church to Erect for the intireſt communion of Saints, to attain to that end which is the end of a Church Inſtituted, they could have pitched upon no other but this; neither could there have been ſuch a way found out of all other as this is. If that the Church Univerſal, the communion of it had been only occaſional, the Saints meeting only by vertue of being Members of the Catholick Church promiſcuouſly and indefinitely, ſometimes in one company, ſometimes in another, though by this promiſcuous and indefinite way, there had been a more extenſive communion of Saints indeed, (that is, each Saint might have come to have joined in publick Worſhip with more numbers of Saints, at ſeveral times, with more variety) yet it had not been ſo intenſive, ſo near and high a communion, as for the ſame Saints under the ſame Officers fixedly to meet. And beſides, they could not have had an Excommunication out of this communion, unleſs firſt knit into fixed bodies, neither could they have choſen Officers, unleſs ſuch whoſe Office ſhould ceaſe with the Act, and performance, which indeed is not an Office; for that is a ſeparation of a Man to a continued performance of a Duty. Nor would it have brought that bleſſing, that a conſtant dedication of Men to an Office for perpetuity would do, which could not be done in that occaſional fluid way.

If that ſuch Congregations and Officers, though bounded within ſuch a compaſs of a City or ſo, ſhould have remained unfixed, tho' aſſociated together within ſuch a circuite or compaſs; yet this would not have made this intireneſs of Communion of Saints; as by this way of fixed Congregations there is. And alſo, in this caſe, the Inſtitution of a Church would have been pitched upon ſome one part, or particular kind of Communion, and upon ſomething leſs principal in it, and not upon the adequate and full foundation of it.

For Firſt, In this unfixt way of People and Officers, though bounded in a compaſs, this number of Saints ſhould have heard this Miniſter to day, and with other Saints have heard another to Morrow, none meeting one day together, that do another day, in which alſo all might run to one Officer ſtill where he Preached and leave the other, which would not breed an orderly communion, but rather a confuſion. But to have the ſame Officers to be fixed, and the ſame perſons to enjoy the diſpenſation of the ſame Officers, as in a Family, Children and Servants are under the ſame Governours, this is a nearer and intirer communion.

Secondly, In this claſſical way, there would indeed be a conſtant and a fixed communion in Government, of the Elders (namely of ſuch a circuit) who, when matter of Government was to be exerciſed, ſhould all meet; but they would not permit (in ſuch a way) or let in the Elders of the ſame Province, to meddle, as often as they would come, no not though occaſionally they were preſent there, or came thither to that end. But now to have the ſame Elders and People fixed for all acts of Government, and yet to have them unfixed in reſpect of performing of Worſhip (when that is the main end both the of communion, and for which Elders are appointed) and not to have the ſame fixed companies of People that communicate in this company with thoſe Elders,

Elders, as in this unfixed way they have not, this would put too great an inequality, between communion in Government and communion in Worſhip, and make the unequality on the part of Worſhip rather, becauſe Government is fixed of the ſame Perſons, People and Elders, and yet Worſhip, wherein is the neareſt communion, is left unfixed. And ſurely, if communion, and intireneſs of publick communion, be the end of a Church, the frame, and mould of the Church ſhould rather be caſt, and ſhap'd to that which is the intireſt communion, than unto that which is more looſe. Now in Worſhip (as to the Acts, and Duties of it perform'd) there is a capacity of an entirer communion, than in Government, becauſe the Duties thereof are more conſtant. Book II.

If, Thirdly, The People be fixed for Worſhip in ſeveral Bodies, but the Elders Fluid in a circulatory Preaching, (as it is pleaded) and ſo they are made one Church, becauſe the ſame Elders that teach, do alſo Govern them too and ſo they have a near communion in Worſhip too, becauſe they are at times taught by the ſame Elders: If this (I ſay) be made a ground of moulding theſe ſeveral Congregations into one Church, yet it is defective. For it makes the Peoples communion, in enjoying the ſame Elders at times ſucceſſively, to be the foundation of Church Inſtitution (yea, and in this caſe of, the firſt Church *proprie dicta*, or properly ſo called) rather than the communion of Saints, and of the ſame perſons of the Saints, meeting fixedly for Worſhip. But it is hard to conceive, how the oneneſs of a Church ſhould be ſetled, rather on ſuch a temporary communion in Elders, than on a conſtant communion in Ordinances, whenas the ſame Elders are enjoy'd by theſe perſons but at times; (which is an interrupted communion alſo) yea and there are no times neither, wherein as to Acts of Worſhip they enjoy the ſame Elders all together. Now that ſuch a relation of Elders, and communion in them, in ſuch a broken way, ſhould carry away the great priviledge of a thing (becoming the ground of the Inſtitution of it) from conſtant communion, both of the ſame Saints and Elders, and be preferred thereto in this reſpect, ſeems ſtrange. And if it be ſaid, that yet the Saints themſelves in this way meet, and have all communion in thoſe Acts of Government, though not in Worſhip. Yet Firſt; However it cannot be thought, that an occaſional communion (as acts of Government comparatively are) ſhould carry away the formation, the ſhaping and the inſtitution of the firſt Church. Secondly; The Women (who though they have not the intereſt of Juriſdiction, yet of communion, and of deprivation, and of Virtual Aſſiſtance by their Prayers, *&c.* they have) are excluded; Unleſs ſuch Churches be ſo framed that they alſo be preſent.

Fourthly; If we take that other Presbyterial way that is practiſed, wherein they are fixed for communion in Worſhip, both Elders and People, but not for Government; yet, even here that fore-mentioned intireneſs of Government is parted, and the communion of Saints in that one reſpect divided. And being divided, the ground and foundation of all and either, being (as was ſaid) the communion of Saints, is thereby weakened many ways. For 1. Still this communion is partial, and by that means each ſtands but upon one ſingle *Baſis*, whereas both joyn'd it might ſtand on two. For now in this caſe, the communion in Worſhip (the bleſſing of which ſhould ſtrengthen that of Cenſures, which is a caſting out of the communion) is the ground of the meetings of each Congregation: But communion in Government in common, is the foundation of another Church over all Congregations. 2. A communion of Elders, rather than of the Saints, is the foundation of this ſuppoſed inſtitution of a Church; and the communion of Saints therein is but repreſentative, and at ſecond hand, themſelves being abſent. It is a communion for them, but not a commnnion of them. Yea, they have no communion, not of preſence in the Sentence and in the Execution, but are only Congregations of thoſe Elders, that did make a Church concerned therein. But on the contrary, a communion of Saints, even in Government, is the ground and end of erecting of a Church, and therefore it is called one Church in relation principally unto them.

Now then to wind up all; If there may be ſuch a communion of Saints under the Goſpel, ſo adequate and intire, and Churches ſo formed, as that the ſame Saints ſhould join in the ſame Worſhip, with a joynt, conſtant, inward, individual communion therein, and theſe Saints may have, and do enjoy (as our Brethren grant) fixt Elders, by whoſe Miniſtry and Diſpenſation, they partake with them in the ſame Worſhip

which

Ch. X. which makes their communion, yet comparatively more intire, (for in the Presbyterial way, there communion is principally by Elders, and therefore in this alſo, a due conſideration is to be had, as adding a farther intireneſs) and theſe Elders being a Presbytery, yea and enough to make a Presbytery for all Acts of Government (as we ſhall after ſhew a company of Elders in Congregations to be) at all which Acts of Government, which are for the edification of the Saints, they can be preſent, and have a perſonal communion, as well as in thoſe of Worſhip; if alſo the communion of Saints be the end of Erection of particular Churches, and is the meaſure fitted; for *finis dat Menſuram Mediis, the end gives Meaſure to the Means,* and if this end may be adequately and intirely attained this way, why ſhould partial ends be preferred to total and compleat, all ends meeting in one? Yea if communion of Saints in Worſhip be the chief communion, yea and the communion of Saints be the principal fundamental cauſe of all Church Inſtitution, Why ſhould not it draw to it ſelf communion in Government alſo, when there is a ſufficiency for the performing the Acts thereof? Why ſhould the communion of Elders be taken off from the communion of the Saints? Why ſhould a Presbytery be erected, that is taken off from a Church and Aſſembly of Saints; When yet there is a ſufficient Presbytery over a Church of Saints, that meet for all acts both of Worſhip and Government, and when yet theſe greater Presbyteries would challenge their power from this leſſer Presbytery of Churches, rather than from the name Church, and yet take it off from theſe Churches, they pretend to be a Presbytery unto? Yea, why ſhould any affirm, that, although a particular Congregation had a ſufficiency of Elders, yet it is God's Ordinance that they ſhould aſſociate, for whereas the avoiding of Diviſion is pretended, it makes a worſe diviſion, dividing Worſhip from Government, and Elders from the particular Churches of Saints, and ſo parting from them, that wherein they ought to have the intireſt communion. So, as all things conſidered, the inſtitution of a particular Church, falls moſt haply, uniformly, and adequately upon a Congregation intirely and alone, and upon no other manner of Aſſemblies at all.

CHAP. XI.

That the Forming of Saints into Churches, under the Government of Elders, is a matter of that needful order, as requires a Divine Inſtitution for it. That it was alſo requiſite, that the extent of thoſe Churches, and the Limits of the Elders Juriſdiction ſhould be ſet and determined by Chriſt.

BUT this being granted, that Churches in the New Teſtament are formed and fixed Bodies, which are either the Seat of Worſhip, or of Eccleſiaſtical Government, and likewiſe that there is a neceſſity it ſhould be ſo, yet the next queſtion will be, whether the ſetled Form and Order of theſe Bodies, the extent, bounds and compaſs thereof, into which the Church Univerſal ſhould be parted and divided, and which ſhould be the Seat of Government, be ſet out by Chriſt's ſpecial appointment and inſtitution, or hath been left by him to Men to frame and order, according to the common rules of edification, as matters of circumſtantial order uſe to be. But we humbly conceive this to be a point of ſuch order, and of ſo much weight and moment, and belonging to the ſubſtance of Government, as that, if there were any ſpecial inſtitution and deſignment of other things, belonging to the order of Church Government, then alſo of this: As appears to us whilſt we take eſtimate and compariſon, with any other particular, acknowledged to be the ſubject of inſtitution, as alſo eſtabliſhed by more direct warrant. For the ſatisfaction of this Query, we ſhall give the general demonſtration of the ὅτι of it, That it is and muſt needs be ſo: whatever the form and extent of theſe Churches and Bodies, that are the Seat of Government ſhall prove to be, which whether Congregational, Claſſical, Provincial, or National, we yet diſpute not. What at the preſent we endeavour to make forth is only this in the general, that whatſoever kind of form or extent they are moulded into, this form and extent muſt be ſet out and taken from ſome inſtitution. The *Quale*, or what ſort of Bodies, and what meaſure thereof Chriſt hath inſtituted, is to be afterward diſcuſſed.

And

And although the proof hereof will not be full and compleat until the demonſtration of the *Quale*, or of what is the particular form or boundary and extent, both of Church and the Elders juriſdiction, and this be ſhewn to have been inſtituted, yet we ſhall for the preſent endeavour ſuch a demonſtration as ſhall be ſufficient for a general foundation to that which follows, and enough to confirm the point as in the General. Book II.

Now for the more diſtinct proceeding in this, there is a double Seat of Government conceived to be in theſe Bodies of Saints and Elders, whether according to our Brethren's Principles or our own. According to our Brethrens, all Government is put into a Body of Elders, and ſo they make the Elders the *ſubjectum inhæſionis, the inherent ſubject* of all the Power; and the Church or the company of the Faithful to be *ſubjectum occupationis*, that is, *the ſubject committed to them to be governed.* Even as in a Corporation, where tho' the Power and Government is in the Magiſtrates alone, and ſo they are the ſubject of inherency, in whom the power reſides; yet a limited extent of Juriſdiction, namely, a Corporation of People, in ſuch a compaſs or precinct, is the *ſubjectum occupationis*, the ſeat, the circuit over whom, and among whom their Government is extended, and within confined. But if according to our principles, the Government is inſtituted by Chriſt to be mixt of an Ariſtocracy of Elders, and a Democracy of the People, yet ſtill the like ſuppoſition neceſſarily ariſeth, that there is, and muſt be, a limited ſeat or precinct, in which this Eccleſiaſtical Government is exerciſed, which we call the Seat of Government; And look, what Authority is in the Body of Elders, as Elders, it is within that ſeat or compaſs. That which therefore theſe following General Arguments and Demonſtration did aim at, is, to prove that the extenſive Limits, and Bounds of ſuch Eccleſiaſtical Authority; and accordingly the proportion and meaſure of thoſe Bodies, or Churches, the Seat thereof, and in which it is exerciſed, is a matter of that nature, weight, and moment, as to have a ſpecial Line of inſtitution, by which it may be meaſured forth. And to that end the demonſtration hereof ſhall be framed, and fitted to prove theſe two things.

1. That the forming up of Elders into Bodies, or Presbyteries, and the Limits and Boundaries of the extent of their Power, is a matter of that nature, as muſt be ſet out by Inſtitution.

2. That anſwerably thereunto, the ſetting out the compaſs, meaſure, limits and extent of thoſe Bodies of Saints and Elders making Churches (which are the ſeat or ſubject, in which a company of Elders ſhall have a Juriſdiction, and that company of Saints the priviledge of Government, and unto which the extent of their Juriſdiction is to be limited) muſt alſo be ſet out by a ſpecial Inſtitution, and that their priviledge, to become ſuch, depends upon a ſpecial Charter alſo.

We might ſpeak to each, and either of theſe ſeverally and apart, but that indeed theſe two, the ſetting the limits to the extenſive power of Elders; and alſo the ſetting out the meaſure of thoſe Bodies unto which their Government (whether joyned with the People, or alone, we yet argue not) ſhall extend and be confined, are both commenſurable each to other, and do mutually argue each other. For all Power and Government in what Company or Body of Rulers ſoever, that are the ſubject in whom it reſides, muſt have a ſeat, compaſs or precinct of men united in one, in which to exerciſe their power. And the true meaſure of their extenſive power is from the meaſure of the extent of that ſeat, ſo as the proving of either of them to be neceſſarily done by Inſtitution, is to prove both, for they mutually argue each other, and the extent of the one is reſolved into the other. And therefore if the extent of any one be of Divine Inſtitution, the other muſt be of Divine Appointment alſo, as we ſhall after ſhew.

Seeing therefore that theſe two are ſo conjunct in the nature of the thing, and mutually the demonſtrations each of other; we will in diſcourſing of them, put them together, ſometimes giving demonſtrations that joyntly concern both, and are common unto both; ſometimes ſuch as concern either of them ſingly, in ſuch a method as may beſt ſerve to clear the truth of this Aſſertion, which to us lays the foundation of deciding this great controverſie, as in the ſequel will appear.

We ſhall rank our Arguments under theſe four heads.

1. That theſe two forementioned, are ſubſtantial points of Order, and therefore are to be fetched from Inſtitution.

Ch. XI.

2. That they are matters of ſuch Order, as other things are of, which we do find (and all do ſo acknowledge) to have been matter of Inſtitution.

3. That the Wiſdom, and Prerogative of Chriſt (who is the Supream Inſtitutor, and Law-giver to his Church) is as much concerned and intereſted, in the Inſtitution of theſe, as in any other things he hath Inſtituted about Officers, and Church-Government.

4. That Spiritual Reaſon, ſuited to the Nature of the things themſelves, fall in to confirm this.

The touch of the conſequence of theſe three firſt, is juſtly founded upon what we have already ſaid of Inſtitution. As that the *Coloſſians* received their Order from *Jeſus* as the *Lord*, as well as their Faith. And beſides; That the Subſtantials of Church Government ſhould be ſet out by Inſtitution, all ſides have acknowledged, and the caſe therefore muſt needs be like, in all matters of like Order and Subſtantialneſs, for the Wiſdom and Prerogative of the Law-giver is alike concerned, to appoint one as well as another; and elſe too, Church-Government conſiſting of things of like rank and nature, ſome of them ſhould yet be Divine, ſome Humane, and ſo it would conſiſt ſome part of Gold, and ſome of Wood. So as here we need but apply thoſe generals to the confirmation hereof; but yet we ſhall further endeavour to confirm them all along, in the mention of, and together with thoſe particular proofs, which we ſhall alledge for the Heads forementioned. And thoſe reaſons ſhall not only or ſimply be drawn, from parallelling theſe two points of Order with other things, which are ſubſtantial in all Government, and are acknowledged almoſt by all, eſpecially by our Brethren, to be matter of Divine Inſtitution in, and about Church Officers and Government. We ſhall not thus only deal by conſequence, in the cloſure of the proofs for the ſecond Head, but alſo by Scripture, more directly holding forth the truth thereof, and all backt and ſeconded with an harmony of Spiritual Reaſons, according to the nature of the thing falling in, and ſuiting to it.

Only let this be taken along and remembred, that the ſcope of theſe Reaſons, in this place, is only to demonſtrate this in the general, and in the ὅτι *that it is ſo*, and and not now to prove the point, by laying out the very particular bounds and limits, ſet by the Holy Ghoſt. For that is to be tryed out afterwards, by our Brethren and Us, who of Us can ſhew the ſureſt and moſt antient Land-marks hereof, which particulars when they ſhall come to be delineated, and ſet out, and confirmed by Scripture and Reaſon, the proof of this general truth will be found more full and compleat, by whatever either ſide can ſhew to be the true and notive characters of the Inſtitution thereof. But till then, we muſt neceſſarily here in this place, content our ſelves with general Arguments, and which are accordingly ſuited to this ſcope, and none other.

1. I ſhall begin with the firſt Head; That both theſe are as ſubſtantial matters in Church-Government, as any of thoſe other about the Inſtitution of Officers Power, &c. can be ſuppoſed to be. To evidence which, what fairer eſtimate can be taken, whereby to judge of what is ſubſtantial in this Government, than from what is in all Mens apprehenſions ſuch, in any Government whatever? Now take any Society of Men that are embodied for Government, and if the Officers and Laws of it are defined, the Common-wealth or Body it ſelf, the Bounds and Limits of its Juriſdiction are defined alſo, and by the ſame hand, the one at firſt is conſtituted, the other is too, and this is true, eſpecially of ſuch bodies, as hold, from a ſupream power, the Charter for their Government, as all Churches do hold their Order from Chriſt the Supream Founder. In this caſe, it is every way as eſſential to have the Body of People it ſelf formed up into an Unity, and the extent of their Juriſdiction, ſet by that Supream Power, as to have Officers over it, and Laws by which they are Governed. The firſt is neceſſary in it ſelf for the good of thoſe bodies (in relation to orderly Government) and it is as neceſſary as the ſetting out the extent of every Man's Lands (which he poſſeſſeth, and of which the abutments and limits are as exactly mentioned in their deeds, as any thing elſe. And thus neceſſary is ſetting down the extent of Juriſdiction, of every Incorporate Town, and accordingly ſet forth in their Charter. Thus *London* is differenced from *Weſtminſter*, which otherwiſe would be judged but one City, and one Incorporate Body; And this was neceſſary in their firſt edition, and to preſerve diſtinction and intireneſs of Government without confuſion and uſurpation. 2. For the other particular, it is as neceſſary to confine thoſe

Officers

Officers and their Juriſdiction within the compaſs of certain ſeats and bodies politick, as to define and limit the acts of their power, and wherein to judge and intermeddle. Book II. In all civil Bodies, Kingdoms, Common-wealths, &c. their Laws are as exact to ſet down the limits of Juriſdiction, the extent of power, as the degree, or kind, or ſort of acts, of power to be put in execution by thoſe entruſted with it; and all Officers in ſeveral Provinces or Bodies Incorporate, that give a Commiſſion of Power, from the Supream Power, have in their Commiſſions and Charters, as expreſs a mention and definition of the circuit and extent of power, as of their acts of Power, ſo as a greater nullity ariſeth not from any other thing, as from extending power commited beyond the bounds of Juriſdiction; and it is a *Premunire* as well to do an act of Government out of their Juriſdiction, as an undue act within it, as to Arreſt or Impriſon out of their juriſdiction. And that Mayors or Bailiffs ſhall judge only within ſuch a Town or Borrough, is as expreſs in their Charter (or at leaſt that the limit of their Juriſdiction being determined within the ſame, their Power without is null and void) as that they ſhall be Mayors and Bailiffs there. And thus this parallel confirms both parts of the Argument, both that it is alike ſubſtantial, and alſo that therefore it alike depends upon the determining of the Supream Lawgiver. And although this eſtimation be taken from Man's Law and Civil Government, yet it is in a matter, that is alike common to both. If indeed Church Government could be ſuppoſed to be a matter of that nature, that ſuch boundings and determinings of the Seat and Extent of Elders Juriſdiction, in order to Government, were not exiſtent in it, and neceſſary thereunto as well as to other Government alſo, but might be tranſacted promiſcuouſly without any ſuch boundings, then indeed the form of the parallel would not carry it to erect any thing in Church-Government, by a parallell from the Civil. But all that (do or will acknowledge any Eccleſiaſtical Government, as they do acknowledge fixed Bodies of Saints and Elders (which the former aſſertion cleared) ſo withal they muſt acknowledge ſuch a determination neceſſarily to be made to bound thoſe Seats of Government, and Extent of Elders Juriſdiction, either by God or Men. Now therefore in this we only argue, that the determination thereof, is of that nature, that it muſt be ſet out by the Supream Lawgiver, as well as other things are, that concern this Government. Thus much however is preparatory to what follows, that this Aſſertion is moſt rational and coincident with the like principles of reaſon humane, though of, and about a matter Spiritual. Yet becauſe it will be ſaid it is but an Argument from Men (which yet in the caſe of Miniſters maintenance, as in other things alſo, the Apoſtle uſeth to produce and confirm thereby the rationality of a Divine Ordinance, about this matter, when yet there were other grounds alſo for it in the Scripture that it is ſuch) therefore we will proceed to the other general head, that the forming Saints into Churches, and ſetting the bounds thereof, are matters of ſuch order as God and Chriſt hath Inſtituted; we ſhall endeavour to make forth (proceeding by degrees) both by parallelling theſe with other matters of Order, about Officers and Church-Government which God hath Inſtituted, and by demonſtrating that theſe are as great points of Order, as thoſe other which Chriſt as a Lord hath given: And we ſhall alſo evidence it, by the addition of ſuch Scripture-proofs and inſtances, as do directly hold forth the truth thereof, and ſo confirm too, that other parallel reaſon about them.

Now to prove the parallel between this, and other matters of Order, let this be premiſed and taken along, that this ſecond ſort of reaſons, drawn from comparing theſe, or either of them, with other things that are inſtituted, and thence proving the Inſtitution of theſe alſo (though we inſiſt not only or wholly on them) is in this caſe juſt and ſure. For we ſtretch not the argument from parallel or like reaſon to find out any new thing in Church-Government, whoſe exiſtency is argued and founded meerly upon parallel reaſon. That way of reaſoning we leave to our Brethren, in rearing up their whole Fabrick upon the parallel reaſon of a particular Church, *Mat.* 18. to the prejudice of that foundation which theſe are built on. But the limiting of Elders Juriſdiction, and the ſeat of their ordinary Government, being a thing that neceſſarily exiſteth, and which muſt be acknowledged to have place already, or elſe no orderly Government can at all be ſuppoſed to be (as both ſides do acknowledge) If then the queſtion ſhall be (which is the thing now before us) whether the ſetting out thoſe limits, &c. be a matter of that nature, as ſhould be ſet out by the Inſtitution of Chriſt, as other matters of parallel nature are? Or whether Chriſt hath

Ch. XI.

left them as things of that inferiour alloy and nature, and of ſo ſmall moment, as to be determined by the common rules for edification, as other circumſtantial matters are? In deciding this Caſe and Queſtion, and for the general demonſtration of it, certainly parallel reaſon will carry it, that theſe things are to be ſet out by God, and not left to Men, eſpecially when there ſhall be added unto theſe, Scriptures that directly ſpeak the ſame thing, that parallel reaſon doth. This being premiſed, we ſhall ſpeak to each ſingly.

I. We begin firſt with that of the bounding the extent of the power and juriſdiction of Elders; that this is to be found ſet out by Inſtitution will appear, for the ὅτι of it in the general, both ways, either, 1. By comparing it with other matters of Order, &c. Or, 2. By what the Scriptures do more directly hold forth, about ſetting the limits of the extenſive power of Officers; Or, 3. By Reaſon falling in therewith.

1. It is evident by comparing this point of order with other things which our Brethren themſelves, according to their principles, do hold to, and acknowledge to be matters of Inſtituted order, in many of which we alſo concur with them. Let but an impartial compariſon and eſtimate be taken and made with other things, concerning Church Elders and their Power, which they cleave to, as inſtituted, even to a nullity for the want of it in other perſons and things. They do ſhew themſelves ſufficiently tender and jealous of having Inſtitutions, for the exerciſe of any part of Eccleſiaſtical Power, and will allow none but perſons authoriſed by an Inſtitution, and in ſuch and ſuch a way, to the excluſion of others for want of Inſtitution. For example, 1. Why elſe do they exclude the Body of the People from having an intereſt of ſuffrage in Excommunication, or caſting out of the Church, or ordaining Elders, and confine theſe Acts, and all other ſuppoſed Acts of Government, unto Elders only? 2. Although to Excommunicate, &c. be an Act of Government, that belongs to the Office of Elderſhip, yet they would allow no one Elder to Excommunicate alone, no not in that Church whereof he is Paſtor in a ſpecial fixt relation, but it muſt be Elders united into an Ariſtrocracy, becauſe it is by Inſtitution ſo implied, *Tell the Church*, &c. which is always more than one. Yea, they Aſſert that ſuch an Act of Excommunication is Null and Void if but by one Elder alone. Yea, 3. If any one Paſtor though never ſo eminent, ſhould be ſet up in a lawful Presbytery to be of the *Quorum* in that Presbytery, wherein he is a Member and an Elder, ſo as nothing ſhould be done but with, and by his conſent, and ſuffrage, though not without the reſt of the Presbytery alſo, (which was all that Power, that Biſhops antiently challenged and exerciſed) yet this would be, and is denied to any, as a thing beyond that degree of Power given any one Man among the reſt. And 4. Thoſe that are acknowledged Elders, namely Ruling Elders, they would ſtrictly debar from Preaching, from Praying in Publick, or Bleſſing the People, or Adminiſtring the Sacrament, becauſe theſe are Acts of the Preaching Elder's Office by Inſtitution, or elſe why are they excluded if Chriſt would not have them ſo? Yea, 5. Though the ſubſtance of the Act of Ordination (which they call *Miſſio Poteſtativa*) be an Act of the whole Presbytery, Ruling Elders and others; yet the Right of laying on of hands, which is the leſſer, they allow not to Ruling Elders, but appropriate it to Preaching Presbyters in the Presbytery. And 6. Although there may be many Elders in a particular Church, that make up therein an Elderſhip, who when alone, without Neighbour Churches, did exerciſe all, and had compleat Power of Excommunication, &c. within themſelves (as they grant) yet when Churches came to be Multiplied, or there are Neighbour Churches whom they may aſſociate with, many of our Brethren hold, that in this caſe they have no longer Warrant or Power (at leaſt not as to the exerciſe of Government within themſelves) but are to joyn in common with thoſe other Elders of Churches for all Acts of Government. And all this muſt be becauſe Chriſt hath, by Inſtitution, ſo fixt the Power of Governing (in reſpect of the Acts thereof) as they are not, by any other or any otherwiſe, to be put in execution. Yea, 7. If that the Churches go and chuſe, &c. cull out a certain company of their Officers, and all the Churches in a Kingdom ſhould chuſe them that ſhould be ſet apart for Acts of Juriſdiction only, and attend them in a ſet and conſtant way, (as the *Synedrim* in *Jeruſalem* was choſen) our Brethren would ſay, that although here were Elders choſen out of all the Churches unto ſuch Acts (as are the Acts of Elders, according to their principles, lawfully thus choſen) and that they make up (according to them) one Body

Mr. *Rutherford's* Temperate, Peaceable Plea. *p.* 5.

or

or Corporation repreſentatively of all the reſt, as the National Aſſemblies uſe to do; yet if theſe ſhould be thus conſtantly ſet apart unto ſuch a work, they would deny this to be lawful; and the unlawfulneſs muſt lie in this, that they are not formed up, according to the Inſtitution. So that a little variation, in this kind, muſt ſtill have a new Inſtitution for it, according unto them. And ſhall there not be the like for the bounding the exerciſe of Elders extenſive Power, which is of as much, if not far more moment, than many of theſe things can be ſuppoſed to be of? And then laſtly; Add to all theſe an 8*th* Principle, which ſingly and alone concludes the general point in hand, but, joyned with thoſe other, brings the forces of them all more ſtrongly up to the concluſion. In the Controverſie with the Biſhops, there is a diſtinction of a double Eccleſiaſtical Power; The one *Poteſtas Intenſiva*; The other *Extenſiva*. The one imports a further degree or kind of Power; The other a further extenſion of power. And in both theſe reſpects, they diſtinguiſhed a Biſhop from an ordinary Presbyter. In reſpect of Power *Intenſive*; A Biſhop might do ſome Acts a Presbyter might not do; even as a Presbyter might do Acts a Deacon might not do, which conſtituted theſe three ſeveral Orders in the Church. A Biſhop might Ordain and Excommunicate, not ſo a Presbyter. And as they made them to differ thus in acts of Order, and Intenſion of Power, ſo in reſpect of Juriſdiction, and in that reſpect chiefly, that is, that an ordinary Presbyter was ſet over ſome particular Flock and Congregation; But a Biſhop was for Acts of ordinary Government, ſet over a whole Dioceſs, and over many Congregations, to rule them in common, as making one Church. And ſo an Archbiſhop, though he was of the ſame Order with a Biſhop; (for they made thoſe two, not to conſtitute two ſeveral Orders) yet, in reſpect of a larger extent in Territory or Juriſdiction, they were ſaid to differ, in reſpect of extention of Power. Now our Brethren, and all thoſe, who writ againſt this further Power of Extenſion and Juriſdiction in Biſhops, called for an Inſtitution for ſuch a further degree and extent of Power, as well as for a new Order of Power, and that not only as to the large pretended power in a Biſhop beyond a Presbyter's, but alſo of an Archbiſhop over a Biſhop. So do we alſo require an Inſtitution for that power which our Brethren claim. An uſurpation lies not only in an undue form of Government, that Chriſt hath not inſtituted; (as to ſet up one man to rule, when it is in the hands of many, which is to erect a Monarchy when Chriſt hath ordained an Ariſtocracy, which is the ground of exception againſt Epiſcopal Power) Nor doth it only lie in uſurping undue Acts of Power, which Chriſt never Inſtituted; But further it lies in a company of Elders taking on them an extent of Power for Territory and Juriſdiction, larger than that extent, which an evidence of Inſtitution can be produced to Warrant. In this caſe although a company of Elders do in their proceedings take on them to execute none other, but ſuch as are due Acts of Government, for the kind of them, and thoſe regulated according to ſuch Rules as the Word warrants (as in reſpect to the Sins proceeded againſt) nor none other acts, but which belong to the Office of Elders. Yea and tho' all this be done by them, as caſt and combined into a joint body, (no one Man amongſt them aſſuming more power than the reſt) and ſo this Government be carried in an Ariſtocratical way; (which is the Right form that Chriſt, according to them, hath Inſtituted) yet if they ſtretch the extent of their power unto a larger line or circuit, than Chriſt hath made the Territory or Seat of Church Government, this muſt needs prove an uſurpation, let the pretence be never ſo ſpecious, and the proceedings otherwiſe never ſo juſt. For extenſive power muſt be warranted by Inſtitution, as well as intenſive, or the meaſure or kind of power: Whereas yet we perceive many, that are zealous for Inſtitutions in thoſe other things, would (ſo far as we can underſtand) have the boundaries of the extent of power Eccleſiaſtical, to be left (with other things of leſs moment) to be ordered only according to the common rules of edification, and of the Law of Nature, as humane Prudence ſhall think fit to diſpoſe and ſet them out.

2. Unto which add, Secondly, That God hath, both under the Old Teſtament, as alſo the New, made the bounding and ſetting the extent of Church Officers extenſive power the ſubject of his own inſtitution and deſignment, which confirms the truth of this point in the general.

1. Firſt, in the Old Teſtament (which we have not now recourſe to, as our Brethren uſe to have as an Inſtance, that the ſame particular extent of Government that was then, ſhould be the Model of Chriſt's Inſtitution under the New; we ſhall confute that large-

Ch. XI.

ly afterwards.) This was the matter of Chriſt's Inſtitution. As therefore under the Old, the ſeveral ſorts of Officers were appointed, and alſo their limits of Juriſdiction, ſo now under the New, as Chriſt hath Inſtituted the kind of Officers and Elders, ſo he ſhould ſet out the extent of their Juriſdiction: Eſpecially ſince we ſuppoſe ſuch Officers having ſuch a Power (as our Brethren and we ſuppoſe) by Inſtitution, it is therefore neceſſary, that it ſhould be determined either by God or Man, what the extent of their Juriſdiction ſhould be. We do not herein urge the Analogous like reaſon, of the Old Teſtament and the New, to raiſe up the like particular Rule and Inſtitution, for the extent of Elders Power, now as then; but only as a proof of this general Maxime, that when we find the like ſubject of Inſtitution in the New, the reaſon will hold, that as there was an Inſtitution ſet for the bounds of the Intenſive Power of Officers among them (as of the Otder of Prieſts above *Levites*, &c.) and their ſeveral work accordingly deſigned, ſo the bounds of Juriſdiction and of Extenſive Power, in the Government of that State and Church, were ſet out by the ſame hand alſo; ſo in like manner, Chriſt hath ordered things in the New Goſpel Adminiſtration. They under the Old Teſtament had thoſe that were their Elders of Cities and Towns, whoſe Power was bounded within their ſeveral Cities and Territories, and this ſet out by a Law. They were, in the caſe of Murther, to meaſure the Ground, and the Elders of that City unto which the Field a Man was kill'd in, was neareſt, were to intermeddle in it. And they had their General Elders for the Nation or People, diſtinguiſhed from the other, ſo that the extent of their Juriſdiction was general, proportioned to the extent of the Nation, who are therefore called *the Elders of the People*, in general, *Luke* 22. 66. and which were that *Synedrim*, and ſtate of Elders at *Jeruſalem* for the Nation, *Acts* 22. 5. and ſo diſtinguiſhed from thoſe they called Elders of a City, *Ruth* 4. 2. *Judg.* 9. 3. 2 *Kin.* 23. 8. And as in theſe Scriptures ſingly, ſo *Ezra* 10. 4. we have both mentioned with their Titles of diſtinction, *Let the Elders of all the Congregations ſtand, and with them the Elders of every City, and the Judges thereof.* The one had the whole Body of the Nation for their Juriſdiction; The other had only their ſeveral Cities. Thus alſo the bounds of Extenſive Power, as well as Intenſive, was ſet out by the Word of the Lord in the hand of *Moſes*. The ſeveral charge of four ſort of *Levites*, in the things of the Sanctuary, was divided amongſt them, to have care of, and the limits of extenſive power of Juriſdiction were fixed in the hands of four Men, over each of thoſe Companies and Bodies of thoſe *Levites*, as you have it, *Numb.* 13. 3. which were called Overſeers over the reſt, *Numb.* 11. 14, 22. The like might be ſhewn in the Order of Prieſthood; There was the intenſive power, which was equal among them all; And above the *Levites* (for order of Office) there was by Inſtitution, in the High-Prieſt (as *Aaron*) a further or intenſe power of Office, for ſome ſervices above the reſt: Which degree of intenſe power, was by the ſpecial call of God, *Heb.* 5. 4. And as of a power of intention, ſo of extention or juriſdiction, there was a ſetled appointment. There were ſet over ſeveral companies of Prieſts, Chief Prieſts that were in thoſe ſeveral circuits Superiour to them, *Mat.* 2. 4. and 27. 1. *Acts* 19. 4. 2 *Chron.* 36. 14. who were twenty four in number.

Secondly, In the New Teſtament, we find the ſeveral extent of Officers Power and Juriſdiction to have been matter of Inſtitution. Our ſcope is not here to ſet out what the particular Limits are, for that belongeth to an after diſcuſſion. But all that we ſhall now produce, is but to confirm the point in the general.

1. We find differing extent of Officers Juriſdiction to have been, not only matter of Inſtitution, but alſo to have, among other things, put a difference upon Officers, ſuch as in imitation hereof, the Pope and the *Biſhops* challenged in difference from ordinary Presbyters. This was one thing made an Apoſtle differ from an Evangeliſt, and an Evangeliſt from ordinary Paſtors and Teachers; that an Apoſtle had the care of all Churches committed to him, whereas an ordinary Elder was deſigned to an actual care of a Church, as a Governour in a Family is of his Houſe, 1 *Tim.* 3. 5. In the 1 *Cor.* 5. the Apoſtle ſtrongly intimates the difference by a compariſon, of his Power as an Apoſtle, and their's as *Corinthians*, and that this Power differed in extent; *Do not ye* (ſays he) *judge them that are within?* Namely, your ſelves, and within your own body; *What have I to do to judge them that are without?* His main ſcope is to ſhew, that in their proportion they had power to judge all within their juriſdiction, as he had in his; and that as his juriſdiction was in the extent of it; limited to

all within, that is, all Churches of Christ, in opposition to Heathen, and he had no power, he had nothing to do to judge them without, so theirs was also extended to all within themselves but no further. I that am an Apostle (says he) have a limited Jurisdiction in my kind, and you in yours, and as I am to do my duty in my Jurisdiction, so you in yours. And if the Apostle would not stretch himself beyond his line (as his own phrase is) of jurisdiction set out to him, then ordinary Elders much less are to go beyond their's. Book II.

2. The New Testament is express for it. The Holy Ghost hath appointed the extent of Elders jurisdiction over their own Flocks, and to extend to every Soul therein in particular, even over the whole Flock whereof they are Elders, and that as a whole Flock: Importing an intire body of persons committed to them. Therefore the extent of a like kind of power, any further, or over any other, ought much more to have a special Institution, which so far as it wanteth, and cannot produce and shew the bounds for, from Institution, so far it is a nullity. Now we have an express Scripture concerning the Elders of the Church of *Ephesus* (whether it be Congregational or Presbyterial, or Diocesan, we do not now dispute, but shall afterwards try it out upon which the Institution falls) that they all and every of them had an extent of power by express commission given them, to that whole Flock; and that the Holy Ghost set them over that whole Flock, as in charge commended to them, *Acts* 20. 28. *Take heed to your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers.* Men had not chalkt out the limits of this Flock, nor set them out this their bounds of power and care over it, but the Holy Ghost made them Overseers, that is, constituted them, as *Heb.* 3. 2. it is said of *Moses*. And when 'tis said the Holy Ghost made them, it is not meant in respect of the personal call of those Elders, for ordinary Elders were not chosen by an immediate revelation of the Holy Ghost, as *Paul*, and *Barnabas* was, *The Holy Ghost said, separate me Paul and Barnabas*, *Acts* 13. 2. But so these Elders were not made here: The constitution, or making, or appointing, and instituting them, must therefore necessarily be meant of the Holy Ghost's appointing that office of Elders, in which they were, and that he specially was the Author by his Institution of that kind of designment of Elders, to an whole Flock as Elders, as their special charge, within which, to take care as Elders of all; and by vertue of which (they undertaking the charge) the Institution and Commission of the Holy Ghost fell upon them. As when a King hath granted a Charter to such or such Towns, to have such and such Rulers over each of those whole Towns, though the King put not in the Officers; yet because the Towns chuse them, as authorised by his special Charter, ordering their choice, and designing their jurisdiction, it may in charge be given to them, that the King hath set them over this whole Town to govern it. And what is attributed to the Holy Ghost thus, respects not a prudential management only, but the Holy Ghost's Office being in a special manner to be the Author of that Word and those directions of Christ, by which the Apostles did give forth the pattern of ordering and framing Churches to these *Ephesians*, and other Churches; therefore it is peculiarly appropriated to him to be the Author of all such constitutions Ecclesiastical, and this by so peculiar a prerogative, as is as proper to him, as to Redeem is to the Son. And therefore Man may no more assume to set up a new kind of Officers, or appoint them the bounds of their jurisdiction in the Church, than he can Redeem us. And therefore as to the Work of the Holy Ghost to the Church herein, mention is made of it, parallel with Christ's Redemption, in those Words, *Take heed to all the Flock over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased by his own blood.* And one special thing, which is attributed to the Holy Ghost (as an Instituter and ordainer of matters in the Church, and for which we cite this place) is, as to constitute the Office of Elders, and the form of Government, that all should take care in common, (for Elders, not Elder, are mentioned) so to fix also, the extent of their care, charge, and commission, to all that Flock, the Church of *Ephesus*, whereof they are said to be Elders, *ver.* 17. It is his Institution that Elders should take care according to the extent of their relation, to a particular Flock, as their whole Flock committed to them: And by vertue of this his ordination, had they the full power of Elders unto this Flock. So as that such an office of Elders, (not one Elder only) that such a flock, as an whole flock, should stand in relation to these Elders in common, as the seat of their care and jurisdiction; all this was the ordination of the Holy Ghost. And if so,

Ch. XI. ſo, then the extent of juriſdiction over ſuch a flock is inſtituted, as well as the Office. Therefore if theſe all or any company of more Elders, will challenge a new and further extent of juriſdiction, than to ſuch a flock as *Epheſus* was, they muſt ſhew the like commiſſion for that extent from the Holy Ghoſt; for it was by a ſpecial commiſſion from the Holy Ghoſt, they had power of juriſdiction to this Flock. And by the ſame reaſon that their commiſſion over this flock was by the Holy Ghoſt, by the ſame reaſon they muſt ſhew the like new commiſſion, for a larger from the ſame Holy Ghoſt. We will only add this, that in caſes of this nature a negative argument holds; For when extent of Power depends upon a ſuperiour appointment and deſignment, no further power, than that affirmatively declares and extends the commiſſion, can be extended but with a nullity, yea, and with the greateſt danger; and ſo unleſs the Holy Ghoſt declares affirmatively the extent of Elders power as Elders, in a Body united (as here he doth) over a larger company of Churches, as the ſeat of their juriſdiction, all the Elders in the World met together cannot, nor may not challenge it. A defect of commiſſion affirmative is excluſive in this caſe. Yea farther in that he mentions this Flock, as that whole Flock they had commiſſion over, he thereby ſpeaks excluſively of any other, that as Elders in a Body they were to exerciſe authority in. As in the like caſe, if a King gave a Charter to a Mayor and Company of Aldermen, to rule ſuch a Company or Body of Men in a Corporation as an whole Body, they were ſet over, and it manifeſtly imported, not only that the extent of there power therein, being by his Charter therefore they muſt not exerciſe it as ſuch a company out of the confines thereof, without the like Charter renewed; but alſo on the contrary, he who is the founder of their Power, and of whom they hold it, in his Charter, makes that company committed to them, to be all, or the whole flock committed to their charge. This evidently argues, that his Charter ſets bounds to them, reſtraining them from taking on them to exerciſe their Juridical Power elſewhere. So far is it from what the Presbyterial Principles hold forth, that in an analogous way, they may make new extentions of Juriſdictions, and in the ſame form model them.

3. Add to this that the Holy Ghoſt hath been pleaſed to ſet limits and bounds of Power to ſeveral ordinary Officers in the ſame Church, wherein they are, in reſpect of a continual charge and ſervice, ordinary ſtanding Officers, and where all of them are in a joynt and common commiſſion for the Government thereof. And look what diſtinction there is in their Offices, and what is proper to each Office by his appointment, his command is anſwerably, that the one ſhould not, by aſſuming to exerciſe the part of another, intrench upon the Office of another; ſo, that he who is a Ruling Elder, ſhould not take on him to Teach as an ordinary Paſtor, no not in the Church where he bears the office of an Elder, *But let him that Teacheth, attend on Teaching, he that Exhorteth, on Exhortation, he that Ruleth, on Ruling*, Rom. 12. 6. Now if Chriſt hath ſo ſet theſe bounds in the ſame Church and Body, as for any to uſurp the others office, is that ὑπερφρονεῖν, or *taking on him above his proportion*, (which he condemns, *ver.* 3. and prefaceth that general Rule, with ſpecial aim to keep each in their due bounds and ſtation) then much more, or at leaſt as much, hath his care extended to ſet down the bounds of Extenſive Power, which they might know, that as in the ſame Church the Officers might not ὑπερφρονεῖν, ſo the Elders of other Churches ought not ἀλλοτριοπισκοπεῖν, intermeddle as Biſhops in another's Juriſdiction, (to uſe the Apoſtle's Alluſion) nor ſtretch themſelves beyond their Line, as the Apoſtle would not. Thus I have proved, that the extent of Elders Juriſdiction is to be fetcht from an Inſtitution.

What is next to be demonſtrated is, That the conſtituting and ſetting out the meaſure and extent of *that Church*, which is to be the Seat of Government, is alſo matter of Divine Order, and ſo to be fetcht from an Inſtitution.

The Popiſh and Epiſcopal Divines, have appropriated that word, *Order*, unto the conſtituting a Church Officer, and unto his Miniſtry, whether Biſhop or Presbyter, &c. This, in their phraſe, they called being in Orders, which in the thing carried this with it, *viz.* Their being of ſuch Orders or Kinds of Offices, as Chriſt had by his Order appointed. But ſurely they narrowed the ſignification of it too much, for it may be extended to all Inſtitutions whatever, and among other, to this of Church-ſtate, and the conſtitution thereof, according to an Order ſet by Chriſt.

For, 1. In that order of the Church of the *Coloſſians*, in which the Apoſtle rejoyced, the right conſtitution and formation of their Church-ſtate muſt needs be a main

part

part intended. *Order* (says Bishop *Davenant*) *denotes their coadunation into one Body, namely, such as in an Army useth to be, and so respects the whole Body it self, as united and consenting together, and so made the seat of Order.* Now as the disposement and appointment of the Bulk and Body of the Army it self, and the form, the extent, the Wings thereof, is a matter of as much order, and as essential, as to appoint what Officers shall be over it, or what discipline in it: So 'tis here, and the order of this body of the Church it self, must be by some hand, either Humane or Divine, and sure, it was a Divine Order the Apostle here rejoiced in, as we have before shewed. And this will appear, Book II.

For 1. If we consider the moment of this their Church constitution and formation, we shall find it was meet and necessary, that the Lord Jesus himself should appoint it; For this is the form, which the efficient always gives, as well as the matter. As in natural Bodies, the Form constitutes them, as well as matter, so in all bodies that are the Seat of Government, their orderly frame and form, wherein they are united according to a Law or Fundamental custom, constitutes them such (that is, as they are Politick Bodies) as much as being Men of such a function or qualification and rank. Yea (as was said before) since a judicial Power of Government, depends as much upon a formality of Order, as it doth upon a material qualification of persons, hence therefore it is as necessary (as was shewed by many instances) that Jesus Christ should design out, and constitute, and authorize the form and order, and the bounds of his Church, as that he should determine the qualification of the persons or functions to whom the power is committed. For acts of Government, being to have his Blessing in a peculiar manner, to accompany them with a Spiritual efficacy, as well as Acts of Worship, it is as necessary for him to appoint the Form or Orders of that Body, in which he would accompany them with that efficacy, as it is to assign out the material subject of Persons and Functions that are to execute it; And this our Brethren assent to, making it as necessary for Christ to Institute the form of Government, namely, an Aristocracy of Elders, as to appoint the Function or the Persons, namely, Elders themselves. For it may fall out, and often doth, that for the matter hereof, the Members of a Church, are not such, in respect of their lives and qualifications personal, as should be in the Members of a Church, and yet because they take on them to be a Church, professing the Name of Christ, and Publick Worship, &c. hence Ministerially they are a true Church, as truly as an Ungodly Profane Minister is a true Minister, not in respect of his personal qualifications, but as his office is an Ordinance which he bears, and whence it is that all his Administrations, while in that office, are not null nor to be reiterated. The like is to be said of the Church it self, whereof he is a Minister, it subserves Ministerially as a Church to God, rightly to have Baptism and other Ordinances of Christian Communion Administred in it, so as those Ordinances are not null, though Administred among such as are generally corrupt and not fit matter to be a Church. That therefore these Ordinances come to be rightly and lawfully Administred, in this Church as a Church, must be by vertue of Christ's Institution and Charter, that hath made such and such a company of Men, so and so meeting for such ends and purposes, to be a Ministerial Church to him, and to be that great Ordinance, which is the Seat of all other Ordinances.

2. It is no less than the Seat, the ἑδραίωμα, the grand Repository as of Truth (as 1 *Tim.* 3. 15.) so of Government and Worship, and so it is the next receptive of all the Promises that are made to accompany the Ordinances Administred therein. We say it is the Seat as of Truth, so of Government and Worship; For by comparing the *5th* and *14th verses* with that *15th*, we shall find that the Church of God is the same with that House of God, mentioned *ver.* 14. and likewise *ver.* 5. *If a Man know not how to Rule his own House well, how shall he take care of the Church of God? A Church*, that is *the subject of Government*, as compared to an House, wherein the Governour of a Family Ruleth. And it cannot be intended of the Church Universal, though universally, or rather indefinitely expressed (namely, for any or for all the particular Churches that are by God's appointment, the Subjects of Government, of an Elders Care and Rule, as a Family, (to which it is here set in comparison) is of an Ocumenick or Houshold Government) for the Church there spoof, is such a Church as ordinary Ministers take an actual special care of, like as he that is a Master of a Family doth of his own House more than all other. And this kind of Church to which the proper Care and Rule of Elders is limited, as it is the

Ch. XI. ſubject of Government, ſo it is the Seat of Truth, where by God's Ordinance it is held forth with a promiſe to preſerve it among them, and to provide, that it ſhall be ſown in the Hearts of the People of God, in that great Ordinance of Preaching by Paſtors, which are God's own Inſtitution, and accordingly Gifts are preſerved and continued. As, if the Officers, the Laws and Statutes by which a College or Town is governed, be by Charter, the Incorporation it ſelf is ſuch much more: So now if the Church be the Seat of Officers, then truly if God Inſtituteth the Officers themſelves to feed the Flock, the Flock, over whom they are ſet, is appointed and ordained much more, and to it, as to an Ordinance of his ſetting up, the promiſe of preſerving Truth is made. And if it be the Seat of all Ordinances (As the Apoſtle ſays, 1 *Cor.* 7. 17. *I ordain in all the Churches*) then the Churches themſelves which are in this reſpect the Ordinance of theſe Ordinances, where he repoſeth and betruſts them, and in which he bleſſeth them, is much more Chriſt's Ordinance.

Yea, 3. Whereas if either of theſe two, the bounds of Elders Juriſdiction, or the Churches over which they are Elders, are to be fetcht from Divine Right, it neceſſarily argues both, yet of the two, the Inſtitution of the bounds doth mainly and principally fall upon Church, primarily upon Church, and but ſecondarily upon the extent of Presbyteries. That of Church is the more fundamental meaſure of the diviſion of Juriſdiction, and that of Presbyteries proportioned thereunto. Thus when it is ſaid, *The Apoſtles ordained Elders*, κατ' ἐκκλησίαν *in every Church*, or *Church by Church*, 'tis not ſaid that Churches were made κατα πρεσβυτέρας according to the mould or caſt of Presbyters, but Elders were aſſign'd according to the mould, meaſure or latitude of Churches, and ſo the ſeveral bounds of Church power is limited by the diſtinction of Church. Thus the ſtyle of the Scripture runs, and Churches were ſetled and not Presbyteries; And the diſtinction was not then taken from the names of Claſſes and Presbyteries, Provincial and National Aſſemblies, &c. And in *Rev.* 11. (where *John* takes the meaſuring Reed in his Hand) what is the ſubject that Reed is applied to, and whereof the Meaſure is taken? It is *the Temple, the Church*, and not Presbyteries or Elderſhips; Therefore alſo *Mat.* 18. the ſtyle runs thus, *Go tell the Church*, which if it ſhould be granted to be meant of the Elders, in our Brethrens ſenſe, yet of Elders in relation to a Church, and in that reſpect ſo ſtyled, as they are relatively the repreſentation of ſome Church, within which their Juriſdiction is bounded. So that if there be any Inſtitution that limits the bounds of their Power, it muſt neceſſarily fall upon the bound of Church firſt. Again, our Brethrens reaſonings doth confirm this, for the chief weight of their Arguments for the extent of the Power of Elders over many Churches, in thoſe inſtances of *Jeruſalem, Epheſus*, &c. is taken from hence, that many Congregations are called one Church, and ſo, from the extent of Elderſhips and Elders, Power is derived, and meaſured thereby: And the chief Power, that is exerciſed, is to caſt out of the Church, *i. e.* to judge them within their circuit.

To conclude; If either of theſe, the Juriſdiction of Elders, or the meaſure of Churches are to be fetcht from Inſtitution, or ſet thereby, then both are to be ſo. The reaſon of this conſequence is clear from this (which was but intimated afore) that all power in Governours or any other company of Men what ever, muſt have a Territory, a Precinct, a ſeat in which, and among whom to exerciſe their power, and accordingly the extent or limits of that ſeat, is the true meaſure of the extent of theſe Governours Power and Juriſdiction, the one being reſolved into the other. If the one be Divine, the other is alſo; yea ſo as although the Holy Ghoſt ſhould not have expreſly and directly ſet down both, yet having done either, it is ſufficient, for the one follows upon the other, and ſo conquently (as was ſaid) if either be of Divine Inſtitution, they both are ſo. Now the reaſon of this conſequence is clear, not only from common reaſon in its parallel of all Juriſdictions elſe (wherein the meaſure of the Officers extent of Power, is reſolved into the meaſure of the Bodies of Men knit together in one, to ſuch or ſuch an extent, whether taken from place, or whatever elſe is made the boundary.) But further it may be particularly demonſtrated, that this Eccleſiaſtical Government is according to the order of the New Teſtament. For ſuppoſe the power of Government, whether in whole or in part, be in a company of Elders, yet it is not given them ſimply as Elders to their Perſons, no nor ſimply as a Presbytery abſtractedly conſidered (that is, as a company of Elders meerly as ſuch, continuing as they pleaſe over theſe and theſe Churches, or as few as they will)

will) but what ever Jurisdiction is in them, is given in relation to a Seat; ſo as the diviſion and partition of Elderſhips and Presbyteries, *&c.* and their extent and compaſs, ariſeth from the partition and diviſion of Churches, and the extent thereof. And although what theſe due Limits of either are, is to be afterwards conſidered; yet theſe General do argue, that ſuch are to be found ſet out by the Holy Ghoſt. Book II.

CHAP. XII.

That it is the Prerogative of Chriſt's Power and Wiſdom, to determine the due limits of Churches, and the boundaries of the Elder's power.

THE Prerogative of Chriſt, the Inſtitutour, is as much ſeen in aſſigning a due extent of power to Elders; and in meaſuring out the juſt bounds, wherein their Authority is to be exerciſed, as in any thing which he hath inſtituted.

1. Chriſt uſeth his great Prerogative in ſetting out, and in conſtituting and bounding of the Church, that ſhall be the Seat of Government, which is his Houſe.

1. In all Civil Government (and if there be a Covernment Spiritual derived from Chriſt, this Parallel will hold) the Stamp of Royal and Supream Authority (which is the Fountain of Government) is ſeen and exerciſed in nothing, more than in the grant of priviledges unto a company of Men, dwelling together to incorporate for Government, as alſo in ſetting the Bounds and Limits of ſuch a Juriſdiction; and this is fundamental to all the reſt; And anſwerably ſpeaks the Scriptures. Thus in *Heb.* 3. 3, 4, 5. the Prerogative of Chriſt, above *Moſes*, is argued from this, as the Higheſt Branch of it, that Chriſt was he that Built the very Houſe it ſelf; and therefore anſwerably, this is for the Honour of Chriſt. If a King had an infinite number of Subjects ſcattered over all the World, which could not be governed in the whole or lump, but by parts, diſtinguiſhed and formed up into ſeveral Bodies knit together, were it not his Prerogative as much, yea, more, to appoint out the ſeveral Provinces or Territories, and the bounds thereof, which he would have Governed exactly, as to appoint the kind of Officers, or Acts of Government? Surely 'tis more. Therefore the Founders and Diſpoſers of the Bounds of Commonwealths at firſt, have been eſteemed Great, and more Renowned, than thoſe that gave Laws, or Eſtabliſhed the ſeveral kinds of Officers. It cannot be denied, but that there muſt be a Commiſſion from Chriſt, to empower a company of Saints (that live in a Neighbourhood together as Saints) to become a Church to Chriſt, not in a Myſtical Relation only (for that they are as Saints, though they become not a Seat of publick Worſhip, and of an orderly Government here on Earth) but further to become a Subject of publick Worſhip; and alſo to injoy a Government among them. As the things themſelves thus injoyed are ſuch, as nothing more concerns God's Glory in this World; and the good and benefit of the Saints, ſo their becoming a Church (which is the foundation of this; and unto which, as ſuch the priviledge of theſe is vouchſafed) is as great a favour and priviledge, as could be beſtowed on them; which therefore muſt needs hold as much upon a free Gift and Charter of Chriſt, the Head and Lord of his Church, as any other thing can be ſuppoſed to do. A Gift and Favour it is, over and above their being Saints and Members of the Church Myſtical, Electively beſtowed, for ſuch they might have been, and yet never have been ordered ſo to meet. As to be a Miniſter to the Church, it is a favour beyond a Man's being a Saint, or having Gifts, and none is to take that Honour to himſelf; but he that is called of God, and hath a Charter from him, for the kind of Miniſtry deſigned, (and therefore *Paul* makes that great Character of himſelf, from God's putting him into the Miniſtry) ſo for a company of Saints to take on them, the Title and Honour of a Church, and an whole Church (as every particular Seat of Worſhip and Government doth) which is the Title of the whole Univerſal Body of Chriſt, yea, to take on them the Relation of a Body, an whole Body to Chriſt; this muſt be by a ſpecial Charter and Warrant, what ever company of Men there be that do it. None can give that Title of Church, unleſs Chriſt hath given it, as none can take the Title of being a City in a Kingdom, or of being a priviledged place, but by Charter. If none can take on

Ch. XII. him the Dignity of an Earl, or of a Viſcount, or of any Officer of State, ſo no company of People can of themſelves, preſume to be a City, but by ſpecial Charter; much leſs to be a Seat of Government, whereby they become not ſimply a company, but a Body politick. *Church*, in this Senſe, is an Authoritative Word, and ſuch Authority ariſeth not from place, or any External Circumſtance, no nor from meeting; but from a Charter that adds Authority, and above ſuch conſiderations, unto ſuch a company.

2. That it ſhould belong to the Prerogative of Chriſt, to determine the bounds of Elder's Juriſdiction, as much as to appoint the Elders or kinds of Officers themſelves, evidently appears by it's Parallel. When any Officers derive their Governing Power, from a Supream State; it concerns the Honour and Prerogative of that State, to define the extent of the Diviſion of their Juriſdiction, as much as the kind of Officers. If therefore it be univerſally found, to be the Wiſdom of all Supream Powers, with one conſent to judge and account this bounding as juſtly to concern their Prerogative; ſhall we think that Chriſt hath been leſs jealous and careful of his Honour herein? Surely either there is no Government at all defined by him, and no ſort or kind of Officers ſet and diſtinguiſhed by him (but all is alike, left to Humane Prudence, as in Civil Government, all theſe things alike are) or it muſt be acknowledged, that the one concerns the Honour and Prerogative of Chriſt to Determine, as well as the other.

I know it may be ſaid, that though it is neceſſary; yet it muſt be ſafely left to the Law of Nature, and to the Rulers of Prudence, for Men to appoint it; and that yet however the partition or meaſure of Churche's and Officer's extent is Divine, becauſe God hath appointed that to be the meaſure; which Men in their Prudence ſhall think good to appoint. But this is indeed, to make both the extent of Officer's Government, and the meaſure of the Churches, and the Seat thereof to be both Humane, even as the extent of the Power and Office of Civil Magiſtrates is; and is called, 1 *Pet.* 2. 13. And Magiſtracy is called an Ordinance of Man; becauſe the extent of it is left to Men to appoint, as they ſhall think meet. And yet, if God had either ſet the bounds and extent of Officers Juriſdiction, or of Commonwealths, (which are both conſiderable) then had both been of Divine Inſtitution; but ſince neither of them are ſo ſet, they are Humane, although in the General, God hath commanded that Magiſtrates ſhall have that meaſure of power, which Men and Commonwealths ſhall give them.

I will add one thing more, to ſtrengthen Chriſt's Prerogative in this caſe, that Spiritual Reaſon ſuited to the Nature of the thing it ſelf, falls in to prove both the bounding the Elder's power; and the bounds of Churches, as the Seat of Government.

1. I argue from the Riſe of the call of Elders. For though it were true, as ſome ſay, that all Saints as Saints, or as they are Myſtical Members of the Church Univerſal, have a full and immediate right, (without any further Relation of Order and Union to a particular Church) *ipſo facto*, to enjoy all Ordinances; yet take Elders or Miniſters, and Church Governours as ſuch; and they cannot be ſuppoſed to have it ſimply as Members of the Church Catholick, nor have they it from their having Gifts. The Law of Nature they cannot plead, why they ſhould have that power, rather than other Perſons in the Church; and Chriſt's Charter immediately they have, not as naming their Perſons. From whence then muſt it be, that they have their power as Elders, but from an Inſtituted Relation? This muſt be then ſome other inſtituted Right and Priviledge given them. They are given to the Church, and ſo their Riſe muſt be from their Relation to a Church; and by the ſame Reaſon, the extent of the Juriſdiction of their Office, muſt depend upon the like; for what elſe ſhould give them power over theſe, or theſe Churches, and not others? As it is aſſerted by ſome, that the power is given to Saints, yet not to Saints, but as formed up into Bodies; ſo thoſe that will ſay, it is given to Elders, muſt at leaſt acknowledge it is given to Elders, as knit into Bodies, and ſet over ſuch formed Bodies. So as their Juriſdiction doth depend upon a Relation to, and a riſe of call, either from that Body, or at leaſt into that Body. Which is more evident upon this further Reaſon, than that forementioned will reach to. Becauſe God makes not Elders, immediately by his providential converting and working on them, for ſo he makes Saints; and yet he gives not (ſay our Brethren) the power to them, but as united into an orderly Body by Inſtitution, in which they exerciſe each to other. And the caſe of Elder's

power,

power, is more depending upon an Order and Inſtitution; becauſe they are called to be Elders by a Deſignation of Men. Their being Elders, at leaſt, is in order to a relation, and not by a providential immediate working on them, or from God's giving them gifts; or by an immediate call, as the Apoſtles were choſen, afore God erected his Church, to that end to erect it. There muſt be formed Bodies, to give a Riſe to their call, by deſigning and accepting them; and there muſt be a relation to thoſe formed Bodies, which they are ſet over; which muſt be ſet out by Divine Appointment, which alone maketh Elders, and gives them their power; and ſo the Riſe of their call and their juriſdiction, is commenſurable. Book II.

2. I argue from the neceſſity of the thing it ſelf. Neceſſary it was, that the extenſive power of Elders, ſhould be determined (as well as the intenſive) either by God or Man. If by God, we have what is deſired. If by Man, either by the Civil Magiſtrates (and they were not Chriſtians, for above Three Hundred years after Chriſt) or by the Elders themſelves, and the Churches, as they ſhould agree it. Now ſee the inconvenience to leave this part of extenſive power, to be determined by Men; eſpecially by the Elders themſelves, whilſt Chriſt ſhould take on him to determine only the other. Of all ſort of power, Church power is that wherein, when Men have any part, or any pretence to it, they are more apt to be ambitious of extending it, than any other: Witneſs the Ambition of the Prelates, and the Uſurpation of the Pope, &c. And they are as apt to uſurp an undue power in the extenſion of Juriſdiction, as well as unlawful intenſive Authority, as we have ſeen in Popes and Biſhops: The latter have aſſumed an undue extenſive power, over whole Dioceſſes, Archbiſhops over Provinces, and Primates over Nations; and Popes have Uſurped ſuch a power over the Univerſal Church. This too large power they have all challenged, as well as too much intenſive power, by which the Biſhops appropriate Ordination to themſelves, which Presbyteries (ſay they) may not do; and the Popes lay a claim to Infallibility, &c. Now our Presbyterian Brethren, quarrel at that power in Biſhops, and the Biſhops oppoſe that Univerſal extenſive power in the Popes. Now the Pope challengeth this intenſive power of Infallibility, but upon this right, that having ſuch Univerſal Extenſive power, as the Apoſtles had; therefore God hath enabled him (as in that caſe he did the Apoſtles) with an Infallibility, ſuitable to that large extent of power; and therefore he began his Uſurpation, with the pretence only at firſt, to an Univerſal Power for extent, in his Title of Univerſal Biſhop; and that brought on the other, and crept up with it, and is ſupported by it, as the Ivy is by the Elm. Thus *Alexander* the Great, being Lord of all the World in his own Opinion, flattered himſelf into the conceit of Divinity, and of being a God, as annexed to that Crown Univerſal. So that Men are as apt to err this way, as the other, and as dangerouſly in the conſequence. It was therefore as neceſſary, that Chriſt ſhould ſet bounds to the Uſurpation of Men (who were to be truſted with Church-power) as to any thing elſe, it was neceſſary to prevent the claim of any one (as of Biſhops) to determine the form of Government in the Church, not to be Monarchical; it was neceſſary to prevent impertinent intermedling in Officers, to ſet the proper bounds of each ſeveral Officer. It was neceſſary to prevent a Lording over the Flock, by ſetting down the Acts of Government, proper to Elders. And ſo that a ſtretching themſelves beyond their Line, and an intermedling Authoritatively in Churches, not in their Juriſdiction might be prevented, it was needful be ſet down by certain Limits, the Territory of Church-Government, ſeeing as true a Tyranny and Lording, might equally ariſe over the Church, by an undue extent of Juriſdiction, as by the exerciſe of unlawful and new invented Acts of Church Power. And all this was the rather neceſſary, becauſe that if it had been left to common Rules (as other things of outward order are) and by Humane Prudence to be ſhared and divided, the Clergy themſelves, and Elders of Churches, were like to Arrogate the Determination hereof, (as in all Ages, they have done) and if they themſelves were to be the allotters of it; they would be ſure to look to their ſhare, and that Wiſdom (they would have it left to) would be ſure to caſt it ſo, and mould the frame of the power of Juriſdiction, into ſuch an Order, as ſhould advance and ſet up their power over all the Churches. And herein the whole Multitude of Elders and the Clergy, are as apt (yea, more apt) to be tempted, as a few Prelates that uſurp it ſingly, becauſe the Dominion extends to the *totum genus the whole kind* of

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Ch. XII.

them. Meet therefore it was, that the Lord Jeſus himſelf ſhould fix this, and determine it as much as any thing elſe that he hath done.

Then 3. As to the bounding the Churches or Bodies of Saints and Elders, that ſhould be the Seat of Church Power, it agrees with all reaſon, that Chriſt ſhould keep this to him, as a part of his Prerogative; and that it ſhould depend on his Supream Authority. It cannot be denied, but that (as was ſaid) for a company of Saints to be a diſtinct fixed Church within themſelves, and ſo to be the Seat of either the Ordinances for Worſhip or Government, is a ſuperadded priviledge to their being Saints. If Paſtors and Teachers be Ordinances, and the gift of Chriſt, *Epheſ.* 4. then to be Churches, and the Priviledges thereof, in and by means of which, the Saints come to have a propriety in theſe; and a ſpecial relation unto theſe, is a gift alſo, and ſo dependeth electively upon God's Will; and ſo is the Subject of Inſtitution, as well as any other thing. And theſe Churches of Saints, are not only the object of Government, and in that reſpect the Seat of it; but the priviledge of Government, the endowment thereof is in a ſpecial manner conferred on the Churches, who are the Seat of it; and thereunto is the grant primarily made, and unto them the benefit redounds. Thus in Civil Bodies, that are the Seat of Government, the Priviledge and Charter of having a Government, reſpects the whole community it ſelf principally, and not the Officers; and therefore it is called the Corporation's, the Town's, or the Citie's Charter; and not the Mayors and Aldermen. As therefore the main Inſtitution or Charter, falls on the Seat it ſelf; and ſo upon the Officers, and the power in them for them; and indeed on both, by one and the ſame Appointment: So anſwerably the Scripture Stile runs ſtill upon the Church, taking in the whole community of Elders and People (*So I ordain in the Churches*, &c. ſays the Apoſtle) becauſe that is the Seat, the Subject of the Priviledge; and ſo of that Inſtitution, that beſtows and endows it. Yea, and therefore the promiſe of Chriſt's Bleſſing and Preſence, is made to the Church, that is the Seat of Government *I will be preſent ſays Chriſt, in the midſt of you*, &c. which if it ſhould be Interpreted of a company of Elders; yet it muſt be as relating to a Church, that is their Seat; and to which they have a ſpecial Relation, and ſo by vertue of the promiſe made to the Church it ſelf, Chriſt walks in the midſt of the Candleſticks, which are the Churches. And the efficacy of this Government and Cenſures therein, depends upon a ſpecial bleſſing; and the promiſe of a ſpecial Bleſſing, is always the companion of his own Inſtitution. As no Acts of Government, but ſuch as are inſtituted, have the ordinary promiſe of Bleſſing, nor in the Hands of any other than ſuch as Chriſt hath given the power unto, ſo all is confined too within that Seat, or extent of Juriſdiction he hath appointed; and upon this ground, he is ſpecially preſent with thoſe Officers, and thoſe Acts in relation; and in a reſpect to that Body or Church, whoſe Elders they are, and to whom the promiſe is principally made, and upon whom the Priviledge and Inſtitution chiefly falls. In this reſpect then, it muſt alſo as much belong to his Power and Prerogative, to ſet out ſome Bounds and Limits of theſe Churches, as to Inſtitute and Appoint, that there ſhould be Churches that ſhould have ſuch a priviledge. And the reaſon is, becauſe the Greatneſs and Worth of the Priviledge, doth more or leſs depend upon the ordering the extent and bounds of that Church; and will accordingly more or leſs, redound to the good and benefit of the Saints therein, as theſe are ſet and ordered. And therefore it was fit that the Saints ſhould owe this to none but the Wiſdom of Chriſt himſelf; yea, nothing concerns the ſubſtance of the priviledge more; and therefore if the priviledge it ſelf be from Chriſt, then this alſo. Take any incorporate Body, if it be a priviledge to any ſuch Body, to have Officers and certain Acts of Government appointed for and over them, then it is as much ſo too, to have alſo a circumſcription of Juriſdiction among themſelves, as they are incorporate. Yea, their priviledge and the benefit of it, depends ſo much upon it; that according to the ordering thereof, it is rendred greater or leſſer, or perhaps made as good as void; ſo that all depends upon the ſet Determination of it, and had need therefore to be ſet out by the Founder, as diſtinctly as any thing elſe. The benefit of all priviledges, depends upon bounds of encloſure, which if left common, the priviledge is impaired. The priviledge of ſuch a Body lies, that incluſively they ſhould have ſuch a Government and Officers within themſelves; and alſo excluſively be free in ſuch and ſuch caſes, from the Juriſdiction of others, and if there be not ſomething of either of theſe, there is no benefit or priviledge in having ſuch a Government

vernment or Officers; and yet neither of them can be accomplisht, unless the extent of the Seat of Government it self, and Jurisdiction thereof, be set out and determined. And if so much of the priviledge depends hereon, (as apparently it doth) should not he appoint, and set out the Limits of these Bodies, who is the Author, Giver, and Bestower of the Priviledge it self; to whom these Societies should wholly owe it, and not to the Discretion of others; and who also takes on him as his peculiar, to appoint both the Acts of Government, and Affairs for it, and form of Government they should be Ruled by, the one being of as much consequence, as the other. Thus the proportion of the greatness of the priviledge and benefit of Government, so much depending on it, it is meer, yea, necessary that he that is the Author of this Government, should define and fix it.

4. I shall further add another thing, which depends upon the former, that the Efficacy of all Ecclesiastical Power and Censures, and the Efficacy of them depending on so Supernatural a Blessing, to subject the Conscience unto those Censures (against which Men's Consciences are apt to be as obstinate and rebellious, as to any kind of punishment inflicted by Men) if it was as necessary that Christ himself should set out the bounds of Jurisdiction, within the compass of which, Men were to be subject to those whom he betrusted with the Government, as to appoint any of those other things forementioned. For Men were like to quarrel at nothing more, than the right of power in those that executed it; and nothing was more liable to exception, than is this. They still might say, what have you to do to Judge me; unless you can shew from Christ, I am in the way of your Jurisdiction? Yea, how else also should it be known to whom it belonged, and over whom to execute these Censures; and who were in fault, if they were not Executed? The Apostle therefore stirs up the *Corinthians* to it, as a Duty belonging to them; and convinceth them of their sin (on whom it lay, and on none else) that they neglected to censure that offender, who was within their Jurisdiction, do not ye Judge them that are within? says he, 1 *Cor.* 5. 12. And so far as the Sword of the Spirit is not managed by that Hand, where Christ hath placed it, it will be naked. And if so much of the Blessing depends upon other things of as small moment, as upon the True Form of Government, that Christ hath appointed, that is, to be Administred by the many (as *Paul* speaks) and not by one Man, a Bishop, and by Men in Office, and not the People only, though many (as our Brethren will say, in so much as for want of these, some of them do account the Act Null and Void, and to have been weakned, and as a wodden Dagger) Surely of these Censures, it may as well be imagined, they might receive a proportionable strength from the Addition of the like Institution of the extent of Jurisdiction, over those that should be within the reach of them, these being Acts of the power of Jurisdiction, as they have been commonly called in distinction from those other of Doctrine, and the Sacraments. Sure we are that *Paul* seems to put as much of the promise of the power to accompany it upon this, that the Incestuous *Corinthian*, was within the Jurisdiction of the Church of *Corinth*; and so had the promise of Christ's power, to accompany that ordinance to that Man, as upon any thing else. For Christ still blesseth his own ordinance, when in that right Hand he hath placed it, and it may well be thought one, if not the main reason, why the edge of this Sword hath been found so blunt and dull (as *Laurentius Andreas* observes) that there hath been more power in one Excommunication in the Primitive Times, than in all since, though backt with the Civil Sword, because it hath been in them, that have not had the right of Jurisdiction to execute it; that whereas *Tertullian* says, it was in their Congregations, *Tanquam fulmen, as a Thunderbolt*, it hath been, *Brutum fulmen, to us a Thunderbolt of no force, Nulla Major nullitas quam defectus juris, nec Major defectus quam Jurisdictionis, There is no greater Nullity, than a Deficiency of Right, nor a greater Defect, than that of Jurisdiction.*

In the Conclusion of the whole, I infer, from this Assertion are chiefly these Corollaries.

1. That our Brethren of the Presbyterian way, if they would prove and establish

eſtabliſh their ſeveral Orders and Claſſical, &c. Aſſemblies, they muſt ſhew us In-
h. XII. ſtitution for them.

2. And in this Agitation, let thoſe, that can produce out of the New Teſtament, the Trueſt, Genuine, Natural Evidences of the bounds of an Inſtituted Church, as the Seat of Officers and Government, carry it.

3. That an Inſtituted Church, according to the true and lawful Bounds thereof, being the Seat of the Priviledge, all power of Elders and Officers is to be drawn down thereto, in the exerciſe thereof; and in caſe of Defect, Elders are to be choſen to ſuch a Church, and not that Church taken in to other Elders; and alſo all Acts of Juriſdiction, are to be exerciſed therein.

THE

The Government OF THE Churches of Chriſt.

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BOOK III.

Particular Congregations, having a ſufficient number of Elders and Officers, are compleatly enabled for all Acts of Government, and Excommunication it ſelf, within themſelves, as well as for Worſhip.

CHAP. I.

That a Particular Congregation of Saints, having a ſufficient number of Elders, is a compleat Subject of Church Power and Government, proved, 1. *From the Power which they have to Examine, and Admit Members.* 2. *From their Power of Suſpending from the Sacrament.* 3. *From their being a perfect Political Church.*

THis is agreed upon by all hands that ſome particular Church is ſuch a Politick Body, as hath intire power to caſt out by Excommunication; and a caſting out of that particular Body, Is conſequently a caſting out of all the reſt, by the Law of Communion of Churches, whether implicite, (one Church reverencing the judgment of another, till they ſee apparent cauſe to the contrary) or explicite by vertue of that their Aſſociation. Now the Queſtion is, what particular Body or Church it is, whether a fixed Congregation (whereof a Man is a conſtant Member) when it hath a ſufficiency of Elders over it, or a Presbytery of many Congregations?

Propoſition, *One ſingle Congregation of Saints, having a ſufficient number of Elders, and Officers, is an intire Seat of all Acts of Government, and of Excommunication it ſelf, as well as of Worſhip.* The truth of this Propoſition will appear, if we conſider the following Arguments.

Arg. I. If ſuch a Church with the Elders are ſufficient to Try and Examine, and ſo Admit ordinary Members, without the help of other Churches, then it is ſufficient to caſt them out. For,

1. The one is an affirmative act, the other a negative act, but both are acts of the Keys only turning ſeveral ways, the one opening the other ſhutting; the one is but judging initial Repentance, the other is a judging of occaſional Repentance for a groſs Sin. And there is as much reaſon you ſhould require as evident ſigns of Repentance from the ſtate of Nature, as you do in caſe of ſcandal. For as to men grown up, till they ſhew Repentance, there is this prejudice againſt them, that they are Children of Wrath by nature even as well as others.

Chap. I.

2. The not admitting of Men to Church Ordinances, and not receiving them, is an act of as great moment to Men's Persons, as to be cast out. If then Churches be betrusted with the one, why should not they be betrusted with the other?

3. If Excommunication were more to the Man Excommunicated, than a not Receiving by way of Admission, yet Christ's Honour is as much concerned in what Members are taken in and owned for his Body, as in what are cast out.

4. In all Common-wealths, to Enfranchise and to cut off belong to the same Power, yea to Enfranchise doth more appertain to it. For Parliaments only do Enfranchise Strangers, but yet lower Courts do cut Men off by Death, according to the Law. And it holds in all Bodies else, for in Families, they have power to take in Servants, and power to cast out, and in Colledges to Admit and to Expell.

Object. But it will be objected, that to Excommunicate a Man, is to cast him out of all Churches, and therefore it is the greater Act.

Answ. 1. That simply alone doth not make it greater; for a Man is cast out of all Churches, not formally but only consequently, because the Churches have and hold communion one with another. Let the proportion be held between Admission and Excommunication in this, and they will be parallels; For if you will say that all Churches about have an interest, because they are to reject a Man, that is Excommunicated; so they have an interest also in Admission, to Receive him also, if he be admitted, and they cast a reflection up that Church he is of, if they Receive him not by vertue of his Fellowship.

Answ. 2. A Man in being so admitted into a particular Church, by vertue of that Fellowship, he is received occasionally into communion with any other Church.

Arg. II. If a single Congregation may Suspend from the Sacrament, without consulting others, then they may Excommunicate. This is evident,

1. From Presbyterial Principles, for those that hold Excommunication to be but a casting one off from Communion with the Church, and not to include a further thing, *viz.* a formal delivering him unto Satan, do make but a very small difference between Suspension and Excommunication. A Man Excommunicated they will admit to Hear, and therefore his being cast out of the communion of the Church, is but a depriving him of the communion of the Lord's Supper, and that is also done by Suspension: Only the one is but a Suspension from a few acts, this from many; but both are till he repents.

If it be said that the consequent of Excommunication, is to avoid civil converse, which is more than Suspension. We reply, that even so it is in Suspension also; for there is to be a withdrawing from a Brother, that walks inordinately before he is Excommunicated, 2 *Thes.* 3. 6. Yea, because a private Brother ought to withdraw converse with such an one, it is made a ground of Suspension from the Lord's Supper by the Church, that the Church should withdraw communion with him, and so Suspend him.

Arg. 3. Add to this, That they who are a Politick Church, having a sufficient Presbytery and Eldership, have a power to do all acts of a Church, and therefore to Excommunicate. But such a Congregation is a Politick Church, and have a sufficient Presbytery and Eldership.

1. They are a Politick Church, and the least Church hath thus much power, that he that hears it not, let him be as an Heathen and a Publican, and the greatest hath no more. All the Churches in the World may add Advice in difficult cases, and a reverential Authority, but they cannot add Power, for that Christ hath given to a Church as it is a Church. The Presbyterial Divines themselves do argue the Power of Excommunication in a Presbytery, because it is a Church; only they say a Congregation is an imperfect Church. Whereas there is not one Scripture in the New Testament that doth so much as call a Presbytery, over many Congregations, a Church or if it did, there is then a greater thing to be proved (namely, this distinction which the Scripture hath not made) that a Congregation having an Eldership, is an incompleat Church Politick, and the other compleat. All Churches may be imperfect in respect of Moral Power, in some cases, wherein they need advice, and so a Presbyterial Church may be imperfect, and may run into errour, and so may a Provincial, so may a National, so may a General Council. And if the imperfection of a Church should lie in this, that it is subject to another Church, and accountable thereunto (according to Presbyterial Principles) then also a Provincial and a National Church

Church were imperfect, and by that rule they also should not Excommunicate. But in a word, the imperfection of a Congregational Church must lie, either in respect of what they are as a Church, or in respect of their Eldership. Book III.

1. Their imperfection doth not lie in their being a Church, for they have more of Church than any classical Meeting of Elders hath, because they have both People and Elders also, and so partake of both sorts, which the other doth not. And the Assembly have in their vote acknowledged, *Mat.* 18. to intend a particular Church, and the Eldership thereof to be a Church, although they do not acknowledge it only to be a Church, and our Reformed Writers call Congregations, *Ecclesiæ primæ*, the first Churches

2. Neither doth their imperfection lie in their Eldership, as being insufficient, for if so, then either Elders are not an Eldership unto them for acts of Government; or they are not a sufficient Eldership for all acts of Governments. But

1. They are an Eldership or Presbytery unto them for acts of Government. For where there are more Elders than one united in common, for acts of Government, there they are an Eldership or a Presbytery, but so there are here. This is evident in the instance of *Hierusalem*, brought by the Assembly themselves, for they therefore prove Presbyterial Government, over many Congregations, because those *Elders* met for acts of Government, and that those many Congregations were one Church to those Elders. Now in a particular Congregation, where there are more Elders than one, there is one Church, and there are likewise the Elders thereof, meeting (say we) with that Church for Acts of Government, and that may meet apart (say they) for some Acts of Government. Of a Bishop it is said, (*1 Tim.* 3. 5. *If he do not Rule his own house well, how shall he take care of the Church of God?* That is to rule it, as the answering of one phrase to the other imports. And surely, if, by Bishop there, be meant a particular Elder, having relation unto a particular Congregation, Ruling in that Congregation is there intended, and to suppose that the House of God, that he is to take care of and to rule, is many Congregations, as met in a Classes, is too hard a supposition, especially seeing the Argument is taken from ruling his Family, and he is placed in a Congregation; and if the Congregation should not be meant here, by the House of God, the comparison went *per saltum, by too wide a Leap.*

2. As the Name Church, is applied to the House of Meeting in our Language to this day, so this is an Argument that Congregational Meetings are Churches, and so the Name *Rector*, which imports Ruling, continues also to this day. Presbyters "(saith *Bains*) in antient time were in great difference, or of a double sort, those "who are called, *Proprij Sacerdotes, Rectores, Seniores, Minorum Ecclesiarum præ-* "*positi.* The Bishop had not, nor challenged not that respective power over them, "which he did over those who were numbred among his Clerks, who were helps to "him in the Liturgy, in Chappels and Parishes which did depend on him, as their "proper Teacher, though they could not so ordinarily go out to him. The first sort "had power within their Churches, to Teach, Administer, Excommunicate, and "were counted Brethren to the Bishops, and called *Episcopi* or *Coepiscopi* even of the "Antient; But the Presbyters, which were part of their Clergy, they had this di- "rective power over them, (indeed) the Canons Ecclesiastical allowing the same. "And this power, in their own Congregations, these Rectors had, although they "were *Minorum Ecclesiarum præpositi, Rulers over lesser Churches.* And surely they, "that are fit to Teach their own Congregation, are fit to Govern their own Congre- "gation: The word to *Feed the Flock*, implying, feeding them by Ruling, as "well as by Teaching. They that are Parents to beget, have power of the Rod "betrusted to them; and if they be fit to govern *foro interno*, then much more with "others *foro externo.* It is a more Apostolical Work to beget, and to plant, and to "multiply, than to Govern Men being converted. That those that should be fit to "gather a Church, and to bring it to fulness from small beginnings, should not be fit "to govern it, and to reap the fruit of it, but that the power should be in others "that are extrinsecal to their Congregations, is absurd to think. *Bain's Diocesan tryal, Pag. 66.*

In the classical Government, if they admonish not personally only, *i. e.* each Minister apart, but as a body in common then they meet for Acts of Government, and that in common, as united: And if there be no admonition in common, wherein they all join, as an act of authority of the whole, then such admonitions proceed from the Minister alone, that doth admonish, and the other Elders therein are but as Cyphers. Now therefore when there is Elders, and these Elder

Chap. I.

united in acts in common, and those acts are acts of Government, there must needs be an Eldership. And this the Reformed Churches do acknowledge, and the Commissioners of *Scotland*, in ther papers, do own this to be an Eldership. The Reformed Churches, in *France*, call it a Presbytery; and the meeting of the Elders over many Congregations, that they call the *Classis*. And what doth make a Classical Eldership to be a Presbytery; but that materially there are Elders, that have relation to those Congregations, and that formally they are united for Acts in Common?

2. It is as evidently true, that they are a sufficient Presbytery. Its true indeed, (as was said afore, no one *is sufficient for any of these things*? And thus for moral imperfections, power might be taken from the Apostles themselves, who acknowledge this imperfection of themselves; but they have a political sufficiency.

For 1. If it be said that the insufficiency lies in the fewness of the number, and that in a Classical Presbytery, there are more; on answer to that, the Rule saith, *Elders of the Church*, and so speaks of them indefinitely; and our Saviour Christ saith, in Mat. 18. *Where two or three are gathered*, which the Presbyterial Divines do Interpret of the Elders. In *Acts* 13. 1. there are three Elders mentioned at *Antioch*, and that they ordained two Apostles, *Barnabas* and *Paul*, who (say our Brethren) acted as ordinary Elders, when joyned together in the same Act, and yet they ordained also, *Acts* 14.23. Thus the Church of *Coloss*e, had two Ministers, *Epaphras* and *Archippus*, and yet that Church was compleat, *Col.* 2. 10. And they were but one Congregation; for they were Pastors to them, *who is a Faithful Minister to you*, (saith he) and that in respect of Teaching; for (he saith) *they had heard it from him*, *Col.* 4. And when the Scripture hath not put the sufficiency upon a number, why, if there be but two, should they be excluded? And then too it may fall out, that as many Elders are in one Congregation, as in some Classes. It will not be denyed by our Brethren, that two Churches may associate, and make a *Classis*; and one Congregation may have as many Elders, as these two smaller ones, that do associate. And assuredly their sufficiency doth not lie, that they have relation unto many Congregations; for that this should have the influence into their sufficiency, is hard to be supposed; besides that this is but a secondary Relation, for the primary Relation is to their own several Churches, insomuch, as it was sometimes affirmed by our Brethren, that they were not Elders to all those several Congregations associated, but an Eldership only. And that is but an extrinsecal relation neither, whereas that relation, they have to their own, is more intrinsecal; because they are chosen by them, and because they personally watch over them, and are fixed amongst them, whereas this is but raised by a meer Association. And therefore this relation that they are Elders over, many Congregations can add nothing to their sufficiency.

2. Or else Secondly, their insufficiency is supposed to lie, in not having all sort of Elders, in this Congregational Eldership, both a Pastor, Teacher, and Ruling Elder. But if so, then a Classical Eldership may be imperfect too; for in some of these, one that hath the Office of a Teacher or a Doctor, may be, is often found wanting; or what if all Ruling Elders were wanting, and only Pastors met, were this an imperfect Eldership? And if all sorts and kinds of Elders, were necessary to make up the sufficiency of an Eldership or Presbytery Classical; then it were first necessary that every Congregation should have all these sorts of Elders; for a *Classis* cannot oblige the Congregations under them, that some should have a Teacher, others a Ruling Elder, others a Pastor, to make up all sorts among them; and besides the first relation of all Officers, being unto particular Congregations, as being primarily ordained for them (for none is an Officer simply, made for a Classical Church) therefore the Seat of all these sorts of Officers, is Congregations: And so if that the *Classis* have all, it is because the Congregations have all first; and if the Classes be bound to have all to make theirs sufficient, the Congregations also are bound to have all to make theirs sufficient.

3. Or else thirdly they are supposed Deficient, because they want Ability.

But 1. If they are Elders of the Church Universal (as some of our Brethren affirm) and of all the World; and accordingly fit for any work of Elders, as their Office is, it were strange that a company of them in a Congregation, two or three, or more, should not be fit for all the business in that Congregation.

But 2. Their inability must lie either in want of skill, or want of power. If in want of skill, it must be either skill to discern the proof of the Fact, for which

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Men are to be excommunicated; and if so, then they are unable to Admonish also; for they should not Admonish, but upon proof of the fact; and to disable a Congregation, People and Elders, to do that, which any Jury of a few Men use to do, ordinarily in point of Life and Death, *is very* hard. Or else their want of skill must lie in discerning, whether the sin be a sin of that Nature, that it deserves Excommunication for the matter of Fact, if it be not repented of; but they cannot be supposed to want skil in that, for then they cannot likewise suspend from the Sacrament, for they are to suspend but for such sins, as, if not repented of, would deserve Excommunication. Or else they must want skill to judge of Repentance, or the want of it; but surely if a Brother may be able to Judge of the Repentance of a Brother, in case of a flagitious sin (which in publick he should be Excommunicated for, if he Repented not) then a Church and these Elders, may be able to Judge of his Repentance of Publick sins. Yea, if a particular Eldership (according to Presbyterial principles) do find that the Man Repenteth upon their Admonition, though the sin be gross and heinous, they may forbear to bring him to the *Classis*, and receive him again, or else their Admonitions are in vain; and all must be brought however to the *Classis*. And if they may Judge of his Repentance, so as to prevent Excommunication, then they may as well judge of his Repentance, or of his Obstinacy, when he is to be Excommunicated. Book III.

If it be said that the fault may be so Atrocious, that they cannot so well judge of his Repentance; the Answer is,

1. Then all such sins should be brought immediately to the Classical Presbytery, and not to the particular Eldership at all; for them to Admonish, or to deal with him in order to Repentance.

2. The more Heinous the Fault is, the more apparent it is; and therefore the better they may judge of it, and the easier an Excommunication should be for it.

Or 2. Their Insufficiency must be supposed to lie in want of power.

But 1. If they be a Presbytery in a Church, they must needs have Power and Authority to do all that a Presbytery is ordered for, or is ascribed to it. A Presbytery and Presbyterial Acts, are Relative and Mutual.

2. All Christ's Ordinances and Means, are sufficient unto his end. As a Minister, if he be a True and Lawful Minister, hath sufficiency both of Gifts and Power, to do what belongeth unto him as a Minister; as to Acts of all sorts, and the least, as well as the greatest: So if Christ do Ordain a Presbytery, to Govern as a Presbytery, it is a perfect means for all Presbyterial Acts; for God's Appointments are perfect, and God's means for Government, are as compleat as his other means of Preaching and the Sacraments. A Presbytery, if it be a Presbytery, is as perfect, as a Presbytery, as a particular Minister, is as a Minister. A Minister, is a compleat Minister, not to Preach only, but to Baptize; not to Baptize only, but to Administer the Lord's Supper; not to Preach one part of the Council of God, but all; not to Administer the Bread only, but the Cup; and if he is the Minister of one Sacrament, then also of another; for there are no such Ministers as the Bishops, Deacons. Now look what a Minister is in his kind, that Elders are in their kind, and if they have power to Admonish, then power to Excommunicate.

3. If they be fit for one Act of Government, then for all Acts, of all sorts and kinds (for of them we speak now) we do not say in all cases, for a case may be too difficult for them, and then they seek Advice, but we speak of the kinds. If they be able, they have the power, in one as well as the other, which is proved.

1. Because our Presbyterian Brethren's own Arguments, do run from instances of one part of Government, to all. They cannot give Instances of all Acts of Government done by those, that they suppose to be Classical Churches, but they argue from some few, and those less than Excommunication, as in the instance of the Church of *Jerusalem*, they argue from the less, from having received Alms, that they meant to prevent a Scandal. Yea, they argue that because the Synod in *Acts* 15. might with an Authority Doctrinal declare, that therefore they might Excommunicate. So we argue, if a Congregational Presbytery may do all these, then they may Excommunicate; and it is their right to do it. Our Presbyterian Brethren, can give no instance of any one that did all; and until they have an Instance, that Classical Churches did all these, it may still be said, that Classical Churches be imperfect; and how then shall they or we, know what is a perfect Presbytery, and what is not? To give them power

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Ch. I. to Admoniſh, to Suſpend from the Sacrament, and not to Excommunicate, is to make them imperfect. If then they are furniſht with power, they muſt likewiſe have Ability, for what Chriſt gives power to do, to that he gives ability ſufficient.

If it ſhould be ſaid, that Congregational Elders do but Govern in *foro interno*, I anſwer 1. That's the ſame that the Biſhops allowed, only unto Paſtor of Congregations, affirming themſelves had only the external Judicature. Then 2. They rule more than in *foro interno*, for they ſet up an outward Judicature in a Church of Elders, united in common, even while they Admoniſh in common, and ſuſpend from the Sacrament in common.

So that to conclude this Argument, to ſay that they are inſufficient for Ability and Power; it is 1. A wrong to Chriſt, in Reproaching his means, as inſufficient to his ends. It is 2. A wrong to the Presbytery it ſelf; it is enough to take away the power from them; but to take away a Man's power and his Eſtate, and make him a Ward under pretence, that he is not able to manage it, or hath no power to do it, is the greateſt wrong that can be. 3. If ſome Elders and Congregations be found inſufficient, then they are inſufficient to be Elders, put them out, or let them only be Wards, ſhall the Law be general for their ſakes? 4. If you ask what is a ſufficient Elderſhip? We ask you what is an inſufficient? And wherein inſufficiency lieth? And let not Churches be kept imperfect (when it is their due to have a ſufficient Elderſhip) that under the pretence of that, the neceſſity of Presbyterial Government may appear. But as in caſe of Separation, the Aſſembly hath affirmed, that if there be a want of officers, or the like, it is required that there be a ſupply, and that there be not a Separation; ſo in Congregations, let there be a ſufficient Elderſhip, let there be a ſupply, let not the power be taken away. For thus the Biſhops took away Ruling Elders, and did leave but one Paſtor in a Congregation, that ſo they might have the better pretence to govern, and to do all themſelves.

CHAP. II.

The fourth and fifth and ſixth Arguments, to prove a ſingle Congregation, to be a compleat Subject of Eccleſiaſtical power, drawn 1. *From being a Body of Chriſt compleatly ordained,* 2. *Becauſe Worſhip and Government are Commenſurate.* 3. *From the Nature of Excommunication.*

Arg. 4. THEY, that are a Body organized with all the Members, have all the priviledges of a Body; but a Church having a company of Elders, eſpecially if of all ſorts, is a body to Chriſt, and compleatly organized. The compleatneſs of the Natural body, lies not in the multitude of Members, but in having all. And that ſuch a body thus compleat, ſhould not have all power that a body can be ſuppoſed to have over its Members, is very ſtrange. And again; that power and liberty, which is to be given to every brother in his proportion, is to be given to every compleat body of Chriſt, in the like proportion as it is a body. Now every brother hath power as a brother (and as it is his Duty) to withdraw from him he doth judge to walk inordinately, 2 *Theſſ.* 3. 5. And then every body that is rightly organized, muſt therefore have power as a Body, to a ſuitable proportion, to cut off any rotten Member; and if it can heal it ſelf, to do it of it ſelf, the Law of Nature will teach it, as it is a Body ſo to do. That is not a ſound Body, that hath not ſtrength to purge out it's own Excrements. All Bodies and Societies of Men, have power ſtill within themſelves, to caſt out any who are Deſtructive to the Society, ſo Families have, (every lump purgeth out its own Leaven) and every particular Company in a Greater City, have that power ſo far as their own company reacheth.

The power which the Synagogues had and exerciſed, Congregations ſurely may have now. The *Synedrim* might give the Law in the Abſtract directing, who and what kind of Perſons were to be caſt out, and for what; but they medled not with the particular Sentence, and applying of it to any Man; nor did the Towns and Cities that judged in their Gates. Neither were the Synagogues bound to adviſe, but only when the caſe was difficult, which is clearly by this; that the *Jews* had Synagogues in all the Cities of the *Gentiles*, diſperſed up and down the World, and had their ſeveral

veral Rulers in them; and they were not bound to come up to *Hieruſalem*, to the *Synedrim*. Theſe Synagogues, though they could not caſt out of the Temple, yet caſt out of themſelves they might; and therefore a Man was caſt out of the Synagogue. Book III.

As we argue in the caſe of Baptiſm of Children, that God hath not ſtraitned, but rather inlarged his Grace, and the Liberty and Promiſes thereof under the Goſpel; ſo we do argue here, that the liberty of ſuch Aſſemblies, (as the Synagogues were) which Chriſt hath now Inſtituted, muſt have all the priviledges they had, and ſo much the more, by how much, that the Aſſemblies of the Saints now are more Noble, than Synagogues were then; they being called a Temple, the Houſe of God, a Holy Nation, and a Royal Prieſthood; and upon every Aſſembly, under the Goſpel, God Creating a Cloud and a Pillar of Fire, theſe have all the promiſes and priviledges, that the Temple and the Nation of the *Jews* had, therefore ſurely as much as the Synagogues. The Prophet *Jerem.* 3. 16. makes the priviledge of every Church, under the Goſpel, to be as great as that of the Temple at *Hieruſalem*, where the Ark was, the place where God did chooſe for the *Synedrim* to ſit in, and to govern that Nation. *In thoſe days*, (ſaith he, ſpeaking of the times of the Goſpel) *they ſhall ſay no more the Ark of the Covenant of the Lord* (which therefore muſt needs be meant of the times of the Goſpel; for the Ark of the Covenant of the Lord, was the chiefeſt priviledge, under the Law, till Chriſt) neither *ſhall it come into mind, neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more*; But in ſtead thereof, he takes one of a City, and one of a Family, and brings them to *Zion*, takes not the Nation, but Selects ſome out of the Nation; and gives them Paſtors according to his own Heart, as a greater priviledge than that of the Ark, and therefore it is meant of Congregational Aſſemblies; for to them Paſtors are fixedly and properly given to feed them with Knowledge and Underſtanding. And if that every Congregation enjoyeth a greater priviledge than the Ark of the Lord, in having ſuch Paſtors; then ſurely it ſhould alſo be governed by them, as the Synagogues alſo were by their Rulers, who were called Rulers of the Synagogue, not of the Synagogues; for each Synagogue had more Rulers than one, for the Government of them, as they were a Synagogue, *Mar.* 5. 22.

Arg. 5. If the Seat of Worſhip and Government be commenſurable, and of equal extent: Then a ſingle Congregation, as it is the Seat of Worſhip, ſo of Government. Now for Worſhip, none elſe do meet but Congregations; and if the Temple, Altar, and Worſhippers, be meaſured by the ſame line, *Rev.* 11. the power that is in the Temple, is likewiſe ſo meaſured. If Altar and Judicature, be of like extent alſo (as they are, ſince the end of Diſcipline is to keep Worſhip pure) then where the conſtant Worſhip is, there ſhould be conſtant Diſcipline, eſpecially if Excommunication be a part of Worſhip, as was ſaid afore, as well as Admonitions are: It cannot be otherwiſe, but that the proceedings of the whole Diſcipline, Admonitions, and all, ſhould be before the whole Church, which is as well to be edified by it, as by Preaching; and therefore particular Congregations are to be the Seat of it: Thus we ſhewed before, that the main end of a Church was Worſhip, and that Diſcipline was the Appendix thereunto, to keep the Worſhip pure; and that ſo Chriſt under the Goſpel, had made the bounds of a Church, to be meaſured by that of Worſhip, Rev. 11. 1. *Meaſure the Temple and the Altar, and the Worſhippers*; and ſo all that belongs unto it. And this Worſhip and Government for the State of it, are of equal extent, commenſurable one to the other, which is made out by this; that all ſorts of Churches that ever were, had Worſhip and Government of equal extent. Before the Law, when there was a Church in the Houſe, and it went in a Family-way, as the Worſhip was in the Family, ſo the Diſciple was in that Family; and Excommunication was a caſting out of that Family; ſo in *Adam's* Family, it is ſaid of *Cain*, that he fled from the preſence of the Lord, that is, from his Father's Houſe. When as God did make a Nation a Church, the Church of the *Jews* (as 'tis called, *Acts* 7.) in the Wilderneſs, they did ſet all their Tents about the Tabernacle, and ſo, as one Church, they ſaw the Sacrifices. And when they were at *Hieruſalem*, they had anſwerably a National Worſhip, they had Ordinances, as they were a National Church; therefore the *Synedrim* was to ſit in the place that God ſhould chooſe, to be there for Government, as well as he appointed the Sacrifices to be there. And for that Moral Worſhip in the Synagogues, ſo far forth, as they were the Seat of Worſhip, Prayer,

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Ch. II.

and reading the Word, &c. ſo they had alſo caſting out of the Synagogues: And although the *Synedrim* might make Laws, for what ſins to do it; yet the exerciſe of it was by the proper Rulers, who are called therefore Rulers of the Synagogues. It is therefore *Bains*, his Argument againſt *Dioceſan* Churches, that there could be no ſuch Churches, becauſe there was no publick Ordinances of Worſhip, as was in the National Churches of the *Jews*, unto which the Males came. And yet the Epiſcopal Government kept up this principle, for as they had a Dioceſan Government, ſo they had a Cathedral Worſhip in the ſame place, as in a Mother Church, like that Repreſentative Worſhip of Sacrifices in *Hieruſalem*; and they had ſet meetings at them, to which all came up; and therefore their principles, in this, was better than this of the Presbyteries, for they had a Worſhip and a Government, that was commenſurable.

Bain's Dioceſan Trial, pa. 69.

Object. 1. The performing of Acts of Worſhip by a Miniſter, belongs to the power of Order; but the power of Juriſdiction is a further thing. A Miniſter may Adminiſter the Sacrament, and perform a work of Order alone; but he cannot Govern alone, but he muſt be joyned with others; and therefore Worſhip and Government are not commenſurable.

Anſw. The queſtion is not of the power, but of the extent of the State both of Worſhip and Government. He that is a Miniſter, and can alone perform an Act of publick Worſhip, yet he muſt do it in a publick Congregation; and ſo although it be done alone by his perſon, yet not beyond the extent of a Congregation, but ſtill according to the limits and bounds of it. Now the Seat of Government, and the extent thereof, is commenſurable to the Seat of Worſhip; ſo as although he cannot perform an Act of Government alone in the Congregation, but with others; yet ſtill thoſe others are but to be thoſe, who belong to that Congregation, whereto he is a Miniſter, or an Elder for performing Acts of Worſhip.

Object. 2. The Apoſtles had a Latitude of power over all ſort of Churches, and therefore the extent of Worſhip, and the power of Government, are not commenſurable.

Anſw. Although the Apoſtles had, in their Perſons, power of Government over all Churches; yet ſtill they exerciſed that power (for acts of cenſure) but when they were, in any of thoſe Congregations, not in a conſiſtory out of thoſe Churches, but as perſonally preſent in the Churches. And therefore the Apoſtle ſaith, *When I come, I will do ſo and ſo*; and *ſhall I come with a Rod*? 1 Cor. 4. 19, 20, 21. And when they came to any particular Church, it was an Apoſtolick priviledge proper to them, which is not communicable to other Elders, they were συμπρεσβύτεροι *fellow-Elders*, (as *Peter's* Phraſe is, 1 *Pet.* 5.) in every one of thoſe Churches; and did for that time concur in the Government of that Church, though with the intereſt of an Apoſtle. So as ſtill *de facto*, the exerciſe of all their Government, was in a Congregation; and as they Adminiſtred not the Sacrament of the Lord's Supper alone, or out of Churches, ſo nor did they Excommunicate, but as joyned with a particular Church; nor did they chooſe Officers or Elders, but as preſent with Churches, whom theſe were to be Officers to. They might give Doctrinal Directions to Churches, concerning Government, in which they were infallibly guided by the Holy Ghoſt; but acts of Government, they performed not, but in the Churches themſelves, and as concreted and becomming one with that particular Church; and therefore the Churches remained as diſtinct Churches, notwithſtanding they were under Apoſtolical Government; and many Churches are no where called one Church, becauſe under an Apoſtle.

Arg. 6. That a ſingle Congregation, with it's Elders, is an intire Seat of Government, is proved from the Nature of Excommunication it ſelf.

1. Excommunication relateth to Communion, and Communion with Churches is either fixed, and in a conſtant way, or occaſional. To throw a Man out of occaſional Communion, is not Excommunication, it is but a ſecondary act, that ſuppoſeth firſt to throw him out of a fixed Communion. It is but Non-communion, or denial of Communion, and keeping of him out of it, as all other remote Churches may do. And the Execution of the act, is from the power of Chriſt; and that promiſe which he hath made, *I will be in the midſt among you, when thus gathered together*, Mat. 18. 20. whereas the way of Presbytery claſſical Excommunication, is as if the congregation was gathered in the Name of the Pretbyters, and with their power; and that they could promiſe to be in the midſt among them. Excommunication therefore, formal-

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ly and properly is a casting him out of a fixed Communion; therefore that Church, which actually doth hold a fixed communion with him, hath that power, and to them properly must belong the casting of him out. *Do not ye judge them that are within, saith the Apostle?* 1 Cor. 5. 12. And so far as any were *Within* to them, so far they had Power over them. Now to that particular Congregation, whereof a Man is a Member, a Man is so *Within*, in respect of a fixed communion as to no Church else in the World; there is therefore a Power of throwing of him out, belonging to them, which belongs to no Church, nor unto all the Churches in the World. Other Churches can but throw him out of an occasional communion as he shall come to them, and therefore answerably, their throwing of him out must be but occasionally, as he shall at any time offer to come to them. Hence therefore the formal act of Excommunication must needs be proper unto them, whom he holdeth a fixed communion with. Add to this, that other Churches can throw him out, but of that communion which he holds with them, and the communion ordinarily he holds with them, is but as being a Member of a Church associated with them (supposing such an association) and as far as their interest goes, so far their power may go, they may throw him out of their association, but no further. But Excommunication is a throwing of a Man out of a fixed communion of all Ordinances for Worship, now such a communion he holds not with other Churches. They may indeed throw him out of their own *Within*, which is, for the fixed part of it, but a matter of association for Government; but the Congregations, *Within*, are in respect of ordinary communion in Worship. Now answerable unto their Interest is their Power; and therefore Excommunication is to take him from the midst of them (*from among you*, 1 Cor. 5. 13.) with whom he did use to Worship. The very import of the word *Excommunication* is *Excommuni cætu*, the formal and direct act therefore of Excommunication is to throw him out of that fixed communion, which he had. It is a casting out of all other Churches consequently, yea out of the visible Catholick Church consequently, but formally it is only out of that particular Church whereof he is a Member. Other Churches, by vertue of their communion together, may ratifie it by approving it, but that Church, which the act properly concerns in the formality of it, is a particular Church whereof he is a Member, and therefore answerably the formal power must lie there. And although this Government of Christ hath been never so much corrupted by a power set over Congregations, yet still the act of Excommunication (or at least the execution) hath been performed in the particular Churches whereof a Man is a Member.

2. Where and by whom that act is done, that excommunicateth a Man, there the power and the main of the power must lie, (for the substance of the act) and there alone. But in particular Congregations, and by the Elders of the People thereof, that act alone is done, by which a Man actually is cut off from communion with all other Churches, and whereby he is excommunicated; Therefore that particular Congregation is the only, or at least the main substantial subject of that power, whereby a Man is excommunicated. We have an instance in the Church of *Corinth*, when the Apostle directs them to deliver that Man unto Satan, when they were met together. Whether the Man was excommunicated, or no, it matters not, however the direction was given, and the direction falls upon the very act it self, when and where it was actually to be executed and done, and in them it puts the power; *When ye are met together in the Name, and with the Power of the Lord Jesus, deliver such a Man to Satan*, 1 Cor. 5. 4, 5. There's the Act, and there's the Power, all meet together, and he speaks of the ultimate act of Excommunication; and where, and in what Meeting that is to be done amongst them, there the power resideth.

1. In all Spiritual Ordinances, the power is inseparable from the act: And therefore to make the power whereby a Man is excommunicated to lie in one Assembly, and the act of excommunication to be performed in another, is to divide what Christ hath put together. He that baptizeth hath the power of baptizing, and he that preacheth of preaching, and so those that actually excommunicate of excommunication, and the act is more than the sentence. If therefore they have the greater committed to them; they must needs have the less. And,

2. Whom Jesus Christ betrusteth with the act, he must betrust them the power, because his power, whereof their's is but the execution, doth accompany their act, and therefore *Paul* saith, when you are *met with the Power of the Lord Jesus, give*

Ch. III.

ſuch an one unto Satan. It is not as in Civil caſes, there the power lies in the Sentence, but here in the Execution. And indeed the *ultimate* Sentence lies in the Execution, and is all one with it, when in the preſence of all the Church it is ſaid, *We deliver this Man to Satan.* And therefore,

3. In Scripture the Power is expreſſed by the Act. *Paul* ſaith, *Whom I did deliver unto Satan*; and ſo ordination is called the laying on of the Hands of the Presbytery. The Power of the Presbytery is expreſly their act; and therefore where the Act lies, the Power muſt lie.

Now we ask this Queſtion, Whether a Man be actually Excommunicated and delivered up unto Satan, until he is ſo delivered up at a Meeting of that particular Church whereof he is a Member, Elders and People being preſent? We are not now inquiring what proceedings are to go before, preparatory hereunto; but this is that we contend for, that where the Act is done which *ultimately* Excommunicates him, there the ſubſtance of the Power lies.

Whereas it may be anſwered, that the *Execution* is in the Congregation, but the Sentence is in the Presbytery; as in Civil Courts it is where the Man is Sentenced by the Judges, but actually Executed by the Sheriffs. We reply,

1. That Inſtances of Civil proceedings will not hold here. For the Sentence by the Judge is that authoritative Act, as by him that hath the Power in Law to cut the Man off; but to Execute the Man, to put him to Death, that's an act of Nature which any Man can do, though he, that doth it, is to do it lawfully, by vertue of the Sentence; but the Act, whereby the Man is in Law kill'd, is the Sentence, and therefore he is from that time *Civiliter Mortuus*, dead in Law. But ſo it is not in this Spiritual act of binding of Sin, and of delivering unto Satan; there muſt be a power, and an authority that is in the perſons that doth accompany them, and that as met together. And the Execution of the Act is from the Power of Chriſt, and that promiſe which he hath made, *I will be in the midſt among you, when thus gathered together*, *Mat.* 18.20. Whereas the way of Presbyterial Claſſical Excommunication, is as if the Congregation was gathered in the name of the Presbyters, and with their Power, and that they could promiſe to be in the midſt among them. And however there may be, many preparatory acts unto it, yet the thing is not done till it be done, by them that have the Power. And therefore if the Claſſical Presbytery will challenge it, they muſt all be preſent, but if the Congregation muſt do it, it is an evident argument that the power lies there.

2. If the Claſſical Presbytery had the power hereof, then when they do Sentence him to be Excommunicated, they ought actually to Excommunicate him, and compleat it, for to ſay that the power ſhould be in them and not the act, when as thoſe that do the act are to meet and gather together in the power of the Lord Jeſus, is very inconſiſtent. If they do not actually Excommunicate, what they do muſt be only a doctrinal direction, that the Man deſerveth to be Excommunicated, ſuch as the Apoſtle put forth in caſe of neglect, when he gave his judgment, *I have judged already* (ſaith he, 1 *Cor.* 5.) *Let ſuch a one be delivered unto Satan*, &c. But he acknowledgeth the power to be in them, for ſaith he *Do not ye judge them that are within*? And therefore he ſaith not, I have *delivered him*, but *that he be delivered.* And it is in this as in caſe, ſuppoſe of Baptiſm, that a Miniſter had neglected his duty to Baptize one, and the Apoſtle had ſent to him, to Baptize him, and given his Sentence, ſuch a one ſhould be Baptized, and ſhould further preſs it, do not you Baptize ſuch and ſuch a one, do not you uſe to do it? So he ſpeaks here, *Do not ye judge them that are within*? Do you not uſe to do it? Now as in this caſe, the queſtion will be whether the power of Baptizing lay in the Apoſtle or in the Miniſter, that upon this doth Baptize? Certainly in the Miniſter, and he doth that by an immediate commiſſion from Chriſt. For he that doth the ſubſtance of the Act, in him the power lies; though he may be directed in a caſe of neglect by an Apoſtle when alive. And ſo now tho' a particular Congregation in caſe of a neglect may be called upon, and urged by other Churches, yet ſtill in the one case as in the other, in them the Power lies by whom the ſubſtance of the Act is done. Neither yet do we hereby intend to give that power to a Claſſical Presbytery that the Apoſtle had over *Corinth*, but only we alledge it thus far, that though the Apoſtle had Power to command now when abſent, and if he had been preſent, had power to have concurred with them in the very act,

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that yet ſtill the power lay in them, without the Apoſtle, to have proceeded, by whom the Act was to be done according to the Apoſtle's direction. Book III.

3. According to Presbyterial practices, it is evident that the power is not in them, but in the Congregation; for after that they have Sentenced a Man to be Excommunicated, and it is to be ſuppoſed, that his ſin is ripe for Excommunication; and that he is obſtinate enough, to be now Excommunicated, then it ſhould be preſently acted and done, if the power were in them. But they ſtay the Execution of it, in the particular Congregation, for three days; they give him three Admonitions more, and the People are to pray for him; and ſo they do manifeſtly, *de facto*, hereby put the ultimate judgment of his impenitence into the Congregation, and the ultimate act of Execution alſo. For if the Man did Repent, they were not to Excommunicate him; and becauſe they judge him to continue impenitent, they do Excommunicate him, according to the Presbyterial practices.

If it be anſwered, as it is by ſome, that the Sentence, by vertue of which he ſtandeth Excommunicated, is that of the Claſſical Presbytery, and that the Elders of the Congregation, are but the *Præcones*, they do not exerciſe the ſubſtance of the Act, only declare and publiſh it: Then we reply.

1. That here is more than a promulgation, not only becauſe it is not preſently done; but becauſe other means of Admonitions, as Ordinances of Chriſt are applyed to him, to bring him to Repentance; and if ſo, it is apparent, that when the Claſſical Presbytery Intended him to Excommunication, that he was then not fit for Excommunication; for why ſhould theſe Authoritative Admonitions of his own Elders come afterwards? They may as well continue their Admonitions, publickly after his Excommunication. Now if his ſin were not fit for excommunication, ſo as they might take it upon their Conſciences, he ought not now to be excommunicated, then by vertue of their Sentence, he is not excommunicated, when he is excommunicated; for they Sentenced him, when his ſin was not ripe for it. So that according to their own practices, they make the Presbyterie's act to be but a Doctrinal diſcernment, that in ſuch a caſe, if he continues thus and thus obſtinate, he is to be excommunicated. But

2. That, which the Elders in the Congregation do, is more than to be *Præcones* of the Sentence of the Presbytery; and their delivering of him to Satan, actually, is more than a publiſhing, not only becauſe they do Authoritatively as Elders, Admoniſh him after the Presbyterie's Sentence (and if they do Authoritatively Admoniſh him, certainly they do Authoritatively alſo excommunicate him after their Admonitions, if he continues impenitent) but alſo becauſe when it is done, they call upon the Name of the Lord Jeſus; and they do it in the Name, and with the power of the Lord Jeſus. If it were a meer promulgation, there needed no invocation, as an act of theirs.

3. Again, if the Form of the Sentence, whereby the Elders of the Congregation do excommunicate him, be conſidered, do not they ſay; *We, in the Name of the Lord Jeſus, and with his power*, deliver thee to Satan to excommunicate thee. Yea, were not that Congregation in *Corinth*, to do ſo, which the Man belonged unto? Whereas if the Claſſical Presbytery had the power, and theſe were only the publiſhers; then the Claſſical Presbytery were only to uſe thoſe words, becauſe the power was in them; and the Miniſters were only to declare, that ſuch an one was excommunicated by them, in the Name of the Lord Jeſus. And if ſo, then all the Elderſhip of a Congregation are to the Claſſis, but even as Curates are to the Biſhops: And indeed, the Biſhop's principles are more conſonant to themſelves, than this; for they ſay, that the act of excommunication is done, and abſolved, and perfected in their Courts; and that the Curate doth only promulge it (as their manner is) but that the Man is indeed excommunicated by the Biſhop. But here there is a pretence of leaving the ſubſtance of the act, to be formally done and executed by the Elders of the Congregation; and yet a denial, that a power to do it lies in them; and the power to do it, aſſumed to be in them, who yet profeſs they do not actually excommunicate.

4. If they were only *Præcones*, then any Man may do it, as well as the Elders of his own Church.

If it be objected, that, in a Congregation it ſelf, when it is done, it is done by one Man that pronounceth it, the Paſtor of the place, or the like.

Chap. II.

The anſwer is 1. That as in Prayer, when the Paſtor is the Mouth of all the People unto God, he is but the Mouth of thoſe People that are preſent, and do joyn with him; and it is their act, and not the act of Men abſent: So it is here, in this act he is the Mouth of the Elders, and the whole Congregation as preſent, as of God to throw this Man out: But to make the Elders of the Congregation, and the whole *Congregation*, to be but the publiſhers of what the Presbytery hath done, when *they* were abſent, this is indeed to make them meer publiſhers, which any Man may do, yea, they themſelves may do it, by fixing it upon the Church Door.

CHAP. III.

The ſeventh Argument, to prove that a ſingle Congregation, is the intire ſeat of Church-power, becauſe thus there appears a Harmony in all the Eccleſiaſtical Adminiſtrations.

Argu. AS we prov'd, that the conſtitution falls upon particular Churches, by ſhewing how naturally all things fall out in that way; and what diſtortions are in the other: So for the confirmation of the compleat power of particular Churches, for matter of Government, we ſhall now proceed in the like way of Argument. For the upholding of the Subordinations of Congregational and Claſſical Aſſemblies; and of many Congregations, being under one common Presbytery, made up of the Elders fixed to ſeveral Congregations, the Presbyterial Divines are forced to invent multitude of diſtinctions and diviſions, thereby to uphold their principles. They are forced to make one Church for Worſhip, and another Church meerly for Diſcipline, a Church Real, which is of the Saints, the Body of the Faithful, that are a Church to Chriſt; and a Church Repreſentative in their Elders, meeting in a Claſſical Aſſembly: A Church incompleat and imperfect (ſuch they make Congregations:) A Church perfect and compleat for Government, (ſuch they make a Claſſical Presbytery) yea, indeed as was obſerved before, they muſt make three ſorts of Churches, to make up one. 1. A Church of the Faithful (for ſo the Brethren are called, in diſtinction from the Elders) 2. The Elderſhip of each Congregation, a Repreſentative Church thereof; and 3. A Church Claſſical, the Elders of all thoſe Congregations aſſembled in one. They muſt alſo be put upon finding out a double Presbytery, for ordering of Government; one Congregational, the other Claſſical; when yet they are not able to give one note or character of ſuch diſtinction in the Scriptures. Yea further, to anſwer our Arguments, they have been fain to ſay, that the Elders of particular Congregations have the relation of Elders, in *Senſu diviſo*, to each Congregation; but the Relation only of an Elderſhip, *in ſenſu conjuncto*, as met in a Claſſical Presbytery, to all and each of theſe Congregations. And then alſo they muſt find out diſtinctions of the difference of Duties, what the Elders owe to a particular Church; and what to all the Congregations in common. They muſt alſo make the ſame perſons, to be Preaching Elders in the exerciſe of their Office, to their particular Congregations; and Ruling Elders alſo in the exerciſe of their Office, to all the reſt. And yet are not able to make any Foot-ſteps of any ſuch diſtinction, or of any ſuch boundary of Duties. And as the Reformed Churches, would not have made that diſtinction of thoſe ſeveral ſorts of Elders, under the New Teſtament, had they not had diſtinct and peculiar characters of ſome, that ruled, of others that eſpecially laboured in the Word and Doctrine, Rom. 12.8. *He that Ruleth, let him wait on Ruling, he that Exhorteth on Exhortation, he that Teacheth, on Teaching.* And unleſs they had found theſe Foot-ſteps of Diſtinction, bounding their ſeveral Offices, they would never have invented theſe ſeveral ſorts of Elders; nor could they be able to maintain theſe ſeveral ſorts without them. So if there cannot be found like warrant, for all the Presbyterian diſtinctions, can they be able to ſay, that Jeſus Chriſt hath made theſe ſeveral ſorts of Churches, and theſe various Reflections of Elders, and their Duties, &c. And thus whilſt to them, there are many Bodies, and many Churches; and Lords many, and Presbyteries many; our way is ſingle, natural, uniform, and to us there is but one Church, one Presbytery,

tery, having mutual relation one unto another. One Church for the Seat of Worship, the same Church for the Seat of Discipline; and hereby all these groundless Distinctions are in a few words taken away. Book III.

Now as in the point of Institution of Congregational Churches, this uniformity is a confirmation to us, and the contrary is an evidence of the falseness of the constitution of the other: So when the point of power cometh to be disputed, what shall belong to each Congregation, the observation of the like uniformity in ours, and distortion in theirs, confirmeth us that the power is compleatly and intirely in each Congregation, having a particular Eldership of it self. As before they are put to distinguish, so now in this to part and divide the power between the Congregations, and these Classical Presbyteries; and that for ordinary Government. Their being out of the right way, produceth manifold distortions, their Administrations of the Discipline, differing from the Rules and Practices held forth by Christ, and his Apostles in their Epistles, unto which the placing the power wholy and intirely, and compleatly, in a particular Congregation, falleth uniform and suitable.

Presbyterial Divines, finding that particular Congregations were Churches, and that as such they are intended, in *Mat.* 18. *Tell the Church*, for shame they could not take all power from them, but they must allot them some; because they were a Church: And yet because they could not uphold the constant and ordinary intermedling (and that not by way of Appeal) of a classical Presbytery, which did challenge it's primary cognisance, and right in Excommunication, as well as the Congregations, however therefore they divided the power, and they put part of the power in one, and part in the other. They put the Sentence of Excommunication in a classical Church, and the Execution of it in the Congregational; and so indeed they do make two sort of Governments ordinary, for one and the same suit or cause or matter, and person to be proceeded against. The particular Eldership of the Congregation proceedeth so far, as to admonish, and to suspend from the Sacrament; and then when the Man is obstinate, the classical Congregation saith; bring him to us, ere you presume to Excommunicate him, that we may admonish him again, and so he may be found further obstinate; and then for the Execution, carry him down again to the Congregation, and let him be admonished, before all by the Elders thereof, and then again if obstinate Excommunicate him. Surely if to compleat Excommunication, there had been such divided proceedings in, *Mat.* 18. Jesus Christ would have said, *Go tell the Churches*, and not *the Church*, for it cannot be denyed, but that these are distinct Churches, the Congregational and Presbyterial. Whereas to us, as there is but one Congregation and Presbytery, so but one compleat and intire Government, whereof that congregation is the Seat. And however the knowledge of the matter may be first given to the Elders, and by way of preparatory cognisance, they may consider of it, (to cut off accusations impertinent, and apparently defective) yet therein they proceed not by Authority; but all that they do in an authoritative way, is done before the whole Congregation, to the edification of all; and so there is but one sort of publick proceeding, whereas our Presbyterian Brethren have many.

Now to Demonstrate the Distortions of Administrations in their way, and the Nullity of founding any such divisions and parting of Government and Proceedings, we present these considerations.

1. According to their own principles and practices, this division of power, and proceeding, to compleat an act of Government and Excommunication, is not parallel'd with, or uniform to the power and the proceedings, in those other Subordinances of Churches or Assemblies, which they would have erected for Government. It is known, that they make five several Subordinations. 1. Oecumenical. 2. National. 3. Provincial. 4. Classical. 5. Congregational. And all these are built but upon this one ground (the same that a Congregation puts in for) that they are all Churches, only the greater still having power over the lesser, as is affirmed, they are cast into these Subordinations. Now then let but the same be granted to Congregations in this its lowred condition; let it but have the same proportion of Subordination to it self, in comparison of classical, that the rest have one to another; let all these contigurations, that consist of lower and upper Rooms, be but uniform in this Model; and then, until a Congregation doth miscarry in its Excommunication, it must needs have all the power within it self. For Classical and Provincial, which are the two next Subordinations, each to other, Provincial and National, do not divide a power of proceeding

Ch. III. ceeding, to compleat one act of Government between them; (so as the Classical should have one part, and the Provincial another; or the Provincial one part, and the National another; and so as after the lower hath performed his part, it should be brought to a higher, to compleat the Sentence) but each of them have an intire and compleat power, to perfect what they take in hand to Excommunication; and matters are carryed from one to another, but only by way of Appeal, and that too after they have compleated the Sentence and Execution; having full power to Excommunicate within themselves. Why then should the Congregational in its Conjunction and Subordination, to and with a Classical Presbytery, be more injured, than all the rest? Why should the Classical alone put in to divide the Lands with them, and go half, and the greater half; and not suffer the Congregational to perfect, and compleat the Sentence of Excommunication, as well as any of the other; and so all to be brought (if at all) only by way of Appeal to them? Whereas now all is brought to the classical Presbytery, from the Congregational, in a way of imperfection and deficiency of power, to compleat the Sentence. And this is the greater injury, in as much that one of the great Arguments, that (until of late, and of late also) hath been pleaded for the power of classical Presbyteries, and so of Synods, is but from the analogy of the Congregation's Right, that what power they have over a Brother, a Classis should have over a Congregation (as in our Kingdom, the Plea of Inheritance of the Eldest Son of a Yeoman, is the same with that of Nobles and Gentry; yea, and in the Throne it self) But why alone should the poor Congregations be made Coppy-Holders, when all the rest are free and intire in their own acts of Judicature.

2. Our Presbyterian Brethren by this, makes two Courts of Judicature for one and the same cause; which is not ordinarily found amongst Men. It's true indeed, in Humane Courts, the lower have only lesser matters or faults committed to them; Debts of such a value; and Higher Courts have those that are of an Higher Nature, or a greater value. But look what matters are committed to them, they are able to pass a final and compleat Sentence upon them, and have power to execute it, if an Appeal be not made; and if once a Suit be put in, they have power to end it, else it is no Court. But here now the Congregational Elders, are allowed to intermeddle, and have Authority in all Causes, even those that are the greatest, and the most Heinous sins that deserve excommunication, without any controversie and difficulty; but then they are allowed to proceed but so far in it, and then to bring it to the Classical Assembly for Sentence, where all must be heard over again, ere they can proceed to a Sentence; and then it is brought to the People, and there it is acted over again. And thus as they make two sort of Churches, one for Discipline, and another for Government, and part the Seat of Government and Discipline; so for to compleat an act of one and the same Discipline, they make two several Courts; and that not by parting them, by distribution of causes of less and of greater moment only; but of acts of Judicature. And whereas the Classis pretends, that it's the perfect and compleat Church, and the Congregational imperfect; according to these practices, it makes nothing more perfect, than the Congregational doth, as the Law did not; but when the case is brought to this same perfect Church, yet it is forced to send the party down again to the Congregational (which is the imperfect Church) there to have the Sentence compleated.

3. Whereas the Apostles, in their Rules for Publick Admonitions, do make them to be two or three, *Tit.* 3. 10. An heretique, after one or two Admonitions reject as obstinate: This way of proceeding makes three sort of publick Admonitions, to the number of six or seven. It makes three obstinacies, and three publick Sentences against a Man that is excommunicated. First he is admonished by a particular Eldership (and we would know whether those be not publick Admonitions, yea or no, such as the Apostle intendeth; which is done by a publick Court, to which we presume they will say, that all the People may come, and in that respect it is to be accounted publick, or if not; yet that, which is done by publick Persons, in a publick Judicature, is publick Admonition) Then before they bring him to the Classis, they must judge and censure him as obstinate, and that by a Major vote, or he is not further to be brought (and we believe they will not censure him to be obstinate, unless he hath had one or two Admonitions, and that by them) there's the first obstinacy. Then he is brought before the Classical Presbytery, who are to Sentence him to be excommunicated (which we believe they will not do, unless they also

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alſo have by Admonitions, tryed whether he hath been obſtinate and impenitent, or no, upon thoſe means which they are to uſe alſo, which is Admonition) then he is brought before the Congregation, there he is Admoniſhed again over and over. And is it for the good of the Man, or is it for the ſatisfaction of the People, that they may ſee him obſtinate, that he hath ſo good Admonitions given him? It cannot be meerly for the ſatisfaction of his obſtinacy, unleſs theſe Admonitions can be ſuppoſed fit to work upon him. And then again in the third place, he is to be judged obſtinate after all thoſe, or elſe he is not to be excommunicated; for if he Repented after all theſe, they are to forbear. And we may add, that they muſt needs make a judging of as many Repentances for his Abſolution; and the judging of his Repentance muſt be a perſonal experience. Thus they multiply publick proceedings, beyond the Rule, whereas the proportion of Chriſt's patience ſeems to be ſet. Book III.

4. How doth the dividing of things thus retard their proceedings, in caſe of open and manifeſt Scandals? How muſt needs ſo many removes rather harden the Man, than ſoften him, and in ſtead of being a means of doing him good, be a vexation to him? The pretence is, that hereby Scandal is avoided, if the party Repents; but the Truth is, this inlargeth it; for either the Scandal is a thing commonly known in the Congregation of the People, and then it is beſt to have it examined and cleared, and that before them preſently, if it may be, either by his Repentance afore them, that they may be Witneſſes thereof, or by his appearing innocent. If it be not known commonly and ordinarily abroad, it is more Scandal to have it brought to ſtrangers, than to have it to be kept in his own Church: eſpecially if that thoſe, of all the Churches (who are intereſted in what the Elders of the Claſſical Presbytery do) or any of them may be preſent at pleaſure.

5. This Presbyterian way of Excommunication, cauſeth ordinances to be miſplaced, a leſs effectual, after a more effectual; for thoſe Admonitions by his own Elders before the Congregation, being the laſt (according to order of Nature, in all Remedies, according to Chriſt's order and degrees of proceeding, in *Mat.* 18. and according to God's order in his dealing with us) muſt be ſuppoſed more powerfully effectual, than the firſt: And yet if the power of Sentencing the Man be in the Claſſical Presbytery, by vertue of which he is excommunicated; that muſt be ſuppoſed to be more effectual, to bring him to Repentance. And then alſo they let their Claſſical Admonitions be the laſt, before excommunication, whereas if thoſe before the Congregation be acknowledged to be the more effectual, then where the more effectual Admonitions, according to the ordinance of Chriſt, are ſuppoſed to lie in order to excommunication, there the power of excommunication muſt be ſuppoſed to lie alſo.

6. A *6th* Diſtortion is, the deformity that is occaſioned by putting an intereſt into thoſe two ſort of Churches, Congregational and Claſſical, in the point of excommunication, and dividing the power between them; one for the Sentence, the other for the Execution. Which will appear from that intereſt the People have, comenſurable with the power that the Elders are to have. We ſpeak not now of joyning in the Sentence of Excommunication, and of ſuffrage in the Judgment, which will make a diſtinct argument, and is as ſtrong as any of the reſt, for power of excommunication to be proper and peculiar to a Congregational Church, and to prove that what ever other power Claſſical Presbyteries or Synods pretend to; yet of all other, they can claim no intereſt in this; becauſe in them, there is wanting one ſort or kind of Judges, into whoſe Hands God hath put the power. But ſuppoſe for the preſent, that the whole People have but an intereſt of preſence only, at the Admonitions that are to be given to the party afore excommunication, and at the act of excommunication it ſelf; and give them but the loweſt kind of conſent that may be, a Tacit conſent, when the act is to be done; yet allow them to be preſent, that thereby ſuch a Tacit conſent may be held forth, and that they may be edified thereby; and that by mourning, over the party, his Heart may be broken, and the more wrought upon; and their Conſciences may be ſatisfied in the juſtneſs of his excommunication; becauſe that they are to joyn in the execution of it, and not ſo much as to eat with him afterwards. Now this intereſt, both Presbyterian principles and Preachers, do give and allow unto the People of that particular Church, whereto he doth belong. Yea the Papiſts themſelves, who do hold, that what is done, in the Congregation, is but the promulgation of the excommunication, already compleated

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Ch. III. in the Biſhop's conſiſtory; yet give ſo much to the people, to that particular Congregation, whereof he is a Member, that there ſhould be a promulgation. See the *Rhemiſt's* notes on 1 *Cor.* 5. But Presbyterian principles do give more; for they will not excommunicate, if the People be againſt it; yea, a whole National Aſſembly, if they ſhould determine it, would yet ſtop the execution, if the people be againſt it. And therefore we argued afore, from dividing Diſcipline it ſelf, and from the Sentence of excommunication, being given to the Presbyterian Claſſes, and the execution unto the Elders in the Congregations, ſo we ſhall now argue from the Deformity or Diſtortion, that is between the power given to the Elders of thoſe Churches, as one Church, compared with the intereſt of the people of theſe Churches, conſidered as one Church alſo.

The intereſt, that theſe Claſſical Elders come to have together, with the Elders of the Congregation in the Sentence, muſt be, becauſe that they are Elders of all thoſe Congregations, as of one Church. For the ſtrength of the argument, that is alledged by the Presbyterial Divines, for ſuch a Claſſical Elderſhip, is, that many Congregations make one Church, whereof theſe Elders, in common, are the Repreſentation; and when they pronounce the Sentence of excommunication, as Elders of all thoſe Congregations, as one Church, which they are an Elderſhip unto; and by that one individual act of theirs, the Man is authoritatively and (ſo far as concerns the intereſt of Elders) in a ſpecial manner excommunicated out of all thoſe Congregations, whereto they are an Elderſhip, as well as out of his own (ſo far as the Sentence goes) in ſuch a ſpecial manner, as belongeth not to the next Churches of the Presbyteries about, but by vertue of that forementioned ſpecial relation. And this common Elderſhip, in this Sentence of theirs, muſt either have the relation of an Elderſhip, only to that particular Church, whereof this Man is a Member; ſo as that particular Church, and that common Elderſhip make up the adequate Relation of Church and Elderſhip, in and for this their Act, or this Elderſhip hath a relation to all the Congregations. If the firſt be aſſerted, then there would be ſo many ſeveral Relations of Elderſhips and Churches, as there are Churches, upon occaſion. For this common Elderſhip, and this particular Church, would be one Church in this act for this time, and for this Man's excommunication; and they would be another Church at another time, in relation to another Man's excommunication, in another particular Church, which were obſerved. And if they act in this act, as a common Elderſhip to all the Congregations, as one Church; then the Sentence doth formally caſt the Man (ſo far as the Sentence goes) out of all thoſe Churches, as well as out of his own; and by one ſingle intire individual act, they do as Elders to this Church, excommunicate him formally out of theſe Churches, and but virtually only, and conſequently out of all other Churches, belonging to other Presbyteries, as out of the Univerſal it ſelf. And ſo far as the power of the Sentence reacheth in this common claſſical Presbytery, he is afterward caſt out executively in that particular Church, whereof he is more eſpecially a Member, by the ſame way of Authority, by which he is caſt out of that one Church, whereto he doth belong. For theſe claſſical Elders, being in their Vote a Church Repreſentative, they Repreſent that Church, whereof the Man is a Member, as making one with all the reſt of the Churches.

Now then, make theſe three things proportionable. 1. Make this intereſt of the people of all theſe Churches, in their kind and relation, proportionable to the intereſt of the Elders to all theſe Churches, in their kind and relation, theſe making one Church and they being but a common Elderſhip, becauſe theſe are one Church. And 2. Make the intereſt of execution, but anſwerable to the intereſt of Sentence. Yea 3. Make the intereſt of the Elders of that particular Church, whereof the Perſon is a Member, but anſwerable to the intereſt of the People of that particular Church, whereof he is a Member; and there will appear ſo great a Diſtortion in the Presbyterian Government, thus ſharing with the Congregational, as will confute and overthrow it; and ſuch an uniform in the Congregational, as will eſtabliſh it.

1. As for the firſt, there is all the reaſon in the World, that if theſe claſſical Elders do lay the pretence to their common Power and Authority, becauſe theſe Churches are one Church (and they are all one Church in reſpect of the People, as well as of all the Elders) if this be the Foundation of their Plea, if it ariſeth from this Relation and Reſpect; then look what intereſt the Elders, as Elders, can pretend to, as one Church, being one Church Repreſentative; that individual and like intereſt,

reſt, muſt the People, that are one Church, alſo lay claim to; for there is a diſproportion, a great and a manifeſt Diſproportion, in giving that to the Elders, as Elders of a Church, that is not given to the people, according to their proportion, as a Church. As then by theſe Elders, in common, the Sentence of Excommunication goes forth, and the Man is Admoniſhed by them as Elders, to bring him to Repentance; and this is a common act of that whole Elderſhip, making a Church to all theſe Churches; ſo the People muſt be preſent at theſe, or ſome other Admonitions of the perſon (and that both for their edification, and for to work Repentance in the party) that their Tacite conſent, by preſence, might be given; and that they (ſeeing they are to execute it) might be ſatisfied in his being caſt out. If indeed the People had, as a Church, no intereſt at all, then we acknowledge this Argument would wholy fail; and theſe Elders muſt have the whole fall, and intire power to give Sentence, to Execute, to Admoniſh, and all were to be done there, in the claſſical Aſſembly, and no where elſe; but the whole buſineſs would be there compleated. Book III.

1. If it be ſaid firſt, that the power of Sentencing, and ſo of the act of excommunication, is performed in this common Presbytery, and that what is done in the particular Congregation, whereunto he belongeth, is but the promulgation of it?

Beſides what was ſaid againſt that before, this further here may be added; that the intereſt which the people have, is not meerly to have it promulged before them, but that they may be edified, and that they knowing the party, he having lived amongſt them, may mourn over him; yea, and bewail that ſuch a Scandal is fallen amongſt them, whereby their Ordinances and Communion, was in danger of being Defiled, *&c.* and that the Man hereby may be wrought upon; yea, and it is neceſſary, that the Man be brought afore that Church, where he is perſonally to be excommunicated. Now all this is more ſtill, than bare promulgation of the Sentence, for that might be done, whether he were preſent or abſent. Yet ſtill, if there be an intereſt of promulgation, let it be in all the Churches; and all theſe Churches, as met in one common Church, as the Elders themſelves are. Or if there be an intereſt of being edified by the Admonitions, let it be in all the Churches. But how can this be? If in each Congregation apart, how will your Admonitions be more multiplied, that were multiplied enow afore? And if in common, how can they meet, as Presbyteries are caſt? Or when did they ever?

2. If ſecondly it be ſaid, that it is promulged in that fixed Church, whereto he doth belong, in regard they have a ſpecial primary intereſt; becauſe uſually he receiveth the Sacrament there; we ſhall ſpeak to that under the third particular, by and by. Only for the preſent, conſider that if the intereſt of People and Elders be made up proportionably, ſo as that Church hath a primary intereſt in the Perſon, becauſe he hath a fixed Communion in the Sacrament with them, which, if he there partake, would be ordinarily defiled; and other Churches have but a ſecondary and remote intereſt, as the *Genus* hath to the *individum*, whereas this particular Congregation, is as the *Species* to this *individum*: Then let the Elders of the claſſical Presbytery, (be to make things commenſurable) acknowledging to have a remote and ſecondary intereſt alſo in their power, to ſentence him; and ſo let him come to them, but at ſecond hand. Or to make the comenſurableneſs yet nearer, as in the matter of promulgation, the People of all the other Churches, have but a promulgation at ſecond hand, by hearſay; and have no intereſt of preſence at all: ſo anſwerably let theſe Elders of other Churches, have but the like ſhare in that power, and the controverſie is at an end; for then as it is not at all promulged in other Churches, ſo the Man would not be at all ſentenced in the Claſſical Presbyteries. But if they challenge the primary intereſt, and that the power, by which he is ſentenced, belongeth unto them; then let the People of all thoſe Churches, be acknowledged to have the like primary intereſt of promulgation alſo; becauſe that they are the greater number in compariſon of the Church, whereof he is a Member; that being but a part, the other the whole; and therefore the Congregation muſt have the leſſer principal intereſt therein.

2. And Secondly, If that the act of excommunication, that is done in his particular Church, is the formal act of excommunication, by which actually he ſtanderh excommunicated, and delivered up to Satan, and not until then; let but this act

Ch. III. of execution, be but commenſurable to the ſentence; and then as the ſentence was denounced by thoſe claſſical Elders, as making Elders to all thoſe Congregations, as one Church, ſo alſo ſhould the execution be; and ſo the Man muſt be actually excommunicated, over and over, as often as there are many particular Churches, to that Presbytery.

3. And thirdly; If the intereſt of the Elders of that Church, make an Elderſhip to that Congregation, and be made commenſurable with the intereſt of the Congregation, the one as Elders, the other as People; Then firſt, as this Church hath the primary and the fixed intereſt, and ſuch a peculiar intereſt, as all the Churches about him have not, *viz.* An intereſt of Communion, ſuitable to his caſting out; as he had a fixt Communion with them, it is therefore a fixt caſting out, which is properly the act of excommunication; and for theſe Reaſons, their conſent is ſo required, as of none of all the Churches about, and their ſatisfaction to be ſought, ſo as of none of all the Churches about. Now then anſwerably, let the Elderſhip of this particular Church, have but a like power of an Elderſhip in their Relation to them, as a Church; and then the People's intereſt being conſent, where conſent only is required; and the Elders intereſt being Authority, and the ſentence, it will follow, that, as the liberty of conſenting is only in this Congregation, ſo that the Authority of ſentencing ſhould only be in theſe Elders. And as other Churches do but declare their offence, if things have not been rightly Adminiſtred, ſo the Elders of other Churches ſhould do no more. At leaſtwiſe, as the conſent of this people is actually required, which is not of all the other Churches, and as without which, becauſe of their intereſt, the claſſical Congregation will forbear the execution of excommunication; yea, a whole National Aſſembly will: So then let the Elders of this Congregation, when they meet in this claſſical Presbytery, have but the like priviledge; that if they do diſſent, and think the Man is not to be ſentenced, or be excommunicated, the whole claſſical Presbytery, ſhould not have power to proceed to ſentence. For will not you give as much to the Elders in Government, as Elders of that Church, as to the people? Will you prefer the intereſt of the people, which is otherwiſe laid ſo low, before the intereſt of the Elders, that are over them in the Lord? And if that the Elders of that Church ſhould have this Prerogative, in the claſſical Presbytery, the power thereof would ſoon come to nothing, without diſputing againſt it. And in this caſe, theſe claſſical Elders are not a Presbytery in common, but the Paſtor, or Elderſhip of the particular Congregation, would have ſome kind of Epiſcopal power in this Presbytery, having a Negative among them. Or ſuppoſe that the Elders of his own Congregation deny to promulge the ſentence, and actually to excommunicate the Man, will you not give them the Miniſterial intereſt of Elders, in the execution of the ſentence of excommunication, as the Elders in common had in the ſentence? Or will you ſend other Elders to do it? If ſo, then they in that act are an Elderſhip to them only.

CHAP. IV.

The eighth, ninth and tenth Argument, to prove a Congregational Church, to be the due ſubject of Eccleſiaſtical Power; becauſe Admonitions are to be given, and Excommunication to be Adminiſtred in the preſence of ſuch a Church.

Argu. 8. IF further, the preſence of the people in the Church, is to be the Seat of all Authoritative Admonitions, that go before the ſentence of excommunication made by the Elders, to them that are accuſed of publick ſin and ſcandal, for their edification, and if the act of excommunication is to be (as was granted) afore them; then the Seat of the power of excommunication is not in claſſical Elders, by Chriſt's Ordination, but in Elders that are Elders of a particular Congregation. The Reaſon of the conſequence is clear, becauſe the party is to be ſentenced to be excommunicated, upon his being judged obſtinate; and he is to be judged obſtinate after Admonitions: That therefore, which is the Seat or Place in which theſe Admonitions are to be given, is alſo to be the Seat of the Judgment of

of his obstinacy, and of the sentence thereupon. It were strange, that the Admonitions and other proceedings, that make way, should be publick, and the Judgment and Sentence should be private. It is so in no publick Courts. And if the particular Congregation be the Seat of the Antecedent Acts, the Admonitions, and of the consequent Act, the Act of excommunication it self; it were as strange, that only that immediate Act of the sentence, should be privately done by the classical Elders, and not afore the people. Besides, that the classical Elders are not to sentence, is evident by this; because those that have the power to Admonish, surely they must have the power to Sentence: And therefore if the classical Elders cannot, nor do not come to perform the acts of Admonition before the people; then they cannot be those that, according to the Scriptures, have interest in the sentence as Elders. Neither can they be that Church which our Saviour Christ speaks of *Mat.* 18. because that the Admonitions of that Church, are expressed, as liable to be neglected, and therefore they must be supposed present at the Admonitions. And as the Apostle too commends it as an ordinance, that the Admonition should be before the people, 1 *Tim.* 5. 20. So classical Elders cannot be present. Book III.

Now to prove, that particular Congregations, are the Seat of publick Admonitions, there is that place in, 1 *Tim.* 5. 20. which gives evidence, *Them that sin* (saith he) *Rebuke before all, that others also may fear.* It is evident here, that he doth give a direction to *Timothy*, concerning Church proceedings, and keeping of a Spiritual Court; and therefore in the verse before, gives directions about receiving an Accusation, and how that Accusation must be proved, by two or three Witnesses; and he speaks of all such publick Admonitions or Rebukes, as are to follow upon the receit of the Accusation, when it is made evident by Witnesses; and of such admonitions likewise, as are in order to excommunication, and for such sins as will deserve excommunication, if Men be obstinate (for if for any other sins, then certainly for those) and it is of sins, in case of publick scandal, which are the subject of excommunication; therefore he saith, *Them that sin, Rebuke afore all*, then when a Man's sin is publick, and comes to be taken notice of afore all. Now he speaks to *Timothy*, that was an *Evangelist*, and under him to all Church-Officers, to the end of the World, when *Evangelists* (who were extraordinary Ministers) should be removed: And as other directions, that are given to him, do concern the Eldership of Congregations in after Ages, so also this, to teach them how to behave themselves in the House of God. Now with the same breath that he doth give them power and warrant to Rebuke, when accusations are brought orderly to them, he withal directs (and his directions fall chiefly thereon) where these Rebukes should be, not privately, but afore all, and what all? Not afore all that are their Elders only, for they are to rebuke them afore all, that all may fear, surely therefore it is intended for the benefit, not only of the Elders, but of all the people.

If it be said, that this place is to be understood, but as that of the Old Law, when a Malefactor was to be put to Death, it was, that all might hear and fear; and so these admonitions may be given privately in the Consistory, and yet all may hear of it, and fear: The answer is, that there is this difference between executing of corporal punishment, and giving of spiritual admonitions; that the Terror of spiritual admonition, doth not lie in the hearsay, but it works by the people's personal hearing of it; and it is ordained so to do. The power of that ordinance (as of Preaching) lies in personal hearing, and as Faith cometh by hearing, so this fear must come by hearing also; otherwise it were all one, as to say, such a Man Preached a comfortable Sermon, that all might be comforted; or he Preached the Law, that all might be Terrified; and yet should mean, that all those, that were at the Sermon, should have comfort in it, or be Terrified by it. Therefore as those, that are wrought upon to fear, must be wrought upon by the admonitions, so it must be by being personally present, and hearing of them.

If it be said, that it is, in a classical Assembly, done in a place so publick, and in a Court so open, where all may come if they please: We reply, that the Apostle doth not only say, that it should be done in a place where all do come; but he lays it as a Duty upon *Timothy*, to do it in a place where all may come; for otherwise, one of the great ends of admonition is lost, he bids him Rebuke them, that sin, afore all. *That all may fear.* If therefore our Presbyterian Brethren will attain the end of their admonitions (that all may fear) it must be done where all do use to meet;

Ch. IV.

and if ſo, then either their claſſical Elders muſt come and meet in the particular Congregations, or the particular Congregations muſt come to them, and ſo all the company of people of the claſſical Church muſt meet, Women, as well as Men; for they are capable of that particular part of edification, of fearing, and why ſhould they be excluded the benefit of it? And whether the proceedings to excommunication according to our way, which is for the party to have his own Elders, before his own people, judicially to examine the fact, and to give publick Admonitions, edged with all ſorts of Scripture, to bring him to Repentance; and if he remain obſtinate in the view of all, then for him to be excommunicated; or if he Repents, to have that Repentance appear upon the place afore all (which all ſuit beſt, and fall in with the Congregational way) whether that this doth not agree more with right Reaſon, and all the ends than can be ſuppoſed of Examination, Admonitions, and Excommunication, either to work upon the party, or to work upon others, or for the fairneſs and equity of the proceedings, rather than the way of the Claſſical Presbytery, let any Rational Man Judge.

For what hath been ſaid of examination and admonition, and the ends of them, or any other end that the Scripture holds forth therein (that go before, or accompany excommunication) they are better attained in this Congregational Government, than in the other.

As 1. For the examination of the perſon, that the evidence of the fact, in a judiciary way, ſhould be before his own People, and by his own Elders, is every way moſt equal; becauſe that they are to joyn in the caſting of him out, and in the execution of the ſentence afterwards, and are therefore to be ſatisfied of the juſtneſs of his being caſt out: And there is that proper Communion, they have held with him, *viz.* a fixed Communion, which no Church elſe on Earth can pretend to. And if the People muſt be ſatisfied at any time, if after the Sentence by hearſay, and by relation (as the Presbyterians themſelves acknowledge) it will much more ſatisfie them before, when they hear the Perſon himſelf examined, and all that he can ſay. And if that be true of *Cyprian*, *Quod omnes tangit, ab omnibus tractari debet*, that which concerns all, the whole common, it ſhould be handled and tranſacted by all; and if that were not true, yet ſurely this, that what concerns all, ſhould be handled afore all.

The like 2. Holds for thoſe publick Admonitions, that are to be given, wherein alſo the people have an intereſt, that they may be edified thereby, as well as by Preaching; for what is Diſcipline or publick Admonitions, but a publick Application of the Truths of the Word of God, to the Conſcience of a ſcandalous ſinner, to warn others, and to bring him unto Repentance? So as indeed acts of Diſcipline, Admonitions, are the moſt paſtoral Sermon; and ſo are a part of the Worſhip of God, which therefore the people of his own Church, muſt have a peculiar intereſt in, as they have in other Sermons.

3. If it be looked at, that the Man is to be ſhamed, as a means to bring him to Repentance, as in 2 *Theſſ.* 3. 14. To have all theſe Examinations and Admonitions, and to have all Tranſacted, that concerns a ſcandalous ſin, before the whole Church, tendeth more to this. Neither can he be thought obſtinate, until ſuch time as he hath this means (which we ſee God hath Sanctified) in a Spiritual way applyed to him. In a word, for the whole, we ſay, as *Bains* long ſince ſaid (and it hath a reaſon in it, therefore we quote it) *That when cenſure is the moſt ſharp Spiritual Medicine, it were ill with our Church, if he (ſpeaking of their Paſtor) who is Reſident always amongſt them, as the Spiritual Phyſician ſhould not have the power of Adminiſtring it.* That which he ſaith of the Paſtor, to whom he gives the chief ſtroke in it, we ſay of all the Elders of a Congregation, that are continually a Reſident with it.

If it be ſaid, that afore he is put to this publick ſhame, before the Congregation, he ſhould be Authoritatively Admoniſhed by the Elderſhip, to ſee firſt how that would work: We Reply,

1. That either his ſin is notoriouſly known to the whole Congregation already; *Res famoſa*, as was the caſe of the Inceſtuous *Corinthian*; and then it is fit it ſhould be brought inſtantly to the Congregation, that he may be ſhamed. Neither is it to any end, that the Elders ſhould deal in the caſe privately with him; but as the Scandal is publick, the Admonition ſhould be publick alſo, even from the firſt. Or ſuppoſe his ſin be more

more private, then, if the private means, which Christ hath appointed, hath not been used by those that bring the Accusation, as telling it first to himself, and exhorting him to Repentance; and if that could not gain him, then taking two or three, or more, who also have dealt with him, and yet could not bring him to Repentance; in this case also the Elders are not to meddle in it, before the Church, till such time as those means have been used, for no man's sin is to be brought to them, till he hath past thorough those ways and means, which Christ hath appointed; which being done, then indeed the Elders may Admonish him, having thus the cognizance of it; but yet therein, they are not to deal as an Eldership, in a judiciary way; but as those two or three Brethren, who are to be called to Admonish him, should proceed. Though even such Admonitions from Elders, would perhaps have more Authority, in respect of their Relation, than those of private Brethren. But in case that a Man hath past through all these means, and still is obstinate and impenitent, and hath stood out Christ's proceedings; now it is the Man's own fault, that his sin should thus be brought to light, and now nothing will cure him, but the shame of it, by publick Admonitions before all.

Answ. 2. If (for the tenderness of his shame) he is first to be dealt withal by the Elders, before he be brought to the Congregation; yet not by the classical Elders, who are strangers to him. Who if they keep an open Court, as they ought to do (as all other Courts are) whither any one may come; then if not, the shame of his sin, yet the Dishonour of it will be greater this way, than the other; whilst it is kept within the compass of his own Church, and of these who are his Brethren, and have known his Converse, and have known also his Graces. And that shame, he shall have thus before Strangers, will be a means to harden him, whereas the shame, that he shall have before his own People, will work more kindly, and be a means to melt him.

Answ. 3. The presence of his own People, in all these proceedings, when he is thus convicted of the Sin, when he is thus Admonished, and upon obstinacy, cometh to be excommunicated, serveth to a further double end, both as it respects themselves (so as no Church else, nor no Elders else whatsoever) and as it respects the Person also, and his good. For it respects the Congregation themselves, both by vertue of that special Relation to, and Communion they have with him, as one Body to Christ; and therefore they are to Sympathize with him, to be humbled together with him, for his sin, to bemoan and bewail him, and themselves; that such a punishment, even as to them, should befall them, by such a sin falling out amongst them. *You are puffed up,* (saith the Apostle) *you have not Mourned,* 1 *Cor.* 5. 2. That Law is to take hold on them, in respect of this proper near relation, which *Paul* giveth, 1 Cor. 12. 26. *If one Member suffer all the Members suffer with it, or if one Member be Honoured, all the Members rejoyce with it; Now ye are the Body of Christ, and Members in particular*; that is, the Church of *Corinth*, being a particular Body, have a more special Relation one unto another, more than to any other Churches. And this mourning and the like, it is to shew themselves clear of that matter, which otherwise would be a sin of that Body; and as, in all other Relations, Members of a Nation, mourn for the sins of a Nation, Members of a Family, for the sins of a Family; so especially in this neerest special Relation of all other, each Member is to mourn, and sorrow for the sins of a Member, as if it were the whole's; because a Dishonour is thereby reflected also upon the whole, and an anger of God expressed against the whole; for even Church sins make God to be angry with particular Persons. As for that sin about the Sacrament, in the Church of *Corinth*, 1 *Cor.* 11. particular Persons were visited, *for this cause, some are weak and sick,* &c. *therefore* (saith he) *Judge your selves, that you be not Judged.* It is therefore necessary, when a Man's sin is ripe for publick Admonitions, that his own People should know it; and therefore that all these Admonitions should be afore his own, that the height and aggravation of the sin thus set open before his Conscience, to make him Repent, should be set open also before theirs, for all those ends afore mentioned. And to think that the Elders of a Classical Church, should Representatively mourn for all the rest, or that, whereas the cause of mourning is neerness of Relation, that they should mourn as his own would do, cannot be supposed. And then 2. If it respects working upon the Man, if that be the end of this bewailing, and of this mourning, to break his Heart, to have his own Congregation thus mourning, who have

Ch. IV.

have thus known him, and with whom he hath communicated, and to ſee their Hearts broken for his ſin, when they have not ſinned, only are of the ſame Body with him; this muſt needs be an ordinance much more effectual to work upon him, than if he were brought afore all the National Councils in the World, who are taught with his ſin but remotely, as the Body of a National Church muſt needs be very remote to a provincial Church, and this alſo remote in its proportion to a Claſſical.

Now we find that the proceedings thus, to excommunication, are expreſſed to us by the very Phraſe, *bewailing, I am afraid,* (ſaith the Apoſtle) *that when I come, I ſhall bewail* ſome of you; that is, I ſhall be inforced as to Admoniſh you, ſo to proceed further; and ſo in 1 Cor. 5. 2. *You have not Mourned, that, he that hath done this Deed, may be taken from among you.* To bring him before National and Claſſical Aſſemblies, and the like, may work in a civil way more upon him; but, in a ſpiritual way, this is a means much more ſuited.

Laſtly, for the act of excommunication it ſelf, that then the People ſhould be preſent, we need not contend for; becauſe it is granted. And aſſuredly, if that they are to be preſent, that they may mourn and wail, when any is thus caſt out, their preſence is much more required afore, becauſe their wailing and bemoaning of him then, might have been a means to prevent what befalls him.

Argu. 9. But if beſides all theſe intereſts it be found, that the People of his own Congregation, have a joynt intereſt to judge; and that by way of Suffrage, and concur in the Sentence with the Elders, in the throwing of him out: Or have ſuch an intereſt with Judgment, and cutting off a Member, that a Jury have, joyned with the Bench of Juſtices and Judges, and that they are to judge of the Fact, and of his obſtinacy, and the like; why then, it will clearly follow, that the power of excommunication muſt be in every Congregation of People and Elders: And thus to have the Man judged, both by the one, and the other, is the faireſt Law in the World. And we account it even the glory of one Nation, that no Man's life is ſubjected to the judgment of all the Judges of the Kingdom, but that he muſt be Tryed by his Peers, *per pares*. That we ſhall ſpeak when we come to that Head, that the People are to have a concurring intereſt with the Elders.

Argu. 10. If no Elders are to ſet up a conſiſtory for ordinary Government, but in the preſence, and before the Church; then the power of all acts of Government muſt lie within the Body of a Congregational Church. Becauſe there are no other ordinary conſtant Church meetings of the Body of the People, but only by Congregations; for all ſuch Meetings are to be of as many, as can meet in one place; and all are intereſted in it for the preſent, one, as well as another.

CHAP. V.

The eleventh and twelfth Arguments, proving ſingle Congregations inabled to exert all Acts of Church-power. That ſuch Churches there were in the firſt Ages of Chriſtianity. That the Apoſtles planted ſuch Churches, that had the intire power within themſelves.

Argu. 11. THere were in the firſt Ages of Chriſtianity, Biſhops in Churches and Villages. And in the ſenſe of the Ages, in which this was, it was all one as to have an intire Government in a Church, in a Village; for the intire Government was in the Hands of their Biſhops, in thoſe times, ſuch a Government as is now claimed by the Presbytery. Therefore from the practice of the primitive times, it is evident that one ſingle Congregation, with its Elders, is a compleat Seat of Government, as well as Worſhip.

Argu. 12. The Churches in the firſt planting of them by the Apoſtles, were in all places Congregational Churches. Thoſe, in ſmaller Cities, may well be ſuppoſed to have been always ſuch. Thoſe in the great Cities, were at firſt ſuch: Of *Philippi* it is ſaid, that in the beginning of the Goſpel, it was a Church, and it was ſo called, *Ph.* 1. 4, 15. and it was a Church that had Biſhops and Deacons, *chap.* 1. 1. who Communicated to *Paul*, by way of giving and receiving. In a manner, all ſides have acknowledged this, even the Biſhops themſelves.

ſelves. *Hieruſalem* it ſelf at firſt, was but one Congregation; and other greater Cities alſo, were no more; for can we imagine that the Apoſtles ſhould ſtay forming up Churches, till ſuch time as they ſhould multiply to ſo many, as to make many Congregations under claſſical Churches? So this is not ſuppoſable, becauſe that the Apoſtles were to go over the World, and could not every where ſtay ſo long; they therefore ſtaid, till there were a ſufficient number to make up a Church, and Elders over them. And to be ſure, the firſt Church of all, had a ſufficient Elderſhip, for they had the eleven Apoſtles. And for them all to be Officers, to ſo ſmall a number at the firſt, is infinitely leſs diſproportionable to them, than for our Great Lord and Maſter to ſerve and miniſter (as himſelf was pleaſed at his laſt Supper, to Term it) the Sacrament of Bread and Wine, unto Eleven Apoſtles; and then to Preach a long Sermon unto theſe Eleven, whom he had taken care of. And at the firſt, when they were ſo few, as they continued in prayer together, *Acts* 1. it is to be ſuppoſed, they had the Sacrament of the Lord's Supper, and ſo were a Church, ſeeing they had received it with our Lord and Saviour, with commiſſion for him to do the like. And this Congregational Church at firſt, having theſe Apoſtles over them, who (as our Brethren ſay) acted the part of ordinary Elders, muſt needs be ſuppoſed to be as ſufficient for a Presbytery, as afterwards their acts can be ſuppoſed to be, when they multiplyed to more Congregations (as our Brethren affirm) And if we could give no inſtance of any act of Government they did; yet it is certain, that the ſame power with which they did acts of Government, afterward as ſuch a Presbytery, they had then at firſt; for they acted but out of that power afterward, which they had afore. And ſo in all thoſe other Churches, when they were ſingle Congregations, having Elders ſet over them, the like muſt be ſuppoſed. And when there was thus Congregational Churches, having Elders over them, they had the right, and they had the power to exerciſe all acts of Government within themſelves, or elſe when the Apoſtles left them, and commended them to the grace of God, having ſet Elders over them; they had not been left to a ſufficient means, to take away offences, and to purge out ſcandals, and to keep the Worſhip pure, and to preſerve themſelves for Succeſſion. Book III.

And if they had this Right and Power, they muſt have it by vertue of that Inſtitution, *Matth.* 18. Here then, *de facto*, Congregational Churches were inveſted with a compleat power. And ſo according to that Maxim, *primum, in quolibet genere, eſt Menſura reliquorum, the firſt in every kind, is the meaſure of the reſt* we have to plead, that the firſt Churches in exiſtence with that power we contend for, were ſuch Congregational Churches which we aſſert.

We further add, that ſuppoſe that theſe Churches came to be multiplyed, or to have Neighbour Churches near them, what became of that Power and Right, which as Congregations having Elders in them, and as a Church to Chriſt, they were inveſted with? How ſhould this power come to be taken away, or they come to looſe it, and be Transferred unto an Aſſociated Presbytery, of many Congregations? If upon this Aſſociation, there had been a new power, yet the old former power muſt be ſuppoſed to ſtand ſtill intire, or elſe they looſe it (as the Cities in *Germany*, before they were united into that Emperial Body, had intire priviledges within themſelves; and that, they retain ſtill notwithſtanding their Union, only their Aſſociation was for Appeals, and caſes of common concernment) and as the multiplication was accidental, ſo a new accidental power might come over them, which they had not afore, if they ſhould miſcarry in that they had afore; therefore that power, that was firſt in them, is never to be taken from them. It is true indeed, before their multiplication this muſt be ſaid, they were Independent Churches, in that groſs ſenſe, which is impoſed upon us; that is, they were accountable unto none; why? Becauſe there were none near them, to be accountable unto. But that was not a priviledge Eſſential, but Accidental, not poſitive, but becauſe there was no other near exiſtent. And yet not ſo neither; for if there were any in the World, they ſhould have Appealed unto them. And ſuppoſe a Congregational Church, alone by it ſelf, can be ſuppoſed to have an accidental Independency private (which in this reſpect, is a Negative priviledge, rather than a poſitive) yet ſtill that poſitive power, which they were intirely inveſted withal within themſelves, for poſitive acts of Government, that was not inveſted on them, becauſe there were no other Churches; but becauſe they were a Church of themſelves. And this power, if once they had it, is not, by Multiplication of Churches, to be taken away from them; the Multiplication is but accidental,

Ch. V.

dental, but the Form, they were caſt into at firſt, is the eſſential Form that conſtituted them a Church, and a politick Body.

2. When theſe Churches were multiplied, and (as our Brethren would have it) continued many Congregations, under one Presbytery, of the Elders of each of theſe Churches thus multiplied: Either that firſt Church and their Elders (which ſtill remain fixed Elders unto them) have all the power and priviledge they had afore, or not, in this New Government to come upon their multiplication and aſſociation: If they have the ſame power and priviledge, then this propoſition ſtandeth good; only the queſtion then will be, what power over them (their own remaining thus intire) in a way of dependency any other Church can have, which we muſt afterwards ſpeak to. If upon this aſſociation, this particular Congregation have not the power it had afore intire within it ſelf, then the Form of the Government firſt conſtituted, is clean altered, and clearly a New Form of Government is ſet up; and that both in reſpect of the Right of the People, and the Right of the Elders in that Congregation. If the People had any intereſt of preſence or of ſuffrage (which we contend for) at the Sentence of Excommunication, and the Examination of things; by vertue of this new Aſſociation, that intereſt is taken from them; and removed up into the Claſſical meetings of the Elders, and into a Government that is meerly Ariſtocratical. And look as in a Government conſiſting both of People and Rulers, and the intereſt of both, or including in it priviledges that the one hath, as well as the other, (though the one in a lower degree) if the one becomes meerly Ariſtocratical, we count that Government changed, and it will be a new Form of Government; ſo it would be here. Nor 2*dly*, Is it true, that becauſe the Government (as our Brethren affirm) is in the Rulers only; therefore it may be inlarged, and diſperſt to other Rulers of other Congregations, taken in with them; and the People not wronged of their Right. For firſt, if the Charter of a People, of a Corporation or Body ſhould be, that they ſhould be Ruled by their own Elders (whom themſelves choſe, as a Corporation) by their own Mayor, Recorder, and Aldermen, yet it were a new Form of Government, for them to come under two or three Mayors, Recorders, and Aldermen, of other Incorporate Towns, and they would account it ſo; And 2. The Rulers would think ſo too; As if there were a Family, the Maſter whereof had intire Government within it ſelf; and there were Families increaſt, and they all joyned in a Combination, to Rule all thoſe Families in common, and that in ſuch things, wherein before he Ruled alone; ſurely this would be counted a new Form of Government; how elſe doth Oeconomicks differ from Politicks? Would not Colledges think ſo, though Aſſociated into an Univerſity? If the Colledges ſhould have thoſe priviledges of chooſing Maſter-Fellows, Scollars, of Admitting, of Expelling, inveſted into other Hands, if all the Juriſdiction which they had when alone, or if any great part of it, ſhould be exerciſed in common for them, when other Colledges are built; becauſe they become an Univerſity, they would account this a Diſpriviledging of them. So it would be here in this caſe of Churches.

CHAP. VI.

Some Exceptions made againſt the laſt Argument, as not Concluſive removed, how we are to conſider the Churches, as at firſt planted by the Apoſtles as patterns, and Examples to us.

TO this Argument, there are many Exceptions, which I ſhall conſider.

1. It is excepted, That the firſt Churches, though but ſingle Congregations, having Elders in them, which did or might exerciſe all Church Acts, cannot yet be drawn into an ordinary pattern; becauſe the firſt muſt, out of a neceſſity, do that which afterwards when multiplied ſingle Congregations, that can Aſſociate, may not do. Even as though *Cain* at firſt Marryed his Siſter, yet that is no Warrant for us, now to do the like, when Men and Women are multiplied; ſo neither can the Inſtance of the Church of *Hieruſalem*, or any other firſt Churches, be the pattern to Warrant ſingle Churches now multiplyed, to do that which they then did.

Anſw. 1.

Anſw. 1. The Apoſtles did not ſtay in places, till there were a ſufficiency to ſet up a Church, but if that a Presbyterian Government, over many Congregations, had been the Rule of Chriſt; and that they muſt of neceſſity have been ſet up; they would have rather ſtaid, or ſent an Evangeliſt to Convert ſo many, as to make up a ſufficient Presbytery for a claſſical Church. If *Adam* could, with his Breath, have made Men and Women, though he had ſtaid a while, *Cain* ſhould not have Marryed his Siſter. And therefore, if that, by the Ordination of Chriſt, a Presbyterial Church were the firſt Church; God would have ſtaid, and the Apoſtles would have ſtaid, as God ſtaid giving the Ark, and the Tabernacle, and the Law of the Government of a National Church, till ſuch time as the *Jews* became ſo many, as to riſe to a Nation. Book III.

Anſw. 2. It lies upon thoſe, that affirm it, to prove that the endowing ſingle Congregations at firſt with an intire power, was an act of neceſſity, and not voluntary, and as it ſhould ſtand in all Ages. Had a Presbyterian Church Government been according to Chriſt's Inſtitution, the Apoſtles would have Taught Chriſtians to remove out of the places, where they could not make up Presbyterian Churches, and to go into Cities, where they might make them, that ſo Churches might be ſet up in their fulneſs at firſt.

Anſw. 3. The power of a ſingle Congregation, to have acted as a Presbytery at the firſt, was not grounded on a caſe of neceſſity (becauſe there were no other Churches exiſting, to aſſociate with, and ſo was accidental to them) but this one alone Congregation, was eſſentially and innately and intirely compleat in it ſelf, and within it ſelf, as much as when afterward there were many. To ſay the power of Eleven Apoſtles, as combined, was defective; becauſe but over one Congregation, and but out of an extraordinary neceſſity, would be the greateſt Derogation in the World. And if there could be a ſuppoſition, that there had been other Churches exiſting, or coming to *Hieruſalem*, this Presbytery of the firſt Church had not been bound to aſſociate, as not having ſufficient power within it ſelf. To affirm theſe things of this firſt Presbytery of the Eleven Apoſtles (as our Brethren ſuppoſe it, and it is the main foundation of their caſe) to have been defective, and their power (now becauſe over one Congregation) to have been founded on an extraordinary neceſſity only, as for *Cain* to Marry his Siſter, in a way below the Warrant, as of the ordinary Rule: Thus firſt to caſt them (in this Example) into the condition of ordinary Preſbyters, to make it an argument for the Presbytery; and then to caſt their power at firſt, below the power of an ordinary Claſſis, and to make it then to be dependent on a providential neceſſity; how Derogatory is it to that Tranſcendent power of ſuch Officers? So then, if they are to be lookt upon, at all, as the pattern of an ordinary Presbytery; then as ſuch now, when over but one Congregation, as much as if they had been over many. For to ſay, they were but as extraordinary Perſons, when over but one Congregation; and afterwards an ordinary Colledge of Presbyters, when many, is too incoherent, and inconſiſtent with it ſelf, to be affirmed. And then what is the reaſon that this firſt exiſtence of an Elderſhip over one Congregation, ſhould not be as ordinary a pattern to Warrant, as full and ſufficient, a Presbytery in one Congregation, as it is for the ſuppoſed Presbyterial Government over many? So that if it were ordinary, it ſerves as much for us, as them, and indeed for us firſt; becauſe that this, as one Congregation, exiſted firſt; and they were as much an ordinary Presbytery at firſt, as at laſt, and endowed with the ſame ſufficiency of inherent power. And if it were extraordinary, the inſtance will not ſerve them at all, firſt nor laſt, for a ground of Presbyterial Government. And ſurely if this Church at *Hieruſalem*, had ſo many Teachers beſides Apoſtles, as is pretended, when theſe Congregations came to be Multiplied (as is ſuppoſed) and divided, here was (if ever) enough to have made ſeveral ſufficient Presbyteries, to theſe ſeveral Congregations; and the Aſſociation of many Congregations into one can have place but in caſe of Defect, not of Sufficiency.

2. It is excepted, that we are not to conſider Churches, as they were when the Apoſtles firſt began, but as they were, when the Apoſtles left them; and that *Ordo intendentis* is one thing, and *Ordo generantis* is another. Thus Nature firſt makes but a Child, which afterward grows up to a Man.

Anſw. 1. As to the firſt, we argue the Example of thoſe Churches, which the Apoſtles left, and, when they left them, commended them to the Grace of God, as

Ch. VI.

in *Acts* 14. when they had choſen them Elders, as having ſufficient means to ſupport themſelves. And (as *Bains* argues againſt Biſhops, and their Government over Churches) thoſe whom the Apoſtles placed as chief, in the firſt conſtituting of Churches, and left as their Succeſſours in their laſt farewell, which they gave to the Churches; they had not, nor were to have any Superiour unto them in the Churches, as is evident in the inſtance of *Epheſus*, *Acts* 20. 28. & 1 *Pet.* 5. 2. So ſay we, that thoſe whom the Apoſtles left, having placed Elders over them, and left as their Succeſſours at their laſt farewell, commending them to the Grace of God, and ſo conſtituted, without mentioning of Aſſociation for Government, with other Churches; they, by Apoſtolical Warrant, were not to enter into ſuch Aſſociations, for matter of Government and Juriſdiction.

Bain's Dioceſan Tryal, pag. 65.

Anſw. 2. As to that other part of the Exception, we reply, that certainly thoſe Churches that the Apoſtles did thus leave, and the power in them, and the Presbyteries thereof, to do all Church-acts as a Presbytery now at firſt, were as perfect Churches the firſt Day (as *Adam* was a perfect Man, when firſt Created) as afterwards they could be ſuppoſed to be. If Nature at firſt do beget a perfect Child, with all the parts, it may indeed grow in Stature; but all the Natural parts it hath when a Man, it hath when a Child; and though it may grow in Stature, it doth not grow in perfection, nor is defective of any of its Natural powers, when a Child; but all exerciſe their Natural Functions, when a Child, as truly as when a Man. And beſide, joyn a Thouſand Children together, they will not make one Man.

3. It is expected, that although no Churches may give away their Right, yet they may joyn with them, that will Corroborate their Right: So if the Congregation, that had a Presbytery afore, be multiplyed into another Congregation, it retains the ſame Presbytery, and is one Church ſtill.

Anſw. 1. Either it is at their liberty to Retain their proper Presbytery, proper to themſelves; and the other Congregation goes from them to have anew, or not. If it be at liberty, then Jeſus Chriſt hath Inſtituted two Forms of Government, made two ſeveral Seats or Subjects of intire Church-power, for Men Arbitrarily to caſt themſelves into, which they pleaſe. This is to make two ordinary Patterns, of two ſorts of Church-Government, one of a ſingle Congregation, the other of the Presbyterial over many; and to Warrant the ſufficiency and compleatneſs of either, when either of them have a ſufficient Presbytery. But that Chriſt ſhould leave the Government of his Church ſo indefinite, cannot be imagined; not only becauſe it is impoſſible, that one of them ſhould not be better than the other, but (alſo as hath been ſaid before) in reſpect to the Congregations themſelves; becauſe the one makes a vaſt difference from the other, in the point of fixedneſs and unfixedneſs of Officers; and further, becauſe one would deſtroy the other. For allow but this Principle, that all Congregations that may have a ſufficient Presbytery, may retain the Right and whole Government within themſelves, as the firſt Subjects of it, as agreeing with the Pattern, and what Church will ſubject it ſelf to the Presbyterial Government? And that this is not indifferent to all our Judgments, the Contentions on all hands do Teſtifie. If it be Arbitrary, then it would have been unlawful for any Congregation in the Primitive Times, to have Retained the Right that was firſt ſetled upon them; and to have in exerciſe all power within themſelves as whole, as when Churches did multiply. If it be given as a liberty by Chriſt; voluntary Subjection is not to take it away, and that Form of Government, which it doth give up its right to, being a new change of Government (as was ſaid afore) there muſt be as much an Inſtitution for it, as there was for that Right it had afore. It is impoſſible there ſhould be two Rights to the ſame thing, whereof the one is incompatible with the other; for if the Congregations can claim it as its Rights, then the Presbytery cannot; for that both ſhould exerciſe it, is impoſſible. There may be differing intereſts of power, in the ſame politick Body, but that one and the ſame, while power ſhould be in one, and alſo in a greater, and in another, cannot be imagined.

Anſw. 2. To the ſecond part of the Exception, *viz.* that it is a ſtrengthening of the power of Congregations, and not a taking of it away, it being an intrinſecal Government, We Reply. 1. That of all other Anſwers, we wonder at that; for if a Maſter of a Family, that Ruled as a Maſter afore, ſhould have his power, in governing of his Family, committed into the Hands of other Maſters of Families, together with himſelf; would he account this a ſtrengthening of his power, as he is a Maſter of a Family,

mily, or a looſing of it? Maſters of Colledges would judge it a taking away of their power, not a ſtrong thing of it, for by this they loſt it as Maſters. And 2. If that all theſe do Rule in common, and ſo the Major Vote of them, in common, carries it, multitude of caſes will fall out (whereto tho' he gives a Negative) that ſhall be carryed by the Major Vote, ſo as he utterly looſeth his power, it being thus ſwallowed up by the greater number, how is this a ſtrengthening of it then? And in this caſe, is it not an extrinſecal power to that Congregation, which overrules it, as well as in the caſe of Biſhops; when as the Votes of their own Officers that are proper to them, and fixed to them, whom they have choſen to watch over them, ſhall not carry matters that belong unto them, as afore they did. 3. The ſtrengthening of Churche's power, lies in countenancing of what Churches have done, after they have done it, out of an Honour to them, and not lightly to hear Appeals from them; but it is not confirmed, by taking the power out of their Hands, and doing their acts for them. Thus Kingdoms, in a League, ſtrengthen each other's acts, when as they do not *Foſter Traytors*, againſt each other; but if they ſhould mingle powers in common, this were to deſtroy their power and right, as they be politick Bodies. Book III.

If it be ſaid, it makes Churches equal ſtill: It is granted that it's true, it makes Churches in a like condition indeed; but how? Not in the priviledges of Churches, it makes them in like condition of Subjection, but not of freedom, as they are Churches, or incorporate Bodies to judge within themſelves. As if Incorporate Towns ſhould have their priviledge of Life and Death, within themſelves, given up to a Combination of many Incorporate Towns together, they were *pares* indeed, *compeers*, and here is an equality they are brought unto in this condition, but what equity there were in it, we ſee not.

That I may conclude, if, when Congregations were thus multiplied, a Congregation that before had the Government intire in it ſelf, being inveſted with it, began anew to Aſſociate with others for Government: Either the Claſſical Elders Aſſociated, have taken up the whole Government and Juriſdiction, and left to that Congregation and Elders, which once were inveſted with it, no part of it (which once they had proper to them afore) but as this exerciſed in common; or elſe there is a parting and a dividing of that power, and acts of Government they had afore. If all be taken away, let that be affirmed and practiſed, and a Warrant for it ſhewed, let the claſſical Presbytery chooſe, and ordain their Deacons, let them Suſpend from the Sacrament, let them only Admoniſh, let them admit their Members, let them chooſe their Elders, let them do all. If they part it, either it muſt be Arbitrarily, as themſelves pleaſe, (we will retain this, and you ſhall have that) and if ſo, then they Arbitrarily part with that which was once given them by Jeſus Chriſt; or elſe they part with all by a Rule, and a Command from God, putting the bounds between what the one ſhall have, and what the other ſhall have; let theſe bounds then be ſhewn, or any inſtances, in the Primitive Churches, be aſſigned of ſuch alterations when Churches were multiplied, which in this caſe is neceſſary. This will breed alſo a great alteration and change, in the conſtitution of theſe Congregations themſelves, and their Relations to their Officers, as is obvious to any one who conſiders it.

CHAP. VII.

Two Queries Reſolved, 1. *When a Church hath but one Elder, or none at all, whether it retains its power.* 2. *Whether a particular Congregation having compleat power in it ſelf, may oblige it ſelf, in a conſtant way, to ask Advice and Direction from a Conſiſtory of Presbyteries. Reſolved in the Negative, and proved by ſeveral Reaſons.*

I ſhall now Reſolve ſome Queries that may be put, and in anſwering them, ſhall farther clear up my Aſſertion, which I have Demonſtrated by ſo many Arguments.

Queſt. 1. Suppoſe a Church have but one Elder? Yea, ſuppoſe it have no Elders at all? What is become of its power then?

Anſw. 1. Yet that Church whereof there is but one Elder, being the Seat of this Government, it is in this Politick Body, as in the Natural Body. A Man (according to the Law of Nature) hath two Hands; but if one be cut off, or that he wants one, then he uſeth that one Hand, for which both were uſed afore. In this caſe, *Vis recurret in proximum membrum, The intire Vigour, will return into the next Member*; And this is properly a caſe of neceſſity, and not that other caſe which our Brethren would have, that one Congregation being alone, ſhould therefore have the Government within it ſelf of neceſſity, which it muſt part withall, according to the ordinary Rule, when more Congregations are multiplied.

Anſw. 2. The power of Government, being the Right of that Church, and not of other Churches over it; they are to chooſe more Officers, and they have a right ſo to do; and ſo thereby to preſerve the right within themſelves, rather than to borrow an Eye or a Hand from other Churches. We may ſay in this caſe, as our Brethren have ſaid in the caſe of not ſeparating from a Church rightly conſtituted, tho' it want an Officer or Officers. They ſay, that none ought in that caſe to ſeparate, but it is to be required, that Officers be choſen and ſupplied, ſo ſay we in this caſe. It is in this caſe, as it is in that of ſmall Corporations, which although they are decayed, yet they are Corporations ſtill; and they do not looſe their priviledges, and they do not therefore come under other Corporations to Govern them; but they are enabled themſelves, to chooſe who they are that ſhall Govern them.

Anſw. 3. Their having, or not having Officers, doth not take away their Right; but only it takes away the exerciſe, untill ſuch time as they have Officers. And their not having Officers, it doth not put the right into other Congregations, and the Elders thereof. The Right, in Elders, doth not lie in their being Elders, but in having a relation unto this Congregation, and in being their Elders.

Anſw. 4. Suppoſe when a Congregation doth want a ſufficiency of Officers, and ſo it be diſinabled to act according to its Right; yet its caſe is but as the caſe of a Ward, who, though he is not able to manage his own Eſtate, yet this doth not put him by his Right; and thoſe, that have the Wardſhip for the preſent, have not the right, they have but *quaſi jus*; And if a Congregation uſeth Foreign Elders, Elders can have a charge in it; but until ſuch time as the Congregation be able to have Officers of it ſelf. And therefore if, in caſes of Defect, Congregations ſhould be aſſociated; and by vertue of their aſſociation, make uſe of other Elders; yet they are not to be kept in that Defect, they ought, and they may purchaſe to themſelves ſuch an Elderſhip, and ſo exerciſe their own Right. The Churches of Chriſt, are not to be kept under Age and Wardſhip. Yea, ye ought to reform ſo, as the Churches ſhould be reduced to this, and have their Rights. The Biſhops, becauſe they would Rule the Churches, in ancient time, made Canons, that there ſhould be but one Miniſter in a Church, and they took away the power of ruling Elders, and ſo did deſtroy the Presbytery in every Church, that ſo in this Defect, there might be a colour for their Government. Whatever inconveniences therefore may be pretended, or whatever is the preſent State of things, nothing ought to prejudice the Rights of Churches; but all Congregations ſhould have liberty to procure themſelves a ſufficient Elderſhip, ſo to have the Government within themſelves.

Again,

Again, Suppoſe that ſuch Congregations, as having a Defect of Elders, ſhould ſubject themſelves to a Claſſical Presbytery for Government, untill they had a ſufficient Elderſhip of their own: Suppoſe (I ſay) that this ſhould be the more ordinary condition, of the moſt Congregations in this Kingdom; yet thoſe Congregations, that have a ſufficient Elderſhip, are not, for uniformitie's ſake with them, to ſubject themſelves thereto. For uniformity, with what the Holy Ghoſt in the Word holds forth as perfect, is rather to be held by thoſe Congregations, who are made thus compleat, than for uniformitie's ſake, to ſubject themſelves to the condition of thoſe that are imperfect, that all may be alike, although that hath been the way of uniformity, that hath been urged amongſt us; that becauſe all Miniſters cannot pray out of their own Gifts, that therefore for uniformitie's ſake, there ſhould be Forms of Prayer for all Miniſters to uſe, even thoſe that God hath inabled with ſufficiency of Abilities, and Gifts to pray. It is in this caſe, as in the bringing up of faſhions, many faſhions being brought up by thoſe that had infirmities, on purpoſe to cover them; they, who had infirmities, muſt be obliged to them, becauſe they are in faſhion, and brought up by ſome great ones. Book III.

Congregational Presbyteries, they are the Natural Presbyteries, thoſe others, they are but as Step dames, Secondaries; they are but Compounds, and Decompounds of the ſeveral Presbyteries, of Presbyterial Churches.

And what though a Congregation with Elders, they are yet a Church to our Judgments, and are ſo to be acknowledged, as the Church in the *Canticles* was a Siſter, though ſhe wanted Breaſts. If Congregations be ſmall, and want ſufficiency of Elders; they ſhould be united many of them together to one Church, that they may have a full Elderſhip, and put themſelves (though to ſome conveniences) to come together to Worſhip, for ſo, in the Primitive times, we find that Chriſtians did often come out of Villages to their Cities, to Worſhip on the Lord's Day; and ſometimes removed out of the Villages, into the Cities, that they might have Ordinances.

Queſt. 2. But ſuppoſe that Congregations, having a ſufficient Elderſhip, have alſo both Power and Ability, and right to act within themſelves; yet in a conſtant way, may they not ask Advice and Counſel, and oblige themſelves ſo to do; and before they proceed to Excommunication againſt their Members, if they be obſtinate, bring them to the Claſſical Presbytery, as to a further means, there to be Admoniſhed; and to have the Sentence of Excommunication there diſcerned by them?

Anſw. 1. All communion with Claſſical Presbyteries (which we rather look upon as Synods, than Presbyteries) that we may lawfully hold, we will hold; and all ſuch Communion we do account lawful, as is for ſuch ends and purpoſes, for which they are ordained unto by Chriſt. But what is beyond the ground of erecting ſuch Aſſociations, or of calling ſuch Synods, and the uſe and end of them, that will be to put an unlawful power into them; for every Ordinance, or Inſtitution of God, is commenſurable to the ground upon which it is founded. So as ſuppoſe for the preſent, that God had appointed Synods to be held on ſome occaſions, in caſe of Mal-Adminiſtrations in Congregations; and in that caſe, had endowed Synods with the ſame power over Churches, that Congregations have over their own Members; yet becauſe they had this power in this caſe, and upon this ground, it would not draw on an obligation in the Churches Congregational, conſtantly to adviſe with them ſo; and to bring their Members to be Admoniſhed by them, afore they proceed to cenſure. So as ſuch advice, as this, is not a caſe of Appeals; which always ſuppoſeth a Sentence paſt in inferiour Courts already; But it is a laying the Congregation yet lower; for it is a Suſpending the exertion of that primary and firſt right, which they had, until ſuch time as they have adviſed with another, ſuppoſed more ſufficient and able Elderſhip.

It is with us in this particular reſpect, unto the Presbyteries, as it was with thoſe that were moderate Separatiſts, in reſpect of their Communion with the Miniſtry of *England*, although we, in other caſes, give more to theſe Presbyteries, than they would do to ſuch a Miniſtry. Many of them, as Mr. *Robinſon* and others, could communicate with the Miniſtry of *England*, in Hearing, and in Praying; becauſe in theſe actions, they were not neceſſarily, or only to be conſidered as Miniſters, by all them that ſhould communicate with them; there being other grounds ſay they,

upon

Ch. VII. upon which they might Preach and Pray; and therefore although there was an unlawful relation or reſpect, which they pretend to Preach upon; namely, that they were Miniſters; yet becauſe there was another ground, upon which (ſuppoſe there had been no Miniſters) they might have Preached; hence therefore they did, and could communicate with them in theſe Ordinances, ſo far as that other ground would bear them out. But if it came unto any act, wherein they ſhould properly ſhew themſelves to be Miniſters, in theſe they did abſtain, and could not partake with them; for thereby (according to their Principles) they might have acknowledged them to be ſuch, which they thought they were not, and to have that Authority, which they thought they had not. Therefore if it came to the receiving of the Sacrament, becauſe this is a Miniſterial act; they therefore would not communicate with them, no not for one moment. So alſo as touching claſſical Presbyteries, we can, and ſhall willingly communicate with them, in all ſuch things wherein we think there is a ground for their Erection; and ſo far as there is ſuch a ground, we can Preach among them, and hear them Preach, where a company of Elders might reſolve caſes of Conſcience, we can pray with them; yea, and have recourſe to them for Advice in caſes of difficulty, being the Elders of other Churches, and able to Reſolve ſuch caſes. And this we can do, although we conceive that they are erected to a further end, and inveſted with a further power, which is to us unlawful: But wherein there is a proper acknowledgment of ſuch a power, or that the former right of Congregations mentioned ſhall be prejudiced, and the Power and Ability, that Jeſus Chriſt hath put in them, impaired we cannot do any act that ſhall joyn with them herein. We cannot do it, no, not for one Moment, much leſs for a conſtancy. And the Reaſons why we Judge Congregations ſhould not do all this, Namely, Adviſe conſtantly, bring their obſtinate Members to be Admoniſhed by the Presbytery, nor require their Sentence, ere they proceed to Excommunicate, are theſe.

Reaſon 1. If it were no more but to adviſe, that liberty is not to be taken from a Body of Chriſt, enabled by him to act within it ſelf, and purchaſed by him; which is not to be taken from a Man, by a State or Common-wealth; becauſe the Law of Nature hath beſtowed it upon him. That liberty is not to be taken from a Church in its right, which the Law of Chriſt gives it; that is not to be taken from a Man in his right, which the Law of Nature giveth him. In all actions that a Man is the guide of himſelf in, he is not bound to ſeek advice, much leſs, that there ſhould be a ſtanding Court erected for Men to come into. And in all the other rights that a Man hath, as he is a Ruler or Governour of any Society? as ſuppoſe he be a Maſter of a Family, in which he hath a right by the Law of Nature, it would be an infringement of his Liberty, if in thoſe acts, that belong unto him as a Maſter, he ſhould be bound to adviſe with others, as for the putting away of a Servant, &c. To direct him indeed, in what caſes he ſhould ask advice, the exigents and neceſſity of the thing is the ground and foundation of it; but out of thoſe caſes, it is an impairing of his liberty. Wherein he thinks there is a danger of miſcarrying, and wherein he himſelf wants light, therein he is to ask advice, becauſe there is a ground for it; and yet therein a Man is at liberty, of whom, or with whom he will adviſe; and to take that away, were to take away from the priviledge of a Man, if Men are to preſerve their Native Priviledges, Churches are much more to ſtand faſt in the liberty Chriſt hath purchaſed for them, *Gal.* 5. 1.

Reaſon 2. That which the Cities of *Judah*, having Power and Juriſdiction within themſelves, were not obliged to do, nor were to oblige themſelves to do, (although they had a *Synedrim*, a ſet Court ſet over them by God, for advice in caſes Difficult, and when it was too hard for them to Judge) that the Churches now under the Goſpel, having the like priviledges of power within themſelves, with a promiſe of God to be amongſt them, are not to do, nor are others to uſurp it: For in caſes not Difficult, it had been an uſurpation of an unlawful power in the *Synedrim* to require, they ſhould ask their advice; and it had been a Diminiſhing of that right and queſtioning of that promiſe of God's being with them in Judgment, to have gone ſtill and adviſed, in caſes clear, eſpecially to have always depended upon an authoritative Sentence of Judgment, required of them to be pronounced by the *Synedrim*, before that they proceeded; and without which, theirs ſhould not have been valid.

Reaſon 3.

Reason 3. A constancy of seeking advice, and to be bound to it, doth in it self arise unto a Subjection to Authority; thus it is Subjection in a Child, to be bound to advise with his Parents in all actions of moment (whether they be clear to himself or not) as disposing of himself in Marriage, and the like; and it is an acknowledgment of an Authority. Yea, to be bound thus always to advise with, and not to proceed without the Sentence of a classical Presbytery, in Judgment, is of greater Authority in some respect; and is more than for them to have a coercive Authority over other Congregations, in case they proceed amiss. It is a further limiting of them, thus to tie them up, that they should not exercise Government without them. For Magistrates may Coerce the Churches, if they do amiss; when yet they will not oblige Ministers always to advise with them, and have their Sentence afore they proceed. For one Minister to depend thus on another, for the exercise of his calling, is more than to be subject to the censure of another, if he doth exercise his calling amiss. It is a greater sign of Servitude, to do what one doth by the Direction of another, than to be under Authority, that shall punish him if he do amiss: This latter is the case of a Subject, the other of a Servant. This especially is true, when as those, we should be bound to advise with, do claim and challenge an Authority, upon which it should be done (as those that are for the Presbyterial Government in a rigid way do.) It was one great ground, that the Antient Non-conformists went upon, against yielding to Ceremonies, that supposing they were things indifferent; yet to have things indifferent in the Worship of God, Determined one way, and Men obliged to practise one way, when as God himself had left them indifferent; this was to give away that liberty, which Jesus Christ had given us. Especially when as these, that urged them, pretended to have a Right and Power from Christ, to Determine things indifferent in the Worship of God; in that case to have submitted to them, had been to have acknowledged an unlawful power.

We will put this Parallel case, to be judged by their own Principles, that are for the Presbyterial Government. Suppose there were found one Man in a Presbytery, that is but an ordinary Minister for his Station, in a particular Congregation (and so he hath a right and lawful calling in the Ministry) and (as it is possible there may, and oftentimes it doth fall out to be) suppose that this Man hath more Abilities for Wisdom, Holiness, and all other Ministerial Gifts; than all the rest of that Presbytery, suppose such an one as *Calvin*, who was an ordinary Minister of *Geneva*, and an Elder in the Presbytery there. If now that Presbytery he liveth in, having a a right and an ability in themselves, as a Presbytery, to Judge and Determine in all cases that fall, within the Jurisdiction thereof, should oblige themselves not to proceed to Sentence without his advice, in a peculiar manner first asked, they would think it both a Blessing of their Authority, and a giving of too much Authority to that Man; much more if this obligation should lie upon other Presbyteries, whereof he is not a Member. This step (which was the first Episcopal Authority) the Presbyterians would think unlawful to allow unto such a Man; and in this point, they are so tender, as they will not yield so much as a constant Moderatorship, without any other power; and yet that there should be always one Moderator, in such an Assembly, is necessary, if there be an order kept up amongst them, as is in other Bodies. But now for a Congregation to advise with a Superiour Presbytery, in a constant way, is not so much as necessary; for where there is no need of advice, it is not necessary. Let this case and the other, be Paralleled, and see whether there may not be the like said for Congregations, they having this right amongst themselves.

The constancy of asking advice upon all cases, though it were pretended to be but advice; yet the act it self, by reason of its constancy, would argue a Majority of Power and Rule, it would turn to such in them (at least in the issue) that already claim it; and so claim it, as that some of the Presbyterians pretend all the power to be in the classical Presbytery, and not in the Congregational; and that the Congregational Elders, in their act of Excommunication, are but the Deputies of the classical Presbyteries, and that they are *Præcones*, the Proclaimers only of the Sentence; but the Presbyterians are the Judges. That power that is already in one Kingdom, hath a *jus divinum*, and if set up in another, would pretend to it; and when the plurality of Men shall be once for it (for the Rigidity of that power) it will draw up all the power to it self. And a Churches yielding, from such Liberties and Priviledges,

is

Ch. VII. is by God's uſual Diſpenſation, the loſs of them in the iſſue, *To whom we yielded not*, (ſaith the Apoſtle) *no, not for an Hour, that the Truth of the Goſpel might continue with you*, Gal. 2. 5.

When the Court challenged (about the choice of Maſters of Colledges) this as the priviledge of the King, that the Party ſhould at leaſt be made known to him, the Univerſity ſtood upon their Priviledges, that they might chooſe and admit, without giving notice to the Court; knowing that they ſhould ſoon looſe their power, if but ſo much were given up to a greater power over them. Had there been yielding but for a time, it would have indangered, in the iſſue and conſequence, the very continuance of that Truth of the Goſpel, which in that reſpect was profeſſed by them. *Periculoſum eſt in rebus Divinis ut quis ſuo jure cedat ac poteſtate*, *Cyprian Epiſt. ad Jubaian de heret. Baptiz*: And all thoſe Arguments, which were brought againſt Biſhops, as having a direct power over Miniſters, will fall in here; for directive power is that, when the exerciſe of it is at the direction of another.

And farther, conſider that, what will make the Church to be under Age, and to be a Child for Knowledge, and guided of it ſelf, is unlawful; but always to ask advice, and to be bound ſo to do, is to bring the Church under Age, and ſo to be in Bondage (for to be under Age, and in Bondage, is all one, as in *Gal.* 1. 2, 3.) to be as well under theſe Tutors, as under Governours; under Tutors, whom they muſt adviſe withal; and under Governours, whoſe Authoritative Sentence muſt firſt be asked.

Reaſon 4. That which the Churches of the Primitive Times did, having a Right and an Ability to do it, and was a Duty lay upon them, to do of themſelves, that ſhould Congregational Churches, having a right to do now, do without having firſt Recourſe for advice to Presbyteries. And what the Apoſtles, though ſet over Churches, and who were more able to adviſe, than all the Presbyteries now are, did not yet require of the Churches; but blamed them, if they neglected to proceed of themſelves, that Presbyteries are not now to require of the Churches to do, which the Apoſtles did not. But for Churches then to adviſe with the Apoſtles or Evangeliſts, or extraordinary Officers, before they proceed to Excommunicate, was not then required; but it was their Duty to proceed of themſelves, according to the power Chriſt had given them, without waiting for ſuch advice. This is clear in the caſe of the Church of *Corinth* (whether it were Congregational or Presbyterial, we diſpute not now) becauſe that this Church had a Right to Judge that Inceſtuous *Corinthian*; and the Fact was ſo evident, that advice they needed not (*Do not ye Judge* (ſaith the Apoſtle) *them that are within?* Doth it not belong to you) he blameth them, that they did it not. And as *Chryſoſtom* ſaith, *he accuſeth them*, not that *they did not certifie him of it*; but becauſe *they had not mourned, or thrown him out. The Apoſtle thus ſhewing, that it ought to have been done without a Monitor, becauſe of the Evidence of the Sin:* And when they had neglected to do it, *Paul* doth not do it himſelf; but only as an Apoſtle Doctrinally declareth ſuch an one to be Excommunicated by the Church he liveth in. He doth not require, that they ſhould come unto him for his Sentence, before they did it; but he calleth upon them to do it themſelves becauſe they neglected it.

Reaſon 5. That which is to be ſuppoſed needleſs, that is not to be done in a conſtant way. To go ask advice, when there is no need of advice, is needleſs. The *Synedrim* was God's Ordinance in its place, but if the Cities ſhould ſtill have come up for advice needleſly, they would not have found a Bleſſing in it. And beſides that which is an acknowledgment of the Deficiency of God's Ordinance, and God's Preſence with his own Ordinance, that ought not to be done; but ſuch a conſtant having recourſe for advice, is acknowledgment of ſuch an inſufficiency; for if they do not want it, why ſhould they be bound to ask it?

Reaſon 6. Let this obligation to adviſe with another Presbytery, and for them to approve, *&c.* ere that a Church (that hath Power and Ability from Chriſt) proceed to Excommunicate, be but Parallel'd with the obligation of a particular Miniſter or Paſtor, for the works of his Office; which, by vertue of his Office, he is enabled, by Chriſt, to do ſingly, and alone; the Presbytery of a Congregation being (as was ſaid) as perfect and as compleatly inabled, for all acts within it ſelf, as a particular Miniſter can be ſuppoſed alone to be enabled to the works of his Office, (ſuppoſe Preaching, and the like) God's means being as perfect for Government, as they

they are for Preaching or Baptizing. Now then, as it would be a Derogation from the Gifts of Chriſt, and from the Office that Chriſt hath put a Man into; and a Diſhonour to the Man that is a Miniſter, conſtantly to adviſe afore he performs any act of his calling; and be bound ſo to do, before he Preacheth a Sermon, or the like. The like Derogation would it be to a Church, and the Presbytery thereof, to be obliged to adviſed, for all their acts of Government, which they perform. And yet look what ground or occaſion there will be, for a Man that is a Preacher, to adviſe with others of his Brethren, about what he is to Preach; the like will be acknowledged, and as far the one, as the other, in their ſeveral proportions, for a Congregational Church, and the Presbytery thereof, to adviſe with other Churches. If a Miniſter ſhould be to Preach any thing that is of great Difficulty, and like to be much gainſaid, and contradicted, any thing that is of great Moment, or new, or uncouth; in that caſe he may do well to adviſe, afore he Preacheth, and have the Judgment of his Brethren. So if ſuch a caſe of Government cometh, in any kind, that hath a great difficulty in it, wherein they are not clear what they ſhall do, or they, upon grounds, think that the way, they are to proceed, is like to be offenſive and ſcandalous to the Churches, about them when done; in this caſe they may adviſe. Occaſional adviſings, ſo far as there is a ground for them, we deny not.

Reaſon 7. That which a claſſical Presbytery is not bound to do to a Provincial, nor a Provincial to a National Aſſembly; that upon the ſame grounds a Congregation (if it have a ſufficient Presbytery) is not bound to do to a claſſical Presbytery. What ground can be alledged, why a claſſical Presbytery is not bound to adviſe with a Provincial Aſſembly, ere it proceeds to Excommunication, but this? That it is an Ordinance ſufficient for thoſe acts, within it ſelf. If then a Congregation be by Chriſt inabled (he having given ſufficiency of Power, and Gifts among them) to do all acts within it ſelf. Why ſhould this Church (which the promiſe of Chriſt's Preſence, to be among them, is firſt made to) which is the Seat both of Worſhip and Government, be deprived of its priviledge, when the others are not. Where Jeſus Chriſt hath given Power, he hath given Gifts.

Reaſon 8. What is it they ſhould adviſe thus conſtantly for, and about what ſhould they depend upon the Sentence of a claſſical Presbytery? Firſt, it is not out of want of Skill; for that muſt be either of the *Jus*, that is, that they are unskillful, to know the Rule, for what ſins Men ſhould be Excommunicated. Now in the conſtant caſes that fall out in Congregations, for which Men ſhould be Excommunicated, the Rule is known well enough; that Excommunication is for ſuch and ſuch groſs ſins as the Scripture holds forth, and as are Scandalous to all Chriſtians; and if any new caſes fall out, let them adviſe. And we acknowledge, that *Synods* may be of uſe to find out thoſe Rules, and to hold them forth; But when once they are held forth and known, and commonly received, there needs no advice to know the matter of right, for which Men are to be Excommunicated. Or elſe it muſt be want of Skill, of judging the matter of Fact done; and for that they need not adviſe, for it is to be proved by Witneſſes. A company of Elders, and a Congregation, may as well be able to judge of that, as all the Aſſemblies in the World; and may be thought as ſufficient, and as faithful to judge, whether the Fact be fully proved and cleared by Witneſſes, or no, or is it want of skill, in that Judging, what obſtinacy and impenitency is. As for that (as I ſaid before) they are intruſted to Judge of it; for if they will receive him upon his Repentance, without bringing him to the claſſis, they may; neither are they to bring him thither, till he is obſtinate. Secondly; It is not to have Authority from the Sentence of that Synod, that advice is neceſſary. For that Authority, muſt either be an Authority of Reverence only, or a further power Political. There needs not a further Political power, to be judged by their Sentence; for if a Congregation, and the Presbytery thereof, ſhould proceed to Excommunication, the party was as truly Excommunicated, and with as full a power from Chriſt, as if all the Synods in the World had ratified it. And therefore to add Authority, as Defective in the Congregation, to that end their Sentence is needleſs. And then when a Man is to be Excommunicated, he is to be Excommunicated by them; when it is done, it is done by them; and if a claſſis addeth not Authority, it ſhould not take away this Authority, by obliging Men to adviſe, and to have their Sentence firſt. If of Reverence only, then it ſhould be giving a reſpectful Deference to their Judgments, which in ſome caſes is allowable.

Ch. VII. *Reaſon* 9. Thoſe Admonitions which the claſſical Presbytery are to give to the Perſon that is brought before them, by the Elders of his Congregation (they having themſelves Admoniſhed him, and he remained obſtinate under their Admonitions) are either an Inſtituted Ordinance of Chriſt, Preparatory to Excommunication, to be further applyed to him, over and above thoſe given him by his own Congregation: Or they are to work in a way of Moral perſwaſion, and by the way Reverence, that the perſon hath of the claſſical Presbytery, more than of his own Congregation; that is, they either work politically, as an Inſtitution of Chriſt upon him, or only Morally. For what is it, by which this Man's Conſcience muſt be wrought upon, in theſe Superadded Admonitions of the claſſical Presbytery, having been obſtinate under thoſe of his own? It muſt either be *vi materiæ*, by reaſon of the matter; and that they have a great Reverence in the Man's Conſcience; or it muſt be by their being inveſted with an Authority from Chriſt. And if theſe Admonitions of the claſſical Presbytery be as an Inſtitution Preparatory, they are to be reckoned Ordinances of the ſame Rank and Kind, with thoſe which the Elders of his own Church hath given him; which Admonitions are not as if a company of Saints or Miniſters ſhould meet him occaſionally, and Admoniſh him; (for he may have a Thouſand ſuch Admonitions, and yet his ſin not be accounted ripe for Excommunication) but his ſin is then ripe for Excommunication, when Admonitions Miniſterially Adminiſtred, by ſuch as Chriſt hath appointed, have been Adminiſtred to him, and he continues obſtinate. So that Admonitions either may be ſaid to have a perſwaſive power only, or elſe a Miniſterial power by way of Inſtitution; and ſo work on a Man by the Bleſſing of God upon them, and by vertue of the promiſe: And, in the want of either of them, a Man cannot be judged fit to be Excommunicated; becauſe that Chriſt's means, appointed by him, have not been applyed to him. So then every Admonition, in this way of Ordinance, is in order unto Excommunication, if the Perſon continues obſtinate.

Now then firſt; if it be ſuch a neceſſary Ordinance to be Adminiſtred by the claſſical Presbytery, afore ſuch time as the party can be Excommunicated; Then 1. The Congregational Elderſhip, and the Admonitions thereof, is not a perfect Ordinance. And 2. It were not only a ſin, for any Congregational Church to Excommunicate a Man, without bringing of him firſt to the claſſical Presbytery; but the Man alſo is not capable, till then, of being Excommunicated by his own Church; for it may be ſaid, there wants an Ordinance to be applyed to him, before he is to be Excommunicated; for all ſuch Admonitions, that are a ſpecial Ordinance of Chriſt, as being preparatory to Excommunication, and in order thereunto, are not to be omitted. And let it be ſhewn, that Chriſt hath divided by his Inſtitution, that ſome Admonitions ſhould be in a Man's own Congregation, by his own Elderſhip, and others afterward to be by a claſſical Presbytery, before he is to be Excommunicated by his own Church. And alſo 3. If it were thus, then a Congregational Presbytery hath not ſufficient power to Excommunicate a Man; for if he is, by vertue of an Inſtitution, to be Admoniſhed, alſo by a claſſical Presbytery, this Presbytery muſt, by Inſtitution, have power alſo to give Sentence, without which, the Sentence of the Congregation were not ſufficient; for that Church which hath power to Admoniſh publickly, in order to Excommunication, muſt neceſſarily have the power alſo to joyn in the Excommunication, or elſe the Excommunication is not valid.

But Secondly; If they be Admonitions only in a perſwaſive way, to a Man that is obſtinate, to work upon him, as, and with a Reverence of the perſons Admoniſhing, and to that end, he is brought to the claſſical Presbytery, to be Admoniſhed, conſider what will follow from it. 1. That thoſe Miniſters ſhould rather be called out, which he in a peculiar manner moſt Reverenceth; they being the fitteſt Perſons to give Admonitions, as *John Baptiſt* was to Admoniſh *Herod*, becauſe *Herod* Reverenced him (as the Text ſaith) and therefore to make an Admonition-Court, of a certain ſort of perſons, whom perhaps the Man knows not, this is to extend it beyond what the ground of a Reverence will always reach unto. And by this reaſon likewiſe, there might be ſome one man, of Eminent Gifts, ſet up to Admoniſh, which ſhould move a greater Reverence in the Hearts of Men, more than half a Dozen Presbyteries. 2. If he be brought only upon this ground, to be thus Admoniſhed by them; then a meer Moral Ordinance of leſs force, is preferred to a ſtanding Inſtituted Ordinance, that, according to Chriſt's Inſtitution, is of a greater: a Moral power

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is preferred to a political that is given by Christ, whereas on the other side, the means, that a Man's own Congregation hath used, being Instituted means, the Blessing of Christ depends upon it. Book III.

Its true, we grant that if a company of Saints, or a company of Ministers occasionally meet him, they might admonish him, and God may bless it; but when those means, that Christ hath appointed, hath past upon him, and he is not wrought upon by them, then for us to set up any other Court of a Company of Men, to bring him unto; which, by Christ's appointment, hath a power of a lesser kind (as if it is but a Moral Reverential power, it is no more) this is but a Secondary and remote power, in comparison of the former. It is but Perswasive, it is not Ministerial, and perswasive Admonitions were applyed to him afore, and he was past them; he was Admonished by the Brother in private, he was Admonished by two or three more, which that Brother took to joyn with him; and therefore in a Congregation, Christ brings him to an Authoritative means, which himself hath in a publick manner instituted; and to bring him then from these means, unto perswasive means again; this must needs fall short, and be blasted to this Man's Conscience, when the means, that Christ hath in a special manner instituted, had taken no place upon him; and this would also make Jesus Christ to proceed, from the greater to the lesser: Unless it be affirmed by those, who hold that the Congregations have a sufficient Presbytery for Excommunication, yet Christ's appointment is; that classical Presbyteries must always joyn with them, without which they are imperfect, which is indeed a condition. Thus there is the shew of an ordinance set up, to the prejudice of the ordinance of Christ; whereas there should not be set up an Image to resemble any appointment of Christ; and if any thing, put into the road of an ordinance, be in the stead of an ordinance, or preferred to an ordinance, it will grow flat, though of it self it be good, and, upon occasion, may be useful; as we acknowledge the admonitions of a classical Presbytery may be; but not in this case. We acknowledge that such an admonition, God may bless, as he may bless good conference; but if any would set up good conference, as a more efficacious ordinance than Preaching, when Preaching is the special ordinance, there would not be found that blessing in it.

If it be said, but may not all good means be used, to reclaim a Man that is obstinate, before he be proceeded against by Excommunication? And is it not good means, to be admonished by a company of Men Grave and Holy; and is not this better, than to be admonished only by those of a Man's own Congregation?

I answer 1. That the goodness of all means lies in the Blessing and Appointment of Christ; and if he have appointed means sufficient, as the admonitions of the Eldership of a particular Congregation is, then in a constant and set way, to have an admonition Court, to bring Men unto, further to be admonished, hath not a Warrant for it. If the Congregational Presbytery be a sufficient Presbytery, then they are as sufficient means; and Cursed is he that addeth, as well as he that takes from Christ's Institution, he that will use more than Christ hath appointed, as well as he that will use less. In this case we may say, If they will not *believe Moses and the Prophets, neither will they believe if one come from the Dead*, because God had appointed *Moses* and the Prophets, to be a sufficient means. And thus in Physick also, to use more than is prescribed, is as dangerous as to use less. And further, if he is to be accounted obstinate, after the admonition of his own Congregation, so as to be Excommunicated (as if they be a sufficient means, he is to be so accounted) then as God cutteth Men off, when their sins are ripe, so the Church also doth.

Answ. 2. If all good means were to be set up, as instituted ordinances, then this Man should be brought to be admonished by the principal Assembly, before he is Excommunicated; yea, and before the National too (if you will set the bounds in a classical Presbytery; why had you not as good set them in a Congregational (if a Congregational be sufficient) where Christ hath set it?) For you may suppose still, that if he had the provincial Assemblie's admonition (Men of greater Authority and Reverence) it might prevent his Excommunication. And besides, if he may, after his Excommunication, appeal to them, why should he not be brought unto them before?

Ch. VII. *Reaſon* 10. Add to this, that until the Delinquent hath been Admoniſhed, before all the People of the Congregation, he hath not had all the means applyed unto him, in his own Congregation, which Chriſt hath appointed to work Repentance in him: For the whole Church is not told of it, as Chriſt would have it; neither is he Rebuked before all, ſo that all may mourn and lament over him, to break his Heart. And ſurely, it is the right of every Congregation, and of every Member in it, to have all means uſed, that are ſufficient within that Congregation, afore its Members are brought before Strangers. Now if they are to be admoniſhed by the claſſical Presbytery; after that they have been thus admoniſhed twice or thrice, publickly in the Congregation, then, in that reſpect alſo, there is a proceeding from a greater, and more ſufficient means unto a leſs ſufficient: For the admonition of the claſſical Presbytery, though given by publick Perſons, yet it is given privately; whereas the means according to Chriſt's Order, is to go from more private, to more publick, as a way of doing the perſon good. And the ſhame is more publick afore the Congregation, than afore the Conſiſtory; and therefore, according to the Presbyterial practices, they are admoniſhed firſt by the claſſical Presbytery, and when they are found obſtinate, there they have two or three admonitions publickly before the people, afore he is Excommunicated; which admonitions, if they are in order to Repentance, then they are more Efficacious, than what hath been done in the conſiſtory of Elders, and therefore uſed laſt; and and if more Efficacious, why (according to the right of a Congregation, and according to the ſufficiency of means in a Congregation) were they not uſed firſt, ſo as the perſon need not be brought, in order to his Repentance, before the claſſical Presbytery; becauſe a more ſufficient means hath already been uſed? So that in a word, they are carryed unto the Presbytery, either afore or after they are admoniſhed publickly in the Congregation; if afore, all good means have not been uſed in the Congregation; If after, you go from a more Efficacious means, unto a leſs Efficacious, even in that reſpect forementioned alſo.

Reaſon 11. When the Apoſtle ſaith, Tit. 3. 10. *after one or two Admonitions, him that is an Heretick Reject*, as condemned of himſelf, as much by thoſe means, as by a Thouſand; the admonitions he intendeth there, are thoſe that are publick, and given by them that have the power of Excommunicating. If he be admoniſhed afore his own Congregation, and the Elders thereof, theſe are either ſuch admonitions the Apoſtle there intendeth, or not; if they be, he is to be rejected, without being admoniſhed by any other; for the Apoſtle's Rule plainly evidenceth, that there is but one kind of publick power, by which the admonitions ſhould be applyed: And therefore if the claſſical Presbytery were that power, which ſhould Reject and Excommunicate this Man, upon their two or three admonitions; then he is not to be brought down, to have admonitions again, afore the people in his own Congregation; but he is to be Rejected, without any further proceeding; ſo that if he be brought to the claſſical Presbytery, after he hath been admoniſhed before the whole Congregation, the Apoſtle's rule is not obſerved, or if he be brought to the Congregation, after he hath been with thoſe that have the publick power, to admoniſh and caſt him out; the Apoſtle's rule is not obſerved neither; and thus whereas God hath built one or two Altars, this would be to build ſeven.

Reaſon 12. That practice, which will breed diſtractions, and more inconveniences, ought not to be. But for a Congregation, that is ſuppoſed to have ſufficient power in it ſelf, to depend upon the claſſical Presbytery, for a Sentence firſt paſt, will breed greater inconveniences, than for them to proceed without them. For the firſt, if the Congregational Elderſhip be of one mind, that a Man ought to be Excommunicated, and the claſſical Presbytery is of another, the Congregational Elderſhip having ſufficient power, and the Conſcience of Duty lying upon them, they are to proceed notwithſtanding; and ſo by rejecting the advice aforehand, of the claſſical Presbytery, they are brought to caſt a greater contempt upon it, than if they had proceeded without their Sentence, and ſo as to give them an account. And as for the party, if he will refuſe to go afore the claſſical Presbytery (his conſcience judging, and that upon right grounds, that the Congregation hath ſufficient power, to proceed againſt him) what Rules, in Scripture, will compell him to go to be admoniſhed afore them? If he goes by an Appeal, that's after Sentence, and then the

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Congregation and he are parties; if he goes as complained of by the Congregation, by what rule can they constrain him to it? Book III.

CHAP. VIII.

Some Objections answered.

Object. 1. THat Excommunication is a matter of so great weight, to give a Man up unto Satan, to throw him out of the Communion of Saints, as that for the weight and greatness of the Sentence, it should be advised upon, by a further Eldership, by a greater company, than those of a Man's own Congregation.

Answ. 1. You greaten the ordinance of Excommunication, as the Papists did that of the Lord's Supper, preferring it before Preaching, and so magnified the Clergy, and the Priests that Consecrated the Sacrament, and also drew the people to the Worshipping of the Bread. Thus you also advance an undue power of the Clergy, combined in an Association of particular Congregations; and to take their power away, under pretence of the greatness of the ordinance committed to them.

Answ. 2. And yet, it is not so great and dreadful a Sentence, according to your own opinion, making it only to be a cutting off of a Church, and not to import a formal delivering up unto Satan. And

Answ. 3. If the Congregation, and the Eldership thereof, be sufficient for power and skill, and faithfullness; why, for the greatness of the Sentence, should there be a going out to other Churches, when Christ hath proportioned his means to his end? And what is there in the Execution of a Brother, that these may not be supposed to be sufficient for, and to be betrusted with? They are betrusted to Preach the word, every particular person is (whether it prove Error or Truth) till he do miscarry. They are betrusted to admit Members, to Suspend from the Sacrament? why not to Excommunicate? Yea, the Sentence, and the proof it self, depends upon two or three Witnesses by God's appointment, and they cast it; and this, though the matter were brought before all the Judges in the World; then why not, when the matter is brought afore two or three Officers, faithful Men, and a Congregation of Saints; why should not they be esteemed as faithful Judges, as others? If you commit to a Jury, and one Judge, a Recorder or a Lawyer in an Incorporate Town, though decayed, the power of Life and Death, and cutting a Man off from this life, which when it is done, cannot be remedyed again; then why should you not betrust the power of cutting a Man off from the Church (if it be unto the Congregation, as being in this case the Judges and Jury) especially, when as there may be a remedy? For he is not so cut off, but he may be restored.

Answ. 5. Wherein should the greatness of Excommunication lie, but in the matter for which a Man is Excommunicated? We profess, it is not for niceties; but for sins against light, against the common principles of Nature, and Christianity; as the Apostle saith, 1 *Cor.* 5. 3. He that hath so done this Deed. There must be a *Scelus* in it, that, if he goes on in it, will Damn his Soul; and therefore the Apostle calls that *Corinthian, That wicked Person* ver. 13. And for these things, the Congregation is as well able to judge, as all the Elders in the World. In the matter of fact, (as was said afore) a Jury of Twelve men, do judge of the fact, when a man's Life is concerned; and by a parity of reason, a Congregation may judge of the matter of fact, for which a man is to be thrown out of the Church.

Object. 2. But Excommunication is, *Res communis, a common concern*, which other Neighbour Churches have an interest in, and in that respect, they are to have a joynt concurrence in it aforehand.

Answ. 1. So it is likewise, to all the Churches in the World, more especially in the Nation, and the party may remove to any other part of the Kingdom; and so, then all the Kingdom should have a concurrence in the act aforehand as well, and then the whole Nation should be called.

Answ.

Ch. VIII.

Anſw. 2. If the common intereſt of Churches ſhould carry it, then it would follow, that becauſe he is Excommunicated out of all the Churches of that Presbytery, all the Churches ſhould be preſent at his Excommunication, as well as that particular Church he is a Member of.

Anſw. 3. If Neighbourhood and common intereſt be inſiſted on, then the Churches of the next Presbytery (whereof many may be nearer to that Congregation, to which he is joyned, than this claſſical Presbytery) ſhould be preſent alſo; for the Man may go thither to be received, and therefore it is fit that they ſhould have an intereſt aforehand too. There is no Reaſon to be given, why it ſhould be *Res communis*, *A common affair*, to that claſſical Presbytery, more than to other Neighbour Churches, as to the thing it ſelf, it can only be ſaid, they have aſſociated voluntarily: But then the ground of that Aſſociation muſt be conſidered.

Anſw. 4. When a Man is caſt out of one Church, he is caſt out of all Churches; but not formally, but only conſequently, and by vertue of communion of Churches, this common Law being among them, that no other Church ſhould receive him, till he have given ſatisfaction to his own; and therefore anſwerably, it is not an antecedent cogniſance afore, and by other Churches, that it is neceſſary, but only a conſequent, as was the manner of the Primitive times, to ſend to Churches after, and to tell them, from ſuch an one let us abſtain, this being the Law among Churches; that if a Man be caſt out of one Church, he is caſt out of all; either all Churches muſt be called, one as well as another, or elſe ſome particular Church muſt be betruſted, and betruſted by Chriſt; and if ſo, why not his own Congregation, having a ſufficient Elderſhip for Excommunication.

Anſw. 5. In admiſſion (as was urged afore) every particular Church is betruſted to admit Members; and, by vertue of the admiſſion of Members into it, they are admitted to have communion in all Churches; and therefore, why ſhould it not be intruſted for Excommunication alſo. It is no obſtacle, that it is *Res communis*, *A common Buſineſs*; for the other is equally ſuch, to all other Churches. We ask alſo, if that Suſpenſion be not *Res communis*, *A common concern* alſo, inſomuch, that untill ſuch time as he is Excommunicated, all Churches are to Suſpend him from the Sacrament, after his own Church hath Suſpended him? And if ſo, upon that ground, why ſhould not all Churches be acquainted with his Suſpenſion aforehand?

In Tom. 2. Collect. Concil. Labbei, pag. 46.

Anſw. 6. The fifth Canon of the Council of *Nice* tells us, that *Synods* were therefore appointed amongſt other ends, that all the Churches might know, who had been Excommunicated by a particular Biſhop (as the manner was then) that all the reſt might account him ſo, until he had given ſatisfaction. They were not therefore to be called aforehand, afore he was Excommunicated, on the pretence of a common intereſt.

Object. 3. But in the multitude of Councellours, there is ſtrength.

Anſw. 1. Let them have the uſe of Councellours only, and we deny it not. A Man will not go for Counſel, unleſs there be need; and in caſes of need, we do acknowledge it.

Anſw. 2. That Rule is the Rule of Nature; but we have a Rule for the ſufficiency of the Elderſhip of a Congregation, with an Inſtitution, and with a promiſe of Chriſt's preſence, *where two or three are gathered together.* If this were founded upon meer Nature; then we would yield, that this *Axiom* might have place, and they might ſtill take in more Councellours to them. But a Rule of Nature, will not ſet up an ordinance, though it may help to manage it; and it ſhould not be ſet to weaken it, and diſparage it, as this doth. Let us reſt in God's ordinance, and reſt in God's number, what he hath thought ſufficient; and the conſcience will rather be quieted, and wrought upon by ſubjection to an ordinance, than to a multitude. The promiſe is not to a company of more perſons, as ſuch; but the promiſe is made to the relation, to the conſtitution, and the bleſſing depends upon the promiſe; and to this purpoſe, God will be with two or three, as well as with three Thouſand in an ordinary way. The Laws of *England* ſets not up a multitude of Counſellours, that is, of Lawyers, for the Judging of Life and Death; but it ſets up a few Judges, who ſometimes alone, ſometimes two or three together, do Judge all Cauſes, when yet there are multitudes of Lawyers, and as good Lawyers as they, and as able to Counſel. If we all do reſt ſatisfied in this Law, as the ordinance of the Kingdom, why ſhould we not reſt in the other, as the ordinance of Chriſt?

Answ. 3. If this alledged rule hold, then classical Presbyteries should go to greater Synods; for there is a multitude of more Councellours. And then all the Churches should continually have had recourse to the Apostles, while they were alive, in all such Acts of Discipline; for any Apostle might have said, am not I Wiser? Send them unto me; yea, cannot I more effectually perswade? Therefore both take my advice, and come to me for my Sentence; bring them afore me, to be admonished. The Apostles indeed, when they were present in Churches, did joyn with the Elders and Officers of the Churches, in their Acts of Government; but they did not require (if absent) that the Churches should come to advise with them.

Object. 4. But may not this be done for peace sake, whenas this will compound all, and accommodate the differences amongst us?

Answ. 4. It is in the case of Peace, as in the case of Scandal. If a Brother be offended, and the thing be indifferent, and in my liberty; then indeed I may forbear, and I ought to forbear, because of an offence; but I am not to forbear, if it be a Duty which he is offended at; neither am I to give away a liberty: So for peace, Men may forbear things that are indifferent to them, and so they ought to do: Yea, they may conceal their own Judgments, and forbear to practice some things, which otherwise they might do; as the Apostle says, *Rom.* 14. 22. *Hast thou Faith? Have it to thy self.* But a Man is to do nothing positive, that shall acknowledge a seeming power, and bring Congregations into Bondage, when Christ hath set them free; for Peace must be so kept in Churches, as that withal their priviledges must be kept. There is no yielding from that right, which Christ hath given. The case of peace holdeth not in the acknowledgment of a false power, for that will breed Destruction.

Answ. 2. It is the keeping of the true bounds of power, as Christ hath seated them, that will preserve the peace of Churches; but to yield unto a false power, will always be occasion of quarrels.

Object. 5. But because that these Churches may be perhaps offended, with what you do, and with that Sentence you shall give, and so be ingaged to question you for that Act, after you have done it; is it not therefore better to advise aforehand, and so to prevent that offence?

Answ. 1. It was the preventing offences, and the avoiding of Schisms, that did set up Episcopal Power, as *Jerome* saith; for because a multitude of Presbyters could not agree in their Presbyteries, they devolved it into one Man; but the Remedy was worse than the Disease; for it Degenerated into Tyranny.

Answ. 2. Simply to prevent an offence, the liberty of Churches, nor the rights that is in Churches, is not to be taken away. An actual offence arising is a ground indeed for the Neighbouring Churches, to call upon that Church, to give them satisfaction; and there doth hereupon a Duty lie upon this Church, if it have miscarryed, to give them satisfaction. But then they must be actually offended.

Answ. 3. The ground, why they would have us advise with the classical Presbytery, is not meerly to prevent offences; but it is because they claim an Authority.

Answ. 4. The case must be supposed so to fall out, that either the classical Presbytery will be of the same mind with the Congregational, or not. If it be supposed, that they shall be of the same mind, then there needs not to be advice to prevent offence; and this will ordinarily be the case, when the Rulers for Excommunication are fixt, and by some common Agreement, concluded upon between Churches. Or if it be supposed, they may not agree, in that case the Congregational Presbytery is put into a greater strait, and will run into an higher contempt and offence of the Presbytery classical, when they shall think themselves bound to Excommunicate the Man, against the Advice and Sentence of the classical Presbytery given them.

Answ. 5. There is no Inferior Court, which hath a Power and Ability to Judge, that, upon a Supposition of miscarriage, and of offending of an Higher Court, hath an obligation laid upon it, upon all occasions, therefore to advise with that Higher Court, to prevent these Appeals, and these Offences.

Answ. 6.

Ch. VIII.

Anſw. 6. If, for avoiding of offences, there ſhould be ſuch adviſing always afore Sentence with other, or more or greater Churches; then the claſſical Churches ſhould never give Sentence; for they may incur the offence of the Provincial, and this latter likewiſe of the National. And therefore, ſuppoſing that theſe Courts were one above another, and that the inferior had a full Right and Power to finiſh the Sentence of Excommunication, it were much better, to leave it to the cogniſance of the higher Courts, by way of Appeals, than under the preſuppoſition and pretence, that offences may ariſe to weaken the Right of the particular Congregation, by an obligation to adviſe, and to have the Sentence of the higher Court antecedent.

THE

The Government OF THE Churches of Chriſt.

BOOK IV.

The claims of the Presbyterian Government conſidered, and refuted. That the Church Univerſal, is not a Church Political, and the Seat of Government. That the Inſtitution for Worſhip and Government, falleth not upon the Saints in a Nation, as a Nation or Kingdom, to be the Seat of it. That an Argument cannot be urged, for a National Church-Government, from the Inſtance of the *Jewiſh* Pattern. That a ſtanding Presbytery is not to be ſet up, to Exerciſe Power and Juriſdiction, over particular Congregations.

CHAP. I.

That the Church Univerſal is not a Church Political, and the Seat of Inſtituted Government.

I ſhall now examine the Validity of the Presbyterian claims for their Government; and firſt, I ſhall prove, that the Church Univerſal is not, in the whole, and in all the Subordinate parts of it, a Church-Political, and the Seat of Inſtituted Government. The Church Catholick is not a formed Politick Body, which Chriſt hath made the Seat of this power. That it indeed affordeth fit materials, both of Saints and Men gifted, we grant, even as Men are by Nature, having variety of ſeveral parts, and variety of gifts, fitted to the Bodies Politick; and if you take all Mankind, there is, among them, variety of gifts, and Diſpoſitions fitted to make up Common-wealths; yet all Mankind, taken together, are not a politick Body, but as they are formed up into Common-wealths or Kingdoms; and Men, having thus ſeveral gifts, are put into ſeveral Offices and Places, in thoſe ſeveral Kingdoms and Common-wealths; which are ἀνθρωπινοις, a Humane Creature, as the Apoſtle calls it. Even ſo it is here.

We yield alſo, that take the Church Univerſal in its parts, and ſo the Keys are given to the whole *partitive*, as divided into ſeveral Bodies, in whom God hath ſet Teachers and Paſtors, &c. As we ſay he hath ſet, in a Kingdom, Conſtables and

Ch. I. Juſtices of the peace, *&c.* but yet every Conſtable is not a Conſtable of the whole Kingdom; ſo he hath ſet in his Church Apoſtles, *&c.* who were as the Nobles, and were Miniſters, and had power in all Churches; yet exerciſed their power, *per partes*, as they came to this Church, and that Church; but he hath ſet other ordinary Officers, as other Juſtices of Peace in their ſeveral leſs Juriſdictions, or as Majors and Recorders in Incorporate Towns.

We yield alſo, that all theſe Churches, by vertue of their Catholick Relation, are knit together again in a common communion, on which they owe one unto another, by ſeveral Bands and Tyes, ſo as they have communion one with another; and that as Churches too, and with their Elders, as Elders: But the preſent queſtion is, of the Keys of Juriſdiction.

1. Theſe Keys cannot be given to the whole Univerſal Church; for firſt they do not, nor indeed can aſſemble.

2. The whole Univerſal Church, hath not all the Keys; for it is not capable of Preaching, nor is it capable of Receiving the Sacraments altogether. And ſuppoſe there were a General Council, of all the Miniſters of the World, and they ſhould receive the Sacrament; they ſhould not receive it as Miniſters, but they ſhould receive it only as Believers.

That the Church Catholicks on Earth, neither is, nor can be the Seat of this publick Worſhip, nor of this Government, as appears by thoſe Arguments.

1. It can no more be ſo, than all Mankind can make a Common-wealth.

2 This is reſerved to Heaven, which is the only General Aſſembly, where the Worſhip of God is perfected; to which all other particular Aſſemblies, the Family on Earth, come, *Heb.* 12.23.

3. If this power of Governing be given to the Church Univerſal; then either to a meeting of Elders, or of all the Faithful: Not of all the Faithful, for they cannot meet as in Congregations they do; nor is there any Inſtitution for all the Males to meet, as in *Hieruſalem*, nor for all the People, Male and Female, as once every Seventh year there, ſo theſe in ſome one place in the World. Neither is this power of Government, given to any meeting of Elders, as Elders to the Church Univerſal; for then either it muſt be, that God hath appointed a ſet company, as in the *Synedrim*, whoſe Office peculiarly it is, to be theſe Catholick Elders, ſet apart for that Work, as thoſe who were Elders of the People (ſuch in a manner were the Apoſtles,) And if ſo, let the ordinary Inſtitution for this be ſhewn, ſuch as theirs was for that, *Deut.* 7. 17. This indeed is the Popiſh principle, that all Biſhops, are by Office Catholick Biſhops; and may all, by their Office, attend a General Council: And thus as in *Jury*, God might have made two great ordinances, for the Government of his Church only; an Univerſal *Synedrim* for the Church Catholick (ſuch as the Parliamentary power is in this Kingdom) and the other in that of Villages and Cities; there being none intermediate, or ſubordinate between them. But if it were ſo, then all intermediate Synods ſhould be taken away, and only a *General Council* be *that*, to which all Congregations ſhould Appeal. And that the Inſtitution was not ſo, is evident by this, that all our Divines do acknowledge, that General Councils are but *ad bene eſſe*, and not abſolutely neceſſary, (which they would be, if the primary Inſtitution fell upon them) and therefore for the firſt Three Hundred years, there was none. But if the meaning be, that each Elder is an Elder of the Church Univerſal; and that the Church Univerſal is a Politick Body, thoroughout from top to bottom, the greater part ſtill Ruling the leſſer, and the Univerſal Ruling the whole: So as by vertue of their Relation to the whole, they act in any part, or may act in the whole (which is according to the Principles that the Aſſembly goes upon, in their anſwer to our Reaſons) then the Inſtitution of the politick Power, is made to fall firſt, and primarily on the Church Univerſal; for in their firſt *Præcognitum*, they ſay the whole Church is one, made up of the collection of all; and that hence there is a dependency of all the leſſer, as parts upon the whole. But

4. If the Inſtitution falls upon the Church Univerſal, then the Church Univerſal is a politick Body; and if ſo, then as this whole Church ſhould be but one politick Body, ſo each Elder, ſhould be an Elder to this whole Church, for all ends and purpoſes of an Elder, both for Worſhip and Government, for Elder and Church are Relative; as when the Apoſtle ſaith, *Ordain the Elders to every Church*, aſſuredly they

they had the relation of Elders to that Church, both for Worship and Government. Now this will set up an unparallel'd Monster in Government, the like to which Mankind never knew; and therefore cannot be the Institution of Christ; for Christ's Government is orderly. Now the Monstrousness of this will appear. 1. This will make an external politick Government to be managed by Men, (by Christ the Head, we grant it is now managed) that is, greater than any of the Monarchies, which, through their vastness, were hurtful to Mankind, whom they Ruled. For the Church Universal on Earth, is now, and hath been ever since the Apostle's time, in most of Nations, As Mr. *Brerewood* proves. There are the *Ethiopick* and *Arabian* Christians in *Africa*; the *Grecians* under the *Turk*: The *Armenians* under the *Persian*, the *Indian* Christians of St. *Thomas*, so called, because he was the Converter of Christians there; then there are all which are in Europe: And that many of these Churches are, in a great measure, pure in their Doctrine, or at least have enough to save Men; and so cannot be excluded out of the List of the Church-Catholick, appeareth by that confession of Faith, made by Patriarch *Cyrill*, in the Name of the *Grecian* Churches. Now to have so vast a Body to be in the whole, the Seat of Government (especially if you add to it, when the fullness of the *Jews* and *Gentiles* shall come in, and the *North* and *South* shall give themselves to Christ) how can this be practicable? And if not so, how can it be the Institution? It is true, that Christ's Internal Kingdom, and is thus large managed by himself, both in whole, and in part, and by his Spirit: But that his External Kingdom should be such, is inconceivable.

2. That, which increaseth the wonder, is, that all these should be governed by a general Aristocracy, whereas that it should be governed, by one Man, would be more feasable: But then,

3. It makes it more strange, that this should further be the Law of it, that every Elder of every Congregation, should be the Elder of these Churches, yea, of the whole Church; for all acts of Government, and that he should be bound up in his constant function, and exercise to the compass of one Congregation; and yet have, by a Fundamental Institution, a Right of Eldership in power, in all the Churches of the World besides. See but how absurd such a Government will be in the like civil Society, that were so vast a Body; suppose that in all these Countries mentioned, or all over the World, the Forms of Government, that now are, should be pull'd down, and should begin anew; and that the Government should be, that the Burgomasters or Aldermen, yea, Constables of every little Town or Village, chosen by the People, should be an Alderman to all ends and purposes, in all Towns Imperial, Incorporate, yea, in Villages, to Hang and Draw, as occasion is, throughout the World, and to have as much Right, as any therein; and by vertue of the Law, this Duty should lie on him, to stir up others, and joyn with others (if there be any thing amiss) to assume the Authority to execute this. We read indeed, that in the *Roman* Monarchy, it was the priviledge of private Persons, that he who was free of one City, *Rome*, was free of all the World, for Trading, &c. but that he should have power of Office in all Cities, was never heard of. This is a thing that never fell out, no not in *Israel*. There were indeed, general Elders, on purpose, appointed over all the Nation; but they were not Elders over every City. It is no where found, but in *Turky*, it is not to be parallel'd, but in that Government, which the *Janizaries* have, and among the Jesuits, it is the Law of their Society, but it is formidable to Princes, as was that of the Templers.

4. It is strange, that Christ should appoint such a Government, and leave it loosely for the persons, if they be called (as that is the Limitation with which our Brethren would mollifie it) to act in this, or that part of the Universal Church; and never so much as set down any of these things. In so great a Body, and Latitude of power, there had needed to have been, the most sure and certain Order, distinctly appointed by Christ. For let it be considered, how many things were to be ordered: As whether there should be but one General Council, to which all controversies should be brought, as in *Israel* the *Sanhedrim* was: And whether it should be of a constant standing, or be chosen anew every year: Whether in it, there should be more of Ruling or Teaching Elders, or an equal number of both: Whether there should be many Subordinations of sorts of Elders, and how many of them; and by what Rules and Limits, set out; and what number of each Elders should be therein: And who should choose them which are to be sent, whether every in-

Chap. I.

dividual Elder meeting, as in provincial Aſſemblies they did, or whether a few choſen ſhould chooſe the others. It is a wonder, that Chriſt hath ſet down none of theſe things, that he neither appointed one General Court, to which all Appeals ſhould be brought; nor, if there were to be Subordinate Synods, hath aſſigned how many they ſhould be, nor ſo much as declared, that there ſhould be any ſuch Subordination. And if the General Law of this ſuppoſed Government is, that every greater number ſhould Rule the leſs; this would be an exceeding looſe, and confuſed foundation of a ſetled Government; and a ſetled Government, Chriſt muſt be ſuppoſed to have left. In this caſe therefore, ſurely there ſhould, of neceſſity, be the moſt poſitive Law to determine what that call is, whereby ſuch ſhould execute it, as well as to lay down a Law for the right, or elſe every one of them would challenge it; for every Man will ſay, he hath as good a Right as another, nay, greater.

5. This Right would both give all a pretence to it, as alſo lay it upon them. For as it is their Duty (as it was *Paul's*) to take care of all the Churches, ſo they have a call already, by their Fundamental Relation. And then if Elders, choſen by the Churches, ſhould determine one way; yet the reſt having a Fundamental Right, being Catholick Elders by Inſtitution, might Determine the other way; for the obligation is by vertue of their being Elders of this Catholick Church.

6. Chriſt never gave an Inſtitution, which was never brought forth into Act; but ſuch is this pretended Inſtitution of a Catholick Church, to be the Seat of Government.

1. Becauſe that Church can never meet; and as *fruſtra eſt potentia, ſic etiam poteſtas quæ non reducitur in Actum*, i. e. *not only Natural Power; but Authority too is in vain, which cannot be brought into the condition of Acting.* Chriſt did not ſet up a Doctrinal Principle for Government, and *policie* in the Speculation; but ſuch an one as is practical. And our Presbyterian Brethren make uſe of the Notion, yet reject the thing; for they would be unwilling, that a General Council of all Chriſtians intereſted, ſhould be the Major part, Determining all the parts of Government and Doctrine, and bind up all Churches thereunto. Surely Jeſus Chriſt ſuited his Government of his Church to all times, and there have been few times, in the World, in which this could be done, no not by General Councils; Diviſions have and will hinder it, Perſecutions, or diſtance of place, or want of conſent, who ſhall call them, will hinder it.

2. It cannot be, that the primary Inſtitution ſhould fall upon it; for then the Inſtitution ſhould fall upon the Repreſentative Church firſt, rather than on the Church both of the Faithful, and of the Elders too. But the Inſtitution muſt rather be where both are; for they have more of the Reality of a Church.

3. God giveth Gifts and Abilities, ſuitable to all his Inſtitutions; when God did call Apoſtles to an Univerſal Elderſhip, he gave them Gifts ſuitable: Now there are few, we may ſay none, of Elders that are fit to be Elders Catholick, that are fit to act in the Church Univerſal: And yet, every one in their place, every Ruling Elder, by this principle, muſt be ſuppoſed to be fit if called; for the Inſtitution and their Office (according to this principle) doth give them the *Jus*, the Right, and the Ability; whereas the choice, by others, gives only the exerciſe; but the right, if founded upon an Inſtitution, ſuppoſeth a fitneſs, or an Ability in all. That every Biſhop (who pretended to have an higher Degree of Office, than ordinary Elders, by Divine Inſtitution) ſhould be a Catholick Biſhop (for by the Antient Canon Law, all Biſhops, in the World, might be of a General Council, by vertue of their place) is far more ſuppoſable. For as by their principles, they were of an higher Function; ſo a ſuppoſition might be made, of a proportionably higher Eminency of Parts, and Gifts to be in them, above other Men, as in ſome few in the Church there eminently is, as well as there is a vaſt difference of Natural Gifts, among the Sons of Men. Thus as Biſhops were ſuppoſed to be Men of an Higher Degree, ſo, like *Saul*, they might be ſuppoſed Taller than their fellows. But to make all Elders, yea, Ruling Elders, (for they muſt come in too, if they be likewiſe by Inſtitution) and all Miniſters, Catholick Elders, and fit for General Councils, is to aſſert, that Chriſt hath alſo given to them all Gifts and Abilities, ſuitable to ſo Great a function and charge.

4. God

4. God never called Men to do work in any part, which they are not capable of, as theſe Catholick Elders are not; for they ought to have variety of Languages, as God gave the Apoſtles. For if Appeals may be made, they are to hear every Man in his own Language ſpeak for himſelf. When God did make Catholick Elders, Catholick Rulers, he gave them Languages. You argue more Congregations than one, from variety of Languages in *Hieruſalem*, or elſe they could not perform their Duties to each. We may do the like againſt this Catholick Elderſhip here. If it had been only aſſerted, that every Man is an Elder of a Church, in the ſame Nation, then indeed ſuch Elders might, in reſpect of Language, have been fit for their Office; but if you extend their Office to all the World, then it is impoſſible for them, to diſcharge it, when they are called to exerciſe it in any part of it, ſince they have not all Languages; and ſo are not capable of a call, to exerciſe their whole Function (as our Brethren ſay, their Right and Office is) in every part, or in the whole. But now when God made Officers of all Churches, he gave Gifts accordingly, Tongues, and Languages, as to the Apoſtles. Now we believe, that moſt Ruling Elders, have but one Language; yea, and if Latin, were the general Language, they were not fit to be Catholick Elders. Book IV.

5. By the Law of this Rule, if the Apoſtles ſhould have met in a General Council, other Elders being alſo in that General Council, Catholick Elders, and being there, by vertue of being Catholick Elders, they muſt needs have been, in that reſpect, equal with the Apoſtles. For in that place, and in that Sphere, what could the Apoſtles challenge more of Authority amongſt them, ſince to be a Catholick Elder, was the Higheſt Authority of an Apoſtle?

6. This principle is contradictory to other principles of our Presbyterian Brethren: For, whereas to rear up their Subordination of Aſſemblies, they invented a Repreſentative Relation, perſonating many Churches, and alſo other Superior Aſſemblies, ſuch as National, and General Councils; this new taken up principle, of every Elder's being an Elder of the Univerſal Church, deſtroys it, or makes it needleſs. It takes away all ſuch Repreſentations; for every Perſon, choſen to be of them, was already a Member really, and not Repreſentatively of the whole, and hath a full Right of Elderſhip of the whole Church, according to this their Notion, and the ſpecial call, any one hath, is but *Deſignatio perſonæ*, *a Deſignation of the Perſon*, who ſhall ſerve at ſuch a time; but in that Council, when met, he Repreſenteth the whole Church, as much as any particular Church, when he meeteth there. And to make him an Elder, repreſenting any particular Church, is to give him a lower Title than he had; for he is an Elder of the Univerſal. And his call only gives the *Exercitium*, the other gives the *Jus*, which is more than the *Exercitium*, for it is the root of it.

7. It would make *Bellarmin's* Argument good, that the greater company of Elders ſimply would have the greater Authority; for, it lying not in repreſentation, but in being Elders of the Catholick Church, they muſt (though out of a Council) needs carry it, if more of them will agree to meet in a Body, at any time.

8. If every Elder were thus an Elder of a Church Univerſal, then the Church Univerſal ſhould call him to his Office; but the Church Univerſal doth not call him, but only particular Churches. For Church and Elder are Relatives, and the call is that which makes the Relation: And Jeſus Chriſt calleth either mediately, or immediately. Immediately, he indeed did call Apoſtles to be Officers of the Church Univerſal; but then himſelf did it, and gave Gifts accordingly fit for it. When he calleth mediately, there is a proportion between the means by which he calleth, and the thing whereto a Man is called; and therefore the proportion muſt lie in this, if he be a Member of the Church Univerſal, the Church Univerſal muſt be the means of his call; and if he be called by a particular Church, then his Office reacheth no further: We have an expreſs Inſtitution, that Elders were ſet over their particular Flocks, by the Holy Ghoſt, *Acts* 20. and when the Apoſtles themſelves, who were General Officers of all Churches, did Ordain any Elder, it was but Κατὰ πολιν, and Κατ' Ἐκκλεσίαν, ſo that although the callers had an Univerſal power, which no Synod in the World hath the like; yet the Office of the called was limited, according to the Seat and Church, to which he was called: And if the Apoſtle did not make General Elders, who yet had an Univerſal Power, then ſurely a particular Church cannot make a general Elder, that exceeds its proportion; he is thereby limited both by the

Ch. I. the extent of the power of the callers, and the limits of the Seat, to which he is called: And indeed, the Nature of an Office, in the Church, is a Separation of him for a conſtant work; it is not to do here and there an act of Office, as a Journyman, but to have a conſtant imployment, which Office therefore is limited to a certain Church, which Church alſo calleth him to a certain imployment there. And if it be ſaid that a Corporation hath power to call a Man to be a Member of the Parliament, for the whole Kingdom. Yet there is a double difference in this. The Law ſaith not, that every Burgeſs is a Parliament Man, and a Burgeſs of the Kingdom; which is, that you would make to be the Law here. And then in the Second place, the whole *Terminus*, and *Object* of his call, is to be a Burgeſs in that caſe of the whole Kingdom; and the relation ceaſeth, when the uſe and exerciſe ceaſeth.

And if it be ſaid, that every Member is a Member of the Church Univerſal; and therefore every Elder is an Elder of the Church Univerſal: The caſe is not the ſame: For the one is a meer communion by way of priviledge: The other is by way of Juriſdiction. And there is a great deal of difference, between a Man's being free to Trade in all places, and in all Countries; and to have the power of a Senator, or a Conſtable, or a Noble-man, in all Countries where ever he comes. And ſure our Brethren will not hold themſelves to the parallel thereof, for 1. Tho' a Member of any other Church hath the priviledge to Receive the Sacrament, or have his Child Baptized; yet they would not allow him a capacity of being called (when he comes occaſionally among them) to chooſe an Officer with them, or exerciſe ſuch a priviledge over them, or with them. 2. If the proportion of Elder and Members be obſerved, then by this Rule, as any Member of another Church may, without any further ſpecial call, than barely a Teſtimony, that he is a member of another Church, challenge communion with any Church; (without any precedaneous active call of the Church intervening) ſo by the ſame Rule of proportion, if every Elder, were an Elder of the Church Univerſal, you need not ſay, if he be called by another Church, he may do thus or thus; but if it be made out by Teſtimony, that he is an Elder of another Church, he may challenge the priviledge of an Elder, as the other may of a member. 3. As for the communion of members in other Churches, there needs not any ſpecial Aſſociation of Churches into a Presbytery, neither hath a member a further right or call, to receive in a Church within his Aſſociation, then in any other Church in the World. By like Reaſon, Aſſociations ſhould be as needleſs for theſe Univerſal Elders to exerciſe Government in, and if the proportion holds, then as the Elder or Elders of one Aſſociation is excluded from coming to intermeddle in a Neighbour Aſſociation: So members of another Aſſociation ſhould be from communion in thoſe Churches, which are not Aſſociated with it.

9. That which is the principle and foundation of Popery; and which if it prevail'd, and all the Churches challenge the right of it, would hinder further Reformation and Growth in the Truth; and would make all the Reformed Churches Schiſmaticks, and would juſtifie Nonreſidency, and introduce a Foreign Eccleſiaſtical Government, in all States and Kingdoms, that cannot be Chriſt's Government: But ſuch is this Catholick Political Church.

1. As for Popery, *Bellarmine* and *Suarez* lay this Foundation for the Pope's Authority. 1. That the Church Univerſal is a politick Body, and he quoteth the ſame Scripture, that our Brethren uſe to do. And 2. He ſaith therefore, it muſt have a Supream power, exiſting ſomewhere: For as there cannot be *una res publica ſine Civili Suprema poteſtate*, nor *unus exercitus ſine imperatore*; ſo nor can there be *Eccleſiæ politia una*, without an External Supream power, ſuited thereunto. And if there be ſuch a politick Body, ſee how eaſie a ſtep it is, for the Pope's Monarchy in the third place: for if the Inſtitution do fall firſt upon it, then there is reaſon ſuppoſed, that Chriſt hath ordered a conſtant exiſtent Government; for the greateſt Inſtitution deſerveth the greateſt Bleſſing; And he that gave Ordinances to every particular Church, Paſtors and Teachers, would be ſure to give them to the whole, conſidered as a politick Body. So *Bellarmine* argueth alſo, that if the particular Churches had not been united into one Body, one Paſtor might ſuffice each; but if they be all united into one great Body, there muſt be (ſaith he) one external Paſtor over the whole.

2. To

2. To think that Jesus Christ should make an Institution of a Doctrinal principle only (which should not have existence) namely of this, that the Church Universal is a politick Body, only to set up pedling Presbyteries, by vertue of it, or Provincial Assemblies, when yet his Institution, is by that principle, supposed to fall primarily, upon the Church Universal, is not likely.

3. The competition would be, whether a General Council should be the constant existent Government, or one Man. A General Council there never was yet, one that was truly General (as all acknowledge) but that some Churches have been left out, either those in the *Indies* or *Gotland*, or some-where else they have been still, as *Chamier* argues against the Pope: And if it could be, it could be but rarely; but Christ would have appointed his Government (if his prime Institution had fallen here) for one time, as well as for another. But now as when *Moses* was wanting, they set up a Calf, the Christian World, if this principle were true, would say, here is an Universal Church, but where is a Government extant?

4. And then if a General Council were extant, yet herein one Man may moderate; and it is not against the essence, or the constitution of Government, (as Presbyterial Divines acknowledge) that one Man should be a constant Moderator.

And then 5. If that this General Council were Dissolved, at some time they might have the same power that a National Assembly useth to have in *Scotland*, to make a Committee of a company of a Head City, to be Commissioners till the Council meet again, and this would be a good standing conclave (such as is at *Rome*) for the whole Church.

And then 6. If you would help it out with the Law of Nature, as you use to do with this principle of the Universal Church, if the Institution be not very express, the Law of Nature will as well set up one Man, to whom Appeals may be made; and the Analogy of the Forms of Civil Governments and Monarchies of the World, which all the World runs after, will help to strengthen it.

And then 7. You shall have the Examples in the Old Testament (which also, in this case, you use to have Recourse to) to back it. There was a perpetual *Synedrim*, where there was a National Universal Church, and there was an High Priest, and if the High Priest were ceremonial, yet that one Man should be over the several Order of Priests, was according to the Law of Nations, whereby the Eldest, in a Tribe, was over the rest. And to have this one Man, and this Conclave to be peculiarly designed for the Church Universal, is more practicable: For if there were such an Institution, who would not rather think, that there should be one Man, or some Men, whose business should be set apart, to watch over all in common, with Apostolick promise made to them, than that those that have charges of their own little Congregations (which Congregations are to be the main of their care) should be all Catholick Elders? That other way the Church would be easily governed; for particular Pastors would only have the care of particular Churches, and one Man perhaps, together with others singled out, should be appointed for nothing else but the publick: Whereas this principle would make it every Man's care, and so no Man's, or divide them between the general and their particular charges.

8. Then you would have all the inconveniencies of an Aristocracy, in the Government of so great a Body, which will prove equal to those of a Monarchy: For first, all Heresies have ever been from the Clergy, and their Divisions. And secondly, the Church would ordinarily, this way, want a Supream Government, which the other way of one Man, would be constant in. And 3. Divisions would not so easily be allayed. So as indeed, it is more Rational, (if this principle had been true, that the Great Body of the Church Universal should be a politick Body;) that Christ should have Instituted a constant Conclave for the Government of it, under some one Man.

Lastly, It would make the Clergy, the Catholick Church in the Creed; for to tell the Church, if it be a politick Body, is to tell these Elders which Represent the whole. Yea, by this you would make two Churches; one of the Elders, another of the Faithful: And if you distinguish it yet further, into the visible and invisible, you make three. And then as for that Catholick Church of the Elders, they would be a fit Body for the Pope presently to be the Head of them, and to step into the Throne; for the Pope, and the Popish Clergy, make that one Beast mentioned in the *Revelation*.

2. This

Chap. I.

2. This principle would hinder all Reformation, if Practiſed according to the Law of it; and prove all Reformed Churches Schiſmaticks: For if there were, *de jure*, a General Aſſembly of all *Grecian*, *Egyptian*, *Ethiopick*, *Perſian* Chriſtians, and they would ſet down the Doctrine, which we ſhall all be confined to; and we ſhould be, by the Law of the Univerſal Catholick politick Church, obliged to an uniformity with them, or with the greater part of them, as well as now we think our ſelves to be with the Reformed Churches: How would this ſet the Clock of Reformation back? And yet according to this principle, we are more bound to the Law of uniformity to this General Body, than we are to any particulars: For Inſtitution doth fall firſt according to this Notion, upon the Church Univerſal, and therefore the Law of it would oblige more: And ſo if we refuſe to do this, we ſhould make our ſelves Schiſmaticks, from the Great Ordinance and Inſtitution of Chriſt. Yea, this muſt have been the Law of Reforming Churches in all Ages, with reſpect to the Church Univerſal. For the Law is perpetual, and is at no time Diſpenſable; for Chriſt is with his own Ordinances, to the end of the World. If *Luther* had been bound up, by this Law, how had the Church been Reformed? We ſhould not have gained that in ſeven Hundred years, that he did in Twenty. Yea, if this Synod had been ſo choſen by the Law of the Univerſal Church, as to take in the Miniſters of all *England*; ſo that the Law were to call all, one as well as another (for one and all are Miniſters, as well as Churches) this would have ſpoil'd your Reformation. And beſides, this would make us all Schiſmaticks, by our National Covenant; for if we were under the Law of the Church Univerſal, as a politick Body, we do make a Separation from this Law, by combining our ſelves only with Reformed Churches, that are ſo ſmall and inconſiderable a part of the Church Univerſal.

The Aſſembly of Divines at Weſtminſter.

3. It juſtifies Non-reſidency, or makes Non-reſidence, *Jure Divino*; for Miniſters, being Elders of a Church Univerſal, by a prior Inſtitution, can never be abſent from their Flock. And every Man may pretend, for a more general Service of the whole, whereof he is a Member, that the leſſer ſhould give way. And this was the chief grounds for Non-reſidency, in the Biſhop's times, that every Man was a Miniſter of the Church of *England* in general, and ſo he might ſerve the whole; and therefore, though he were a profeſſor in the Univerſity, he was ſerving the whole Church, and ſo he might hold other livings too, and yet be abſent from them.

4. It layeth a Foundation of bringing in a Foreign Power, to bind all or any of the Kingdoms in *Europe*. It will bind any, for the greater part of the Reformed Churches, if we ſhould go no further, may challenge, by vertue of this ordinance and inſtitution, that, what they agree upon, we all ſhould receive.

Object. But you will ſay ſtill, that the Magiſtrate may ſtill call thoſe Univerſal Elders to meet in a Council, or not call them.

Anſw. 1. But ſtill if this be an Ordinance, they are to call themſelves: It is their Duty; They are to aſſume it, if the Magiſtrate ſhould neglect. And

Anſw. 2. However when they are called, they may impoſe their Canons. And

Anſw. 3. The Magiſtrate is bound to be Subject, for they are Chriſtians, and ſo *Pars Eccleſiæ*, and ſo to be Subject to this Ordinance; for they have not a power to break the Ordinance of Chriſt: And they are not to Reſiſt it, for there is a Law of Chriſt's Inſtitution upon it. If it be but conſultive to the Magiſtrate, then they ſay no more than we; if obligatory, then it bindeth, and then they muſt either take the Magiſtrates into the Council as Members alſo, which is the uſual *Salvo* for it; and ſo they are parts of the Parliament and Common-wealth, which hinders the freeneſs of the Vote of the Eccleſiaſtick Perſons; And then if the Major part which carry it be not the Magiſtrates, but Miniſters, as uſually they are; then the Magiſtrates, in their civil Aſſemblies, when they come to confirm it, are bound either to ratifie it, or not: If not, then the Authority of the Synod is but conſultive to them: If they be bound, then this Synod is a Superiour power to the King and State; and this within their own Dominions, by vertue of this Catholick principle. And then, without their Dominions, the greater number of Churches will

will oblige both the one and the other, and is a power over Princes; yea, and a Foreign Power may be brought in hereby, and as well as by Popery, only with this difference (if you cut off Infallibility) that there is but one Man, the Pope, but here an Ariſtocracy of Divines.

Laſtly, Any among us would not be more bound to the Elders of our own Churches, then to the Biſhops, and Elders of the *Eaſtern* Churches, if there was to be found more of the Catholick Church, or a greater among them; for hereby I have as good a Warrant and Authority to cleave to them. Cohabitation doth not oblige me to my own Elders, when the Inſtitution is Univerſal all the World over.

Thoſe places that are ordinarily alledged, 1 *Cor.* 12. 28. and *Epheſ.* 4. although they import communion amongſt Churches, by vertue of that Catholick obligation; yet none of them hold forth, that *that Catholick Church* is a politick Body. Indeed it is ſaid there, that God hath ſet up Apoſtles, &c. in that Church; but it is as a Man may ſay, he hath ſet up Kings and Emperors in the World, it doth not therefore follow, that the whole World is one politick Body; and all the Kings and Emperors have an Authority over the Univerſe, but only partitive in their ſeveral Dominions.

And the communion which the Members are obliged unto, and the bands and ties, there mentioned, are not only between the Saints and the Churches, and the Officers thereof now extant, and exiſting in the World, the Catholick State of the Church, in all Ages, is implyed, with whom we profeſs to hold a communion now, and we ought to do it, as well as with the Churches now extant. And that is clearly the Scope, in *Epheſ.* 4. and 1 *Cor.* 12. 28. for he ſpeaks of Prophets and Evangeliſts, Paſtors and Teachers, that are given to build up the Churches in the Faith, untill the coming of Chriſt, every Age being knit unto another, by certain bands and tyes; and the Church in every Age, receiving a benefit by the Paſtors and Teachers, and by the Prophets and Apoſtles, and their Writings in former Ages: And in all Ages, they have conſpired ſo far, as to preſerve Fundamental Truths. And from thoſe places it may as well be argued, that Paſtors and Teachers, and general Councils in former Ages, have a Juridical power upon all the Churches afterward, as that the preſent Churches have, for he ſpeaks both of the one, and the other, as one *Totum complexum*.

Object. And if it be ſaid, that the Apoſtles were Miniſters of the Church Univerſal, having Juriſdiction over the whole Univerſal Church; therefore once the whole Univerſal Church, was a politick Body in their time, and why not now: It is thus anſwered.

Anſw. 1. Beſides the difference of Apoſtles and other Elders, elſewhere ſpoken of, even to the Apoſtles themſelves, all the Churches Univerſal did not make one politick Body, to be governed in common; but the Apoſtles ſtill as they came to ſeveral Churches, had power in all thoſe Churches ſeverally apart; ſo as all thoſe Churches are not called one Church, no, not in reſpect of the Apoſtle's Government. But this opinion of the Univerſal Catholick Church, being a Body politick to all theſe Elders, would make it to be in order to a Combination under thoſe Elders, as one whole politick Body, governed by them in common, and in, and by common Aſſemblies; whereas the Apoſtles, ſeverally and apart, had, in all theſe Churches, the power ſtill as they came occaſionally: And therefore to aſſert, that particular Churches, having their particular Elderſhips, by whom they are governed, make up one Myſtical Church, is in this to anſwer the pattern of the Apoſtle's Government it ſelf; that as the whole Church then was not governed by the Apoſtles, as a whole Church, but only by parts; that is, the particular Churches by an Apoſtle, as he came into it, or as he had occaſion to write to it; that ſo now this whole Church is alſo by parts governed, that is, the particular Churches are governed by their ſeveral Elders, having Juriſdiction therein, and therein only. And if unto Apoſtles themſelves, this whole Church was not a politick Body, taken as one, then much leſs to Elders of particular Churches.

2. And alſo further, the meaning of that place, in 1 *Cor.* 12. 28. is not that every Elder hath an Authoritative politick Juriſdiction in all Churches, as occaſion is, which is evident by this; becauſe other particulars are there mentioned, as namely Ruling Elders, and Deacons (which our Brethren do underſtand by thoſe words, Helps and

Governments, for ſo it is in the Original) ſo then they alſo ſhould be Officers, as
Chap. II. Deacons, and as Governours in all Churches alſo. And therefore his meaning is only this, it is as if it ſhould be ſaid, in a Common-wealth he hath ſet Noble-men and Judges, *&c.* who have the power in the whole, and every part of a Kingdom; and he hath ſet Juſtices of Peace, and Conſtables, and Headboroughs, *&c.* but it would not follow, that as the Noble-men and Judges have power in every part, ſo the ordinary Juſtices of Peace, and every Conſtable or Headborough hath: And yet if from that place they would argue, that ordinary Elders have power in all Churches, as Elders, they muſt alſo acknowledge Deacons to have the like.

3. And that place in *Epheſ.* 4. ſpeaks of Paſtors and Teachers, in reſpect of Doctrine, and therefore mentioneth only thoſe that did labour in the Word and Doctrine, ſuch as Prophets and Evangeliſts, Paſtors and Teachers; and ſpeaks of their being ordained to keep that unity of the Faith; and therefore ſpeaks only of their Doctrinal power, not of their Judicial power of acts of Government.

4. And it is farther to be conſidered, that when it is ſaid, that he had ſet Apoſtles, *&c.* in the Church, he ſpeaks not of Officers in the concrete, or of this and that Church, in this or that Age; but he ſpeaks of Church, and of Officers in the Abſtract, he ſpeaks of the kind; and ſo anſwerably we read, Eph. 4. 8. *He gave Gifts to Men*, that is, to ſuch Officers in the Abſtract.

5. The general Church receiveth Paſtors and Teachers, but as formed up into particulars; therefore they are ſet in it only *partitive*; and though the Church is ſaid to be the Subject in which they are ſet, yet not as a collective Body, and therefore they do not make up a general Government.

Object. It may be objected, that the Apoſtles are ſaid to be the Church Univerſal.

Anſw. 1. They are not ſet in it as a Collective Body, and if they were, yet as all Paſtors cannot ſupply the Office of an Apoſtle, when met all together, ſo they are not ſet as Apoſtles, as the Apoſtles were. The Earls in a Kingdom are ſet otherwiſe in a Kingdom, than the Conſtables are; and therefore the meeting of all the Conſtables in a Kingdom, cannot make up one Office of an Earl, or the Relation they have to the whole Kingdom.

2. The Apoſtles were executively ſet in particular Churches only, and ſo the whole Church was not one Church, in Relation to them, nor did all Churches make up one Church, in relation to them for a Government.

Then 3. We acknowledge, that they may be all ſet in this Body as Apoſtles, and as Elders, and that by vertue of communion of Churches; and if you will keep it in that Myſtical way, they are to be reſpected as Elders of ſuch and ſuch Churches, by all the Churches in the World.

As it is again objected out of thoſe places, *Eph.* 4. and 1 *Cor.* 12. that the Gifts there, that are given to the Church, are not proper and peculiar to the elect.

Anſw. It's true; but yet, though they are not given only to thoſe that are elect in the iſſue, and in the event; yet they are given only to thoſe that were viſibly ſuch unto Men, and to be taken for ſuch; and ſuch as, if we had lived in thoſe times, would have been to be accounted Saints by us. All that are true Members of Churches, we are to look upon as elect, for they are elect to us; and therefore he Writes to the *Church elect in Babylon.* They are all Saints to us, and ſo they are viſibly ſuch, that make the viſible Church. And that the viſible Church there, though conſiſting of Men that in iſſue proved not the elect, is yet under the notion of ſuch as are, appeareth by this; that they are ſaid to drink into one Spirit, that is, into the Holy Ghoſt, alluding to the Receiving of the Sacrament; becauſe that none ſhould be ſuppoſed to be of that Catholick viſible Body, or of particular Bodies of Churches, but ſuch as are ſuppoſed to partake of the Holy Ghoſt, as every True Saint doth. And the drinking into one Spirit there, cannot be meant of extraordinary Gifts, which may be ſuppoſed to be given to Reprobates, becauſe the Spirit in extraordinary Gifts, is not received by the Sacrament.

Object. Whereas it is ſaid, that the Elders and the Officers, are given to the whole Univerſal Church; therefore that is a politick Body: I anſwer, that by the ſame reaſon, Mankind ſhould be a politick Body alſo, for *they* are ſaid to be given to Men, *Epheſ.* 4. and the Gifts that are there ſaid to be given to Men, are not to be underſtood

ſtood of the inherent Gifts or Qualifications, in reſpect of thoſe Men they are given unto (as the grace of an Apoſtleſhip to an Apoſtle) but it is meant of Men guſtedly put into Office, given unto other Men, or to Mankind; which appeareth by this, becauſe they are given by converſion, before Men are of the Catholick Body, as well as for building up after they are in it.

It is again objected, that 1 *Cor.* 12. it is ſaid, that *the Members are to Honour one another, that there be no Schiſms in the Body*, ver. 25. *if one Member ſuffer, all the Members ſuffer with it*, ver. 26.

Anſw. As there is a double Body of Church to Chriſt, the one Myſtical, and the other Inſtituted; ſo there is a double Union, the one Myſtical, though external; and the other more ſpecial for Government and Juriſdiction. And the ſame things, that are ſpoken of the Duty of Members in a Body Inſtituted, that are a Body to Chriſt in particular, as the Apoſtle afterward diſtinguiſheth, are due alſo to all Saints, by vertue of their Myſtical Relation. And we find that the Apoſtles indeed, do argue the inſtance of the communion of the Body Catholick, which is between all Saints, to exemplifie and to illuſtrate the Duties that are to be between Saints, in a particular Body ſo joyned; yet by way of Similitude, but not oneneſs for kind. And becauſe alſo all the Duties of Love, which, in particular Congregations, the Members are to perform one to another, are Duties by a Myſtical Relation, as well as by that ſpecial obligation: Yet they are bound to them by an obligation, beyond that of the Myſtical Relation, which they bear to all Saints in the World. For though the Church Myſtical Univerſal, affordeth matter for ſuch an Inſtituted Congregational Church; yet that they ſhould thus meet in Chriſt's Name, is a Superadded Form to this matter, and lays a farther obligation upon the members.

CHAP. II.

That the Inſtitution for Worſhip and Government, falleth not upon the Saints in a Nation, Qua Nation or Kingdom, as the Seat of it.

THough the Pattern of the *Jewiſh* Church be urged to prove ſuch a National Church, yet it will not ſerve the turn.

1. For it was not therefore a Church, becauſe a Nation, but becauſe there were no more Nations that God had choſen, nor would chooſe till Chriſt came; and therefore if any other turned Proſelite, they were to turn *Jews*, and to be as Natives.

2. The Inſtance of the *Jewiſh* Church, will rather ſerve for the proof of an univerſal Church, than for any evidence, that there ſhould be as many Churches, as there be Nations. When the *Jews* did turn Chriſtians, they were the ſame Nation; yet the Apoſtles do no where Write to them, as a National Church: They Write not to *the Church of Judea*, but *the Churches*.

3. That the Church of the *Jews*, was a Type of the Churches in Narions, as Nations, let that be ſhewn. We can ſhew that the whole Nation, and Temple-worſhip, was a Type of Congregations, and *that Royal Nation* (as that whole Nation was then called) *and the Holy Prieſthood*, is a Type of the Saints in all Nations.

4. God at firſt Set up a Church-Government, ſuitable to that of a Kingdom, and ſuited unto the Government of the World; that policy is therefore called the Elements of this World, unto which the Church in the New Teſtament, is not to be conformed, *Rom.* 12.

5. And then when there was a National Church, there was a Worſhip for the whole Nation, as a Nation to come unto; and ſo a Government in the place that God ſhould chooſe for all to appeal unto; but there are no ſuch orders now.

6. If the Inſtitution do fall upon them, it muſt fall upon them either as they are a Church in a Kingdom, or as a Kingdom. But not as a Church in a Kingdom, for *Qua* Church, there is a greater Church out of that Kingdom, namely the Univerſal.

7. This opinion, tho' it ſeems indeed calculated to comply with Magiſtracy, for it divideth the independency of Government, according to the Diviſion of the Supream

Chap. II. power of Magiſtrates, and ſo would ſeem to fence them from any external power, from any other Kingdoms or Churches: Yet it makes the *Church-power* in that Kingdom, independent upon that Magiſtrate, and *that* united into a greater Body, would be too hard for them, whereas the diſperſing it, into particular Congregations, makes it eaſily wieldable.

Neither doth the Inſtitution fall upon a conformity, either to the extent, or to the Government of Cities, as thoſe who are for Epiſcopacy have intended, and ſome Presbyterial Divines alſo; and both upon the ſame grounds, although with this difference, that the Biſhops would have the Government of Churches, to be conformed to that of the Cities, taking in the Villages about them, and ſo to make a Dioceſs and a Dioceſan Church; but thoſe for the Presbytery, contract it to the extent of a City within it ſelf, and ſo make a claſſical Church; the opinions of either, differing in this reſpect only, *viz.* the point of extent of larger and leſſer Juriſdiction, the one confined within the City Walls, the other extending without.

1. Becauſe if it were ſo, then the conformity either muſt fall upon the Government of Cities, or the bounds of the place; that look what extent either the Government, or bounds of the Local Circuit of Cities have, the ſame extent ſhould your claſſical Presbyteries have conformable thereunto; and in aſſerting either unavoidable Abſurdities, would follow.

1. To make the Government conformable to the Government of Cities, as their extent ſhould fall out, is to make a warly Government, the pattern of Eccleſiaſtical, is wholy to conform Spiritual Government, to the Government of the World; and then the ſame degrees of Officers of Superiority, and Inferiority, that is in Cities, ſhould be in Eccleſiaſtical Government.

2. The conformity muſt rather fall upon the bounds of the Governments of Cities, than upon the circuit or material conſideration; becauſe that, which makes it a City, is the Government of it, whether the bounds of it be within the Walls, or other Towns about it, whether it extend to a larger circuit, or to a leſs.

3. It muſt either fall upon a City, as having many Congregations in it; and if ſo, it might as well have faln upon Villages in the Country, capable by Aſſociation to be many Churches as well, and the one would be as uncertain as the other; becauſe there may be many Congregations in the one, as well as in the other. Or elſe 2. It muſt fall upon the Form of the Government of Cities. Or elſe 3. Upon Cities of ſuch and ſuch a circuit; and ſome Cities greater, and ſome leſſer, that would be uncertain alſo; becauſe ſome Cities are greater, and ſome leſſer.

2. The Foundation of this Aſſertion cannot be a conformity to the Government of the Cities amongſt the *Jews*; for 1. The Villages, among the *Jews*, had a Government in them, as well as the Cities. 2. Suppoſe that the Government of the *Gentiles*, in their Cities, was not conformed to the Government of the *Jews* in their Cities (which may well be ſuppoſed) for the Government of the *Gentiles*, was oftentimes to have whole Empires under the Government of a City; ſo *Rome* had, and then all the World under *Rome*, whilſt it was a City Government, muſt have been one claſſical Church. or however, among the *Gentiles*, the Cities were the Head of a whole Province, and of all the Villages under it, and it is ſo in many Cities at this Day; and that would make for a Dioceſan Government, and not Presbyterial.

If thus the bounds cannot be fixed, we are ſtill to ſeek even in Cities, what ſhould be the bounds, and are as uncertain, as in Villages. So as the concluſion is, the bounds according to this meaſure are uncertain.

3. God doth not ſhape a Spiritual Government, unto the political? and the bounds thereof. Political Government, goes by the bounds of the Soil; ſo doth not the Spiritual. All that do live within ſuch a place, or within ſuch a Country, becauſe they are of that Soil, fall under the ſame political Government; but there is no reaſon, that they ſhould fall under the ſame Spiritual.

4. If the Frame of the Church were to be conformed to the City Government; then as the City did take in the *Suburbian* Towns, the Daughters round about, ſo the Church ſhould not be confined only to the compaſs of the City, but extend to a whole Province: As the Biſhops argue for a Dioceſan Church.

5. Chriſt's

5. Christ's Government is suitable to all Ages, times and places; but now in all Ages and places, there is not the City Government; and there could not be the same Rule for the Government of Churches in Villages, and therefore it did not suit all places.

6. Jesus Christ's way is rather conformed to the Synagogue way; for so the Churches are called, and it is therefore conformed to the Government of the Synagogues, although in Cities.

7. If this were the Ordinance of God, to conform Church Government to the Government of Cities, then all, in *London*, should make one Church, because it is but one City; and *Alexandria* and *Grand Cairo*, if it were converted, would be so too, nay *Rome* it self (whereof the present *Rome*, is but the tenth part of what it was, as *Cyprius* shews) must have been but one Church, if they had been all converted; and there should have been but one classical Presbytery, to have Governed all the Churches there. Yea, in some places there are two Cities built together, that have the priviledges of Cities, as *Constantinople* and *Galata*, *London* and *Westminster*, the two *Pragues*; yea, *Jerusalem* had the City of *David* within it, and so there must have been two classical Presbyteries in *Jerusalem*, from the first; For those of the City of *David*, might have challenged the priviledge of it, the Church had been conformed to a City Government; and perhaps that was the reason, why we read of two companies of the three and twenty Elders, that did sit in *Jerusalem*; because each City had an Eldership of Twenty three, and so there being two Cities in that one, that of *David*, and the other of *Jerusalem* it self; there might be two Elderships, for those two Cities, besides there great *Synedrim*.

8. When Cities are decay'd and do lessen, and are brought low, it may be to as smal a number of Inhabitants, as Villages; yet they often retain their Priviledges as Cities, as many decayed Incorporations do. Now then if there were but one Congregation left in such a lessen'd City, it would claim by vertue of this City, priviledge to be intire within it self.

Object. But the Apostle hath said, in Tit. 1. *Ordain Elders in every City*, and that is parallel with that in Acts 14. *They Ordain Elders in every Church*, holding forth the pattern of a City, and the Government thereof for the bounds of it, to be set for that of a Church.

Answ. 1. That place in *Acts* 14. in every Church hath Relation, as well to Churches in Villages, as in Cities; and so to Churches in those first times of the Gospel, that consisted of no more than might meet in one place; and therefore as well it may be interpreted, that there was but as many as would make but one Church in every City, as suiting the Phrase of his Direction, in Relation to what number of Christians were supposed to be in each City of *Crete*, when first *Titus* came thither in the beginning of the Gospel; and this number may well be supposed, to be no more than could make up one Congregation, and it was well if so too, no more than could make up.

Answ. 2. Ordinary Elders in every Church implies farther, that if there were more Churches to be in a City, that then he should ordain the Elders, Κατ' ἐκκλησίαν, to every Church apart.

Answ. 3. That it is so, appears; because as hath been shewn πόλις City is meant; small Towns as well as Cities.

Answ. 4. The Reason why his Direction runs to Ordain Elders in every City, was because though they did Preach the Gospel in Villages, yet principally in Cities at the first; because they were to leaven the Countries. And the Apostles, when they did Write to Churches in a Province, did use to Write to the Church of the Head City, as more eminent, not because that was either a Mother Church, as the Bishops say, or a classical Church of more Churches, as the Presbyterians say; but because it was more eminent, and from it the Epistle might be spread to others, as *Paul's* Epistle, to the *Colossians*, was ordered to be sent to *Laodicea*, which was in all likelihood, a less City than *Colosse*. And thus when they Write to the Churches of *Syria* and *Cilicia*, *Acts* 15. they Write especially to *Antioch*. So when he would Write to all the Churches about *Corinth*, he nameth especially the Church of *Corinth*, together with them; and wrappeth up all the rest thus, *and all that call upon the Name of the Lord.*

Object.

Ch. II.

Object. It was the Ordination of the Apoſtles in the Primitive Times, that all, in a City, ſhould be one Church; both becauſe the Diſtinction of Churches, and alſo their Names are taken from the City, as the Church of *Epheſus*, *&c.* And therefore whether in one conſideration or more, whether for the preſent, or for the time to come, the Saints, in ſuch and ſuch a City, were to be one Church; and a Congregational Church they could not be, therefore a diſtinction of a claſſical Church was intended by a Church in Cities. And the Elders had charge given them, to take care of that whole City, to convert them. And to this pattern of a City Government, were the Villages alſo to be conformed, ſeveral Villages making an Aſſociation into one Church, as thoſe Cities did.

Anſw. 1. To the firſt part of the objection I anſwer, that they are called one Church in a City, and ſo diſtinguiſhed; becauſe there was but one Church for the preſent, as in *Acts* 3. 1. Καθ' ὅλην ὅσαν ἐκκλησίαν, *the Church exiſting at* Antioch, that is, which at preſent was there. It doth not follow, that all the Churches, that ſhould afterwards be there, ſhould be but one Church. So as *Bains* ſaith, there is an Adequate acception of theſe Phraſes, *per accidens*, not becauſe the City and Church, was to make but one Church; but becauſe the Chriſtians by occaſion of their number, not being then too great, were formed into one Church, not becauſe there was to be but one. Now he, who thus uſeth them promiſcuouſly, doth imply, that one Church was as yet conſtituted, not that there was to be but one, through the circuit of a City, Suburbs, and Country. Thus likewiſe it is eaſily anſwered, to the purpoſe of the Propoſition; for thus the Multitude of Citizens converted, and unconverted, could not be a Church of one Congregation; yet the number of thoſe, who in City, Suburbs, or Territories, were actually converted, was no more than might be ordered into one Church; and the Apoſtles framing theſe into one, on the preſent occaſion, did not exclude the after conſtituting of any other within the ſame local bounds. But if there had been more, there would have been other ways to have diſtinguiſhed them: As when there were many Synagogues in a City, they were diſtinguiſhed (for all the Synagogues could not have been called, by the Name of that one City; ſo nor the Congregations) and perhaps that was the reaſon, why that a School, which was a kind of a Synagogue, was for Diſtinction's ſake, called the School of *Tyrannus*, as being the Ruler of it.

Anſw. 2. If that were a Reaſon, then alſo the Name of a Village or ſmaller Town, as that of *Cenchrea*, would make as ſtrong an Argument, that in every ſmall Town, if there be a Church there, that it ſhould be one intire Church (having the Government wholy in it ſelf) as well as that many Congregations in a City, ſhould become one Church for Government.

Anſw. 3. The name of a Church, in a City, is not taken ſimply from the City, but from the People; as in the *Revelation*, the Church of the *Smyrnians*, and of the *Laodiceans*, *&c.* Suppoſe they had removed (as in thoſe times, thorough Perſecution they often did) to ſome other City; they would have been the Church of the *Smyrnians*, as well as the Church at *Arnhem* was called the *Engliſh Church*. So as the Name doth not refer ſimply to a City, and the bounds thereof. And when there was a Church of Strangers, of *Aquila* and *Priſcilla*, *&c.* in *Rome*, it is called the Church in their Houſe; and ſo alſo when they were removed to *Epheſus*, it bore the ſame Name, to Diſtinguiſh it from the Church of the *Epheſians*. It is one exception againſt us, that when we ſay the bounds of a Church ſhould be ſo many as can meet in one place, we hereby do fetch the conſtitution of a Church, from what is meerly external and accidental to it; and the exception were true, if we fetch it from any one ſet or ſtanding place, or Houſe of meeting; but we fetch it from that which is eſſential to a Church, which is oneneſs of communion, in ordinances together, meeting with one accord, as in the *Acts*, their meetings are characterized, which becauſe it cannot be done, unleſs they do meet in ſome place or other, hence we ſo expreſs it, not as that thing the Ordination is ſet upon, but as the neceſſary conſequent or adjunct; but this exception made againſt us, falls fully and directly upon them, that would make a City the extent, either of the Local bounds, or the Government thereof a pattern or meaſure of a claſſical Church, and the Inſtitution of it.

If many Churches had been in one City, they might have been Diſtinguiſhed by the Names of ſome of the Rulers, or as now they are by the Streets, or places of their conſtant meetings; for as if the Holy Ghoſt doth Write to the Angel of the Church

of

of *Epheſus*, as if the King doth Write to the City of *London*, he ſhould intitle his Letter, to the Mayor and Aldermen, as Writing to the whole Corporation in their Names; ſo alſo might ſeveral Churches in Cities, have been as well Diſtinguiſhed by the Names of their Rulers, and of their Elders and Paſtors, as *Tyrannus* his School was. And there are other Reaſons, why in that caſe the Names ſhould be taken from the place; for cohabitation and dwelling together in a place, we acknowledge is a ground, why the Saints, ſo far as poſſibly they can, ſhould meet in one Church-Fellowſhip, and not make ſeveral Fellowſhips. And we much rather think, that ſtill the Denomination of one Church, in a City, did hold forth this Rule, that in all Cities, the Saints dwelling together; and ſo elſewhere, ſhould make as big Churches as they could; to ſhew their Unity, and to make the Worſhip more Solemn, and to have more of the aſſiſtance of the Holy Ghoſt; and therefore they ſhould not make many Congregations, where there might be one only.

Anſw. 4. To the Second part of the Objection, concerning the converſion which the Elders are to take care of, I anſwer 1. To Preach is one thing, to cenſure is another. And beſides at that rate of arguing, all thoſe, that a Man begets to Chriſt, hath therefore Authority over, to Rule them, to be their Miniſter. 2. The Elders, at *Epheſus*, indeed had a charge as Elders, by way of Government over the whole Flock, the Church that God Redeemed by his Blood; that is, of thoſe that were conververted; and although that they were to endeavour to convert others (for how ſhould the Goſpel otherwiſe be propagated) yet if more had been converted, then there muſt have been Churches multiplyed; but ſtill in the uniform frame, that this firſt Church was, having the ſame priviledges; and ſo to have New Elders placed over them, as over a New Flock. And beſides, they are not called Elders of *Epheſus*, but Elders of the Church at *Epheſus*. The care of Elders ſet in a City to convert, was to be extended as well to the Neighbour Villages, as to the Cities, eſpecially then when they had gained as yet but few in a City: And then by this Reaſon, thoſe in the Villages were obliged to be Aſſociated with them, as well as thoſe in a City, although all the City ſhould alſo be converted, eſpecially if thoſe in the Villages were the firſt converts; and this is one of the Epiſcopal grounds for a Dioceſan Church; they in effect tell the ſame ſtory, for the rearing up of Epiſcopal Government.

Anſw. 5. To third part of the Objection, we Reply, that the way of conſtitution of Churches under the Goſpel, being uniform according to Chriſt's inſtitution, both in Villages and Cities, it is therefore ſquared, as well to the condition of the one, as the other: And therefore a Church, in a Village, may as well be made the pattern for the conſtituting of Churches in a City, as a Church in a City, for forming one in a Village. But Chriſt hath framed his inſtitution ſo, as will ſerve both; and the certain Rules for both are the due bounds of a Church ſet (whereof there are many ſure and certain characters in the word, from the Nature and thing it ſelf) that ſo many as dwell together, that can conveniently meet in one place, ſhould become one Church.

We grant (as *Bains* in the like caſe, *pag.* 12. *Concluſ.* 2. concerning a *Dioceſan* Church) that God might have made this pattern of City Government, an Ordinance of Church Government, as he did once take a Family Government under the Old Law, and made that a Church; and extended the bounds ſtill by a Family, as they grew either greater or leſſer: But as then, if a Man's Family had ſpread into many Families, though he was the Prieſt of all theſe Families in publick Worſhip; becauſe he was the Eldeſt of the Family, whilſt he lived; yet that would not have been a binding Law to ſeveral other Families living together, that had not ſprung one from another; that they ſhould have come under the ſame Law of Aſſociation, that the others did. And therefore, though this were granted concerning Cities, it would not follow, that the Villages muſt be conformed thereunto.

CHAP.

CHAP. III.

That the External Inſtitutions of Chriſt, for the Government of his Saints under the New Teſtament, is not the ſame that was under the Law, nor can the Government of the Jewiſh *Church, be made a certain Rule for the Government of the Church of Chriſt.*

THere are many things that were commanded to the *Jews*, which are obligatory to us Chriſtians; tho' there are alſo many things which were Rules and Laws to them, which are not ſo to us. It will therefore be neceſſary, in ſtating the caſe firſt, to ſhew what is equally binding to us both.

1. All ſuch Duties as depend not upon Inſtitution, but are Duties belonging to the Firſt Commandment, as to Pray, to hear the Word, to give Thanks, muſt needs continue as well under the New Teſtament, as under the Old, and are the ſame.

2. Such things as then had then a Morality in them, yet if the Morality was only by meer Inſtitution, which depends upon the Will of God, (which Divines call Moral poſitions) even ſuch Inſtitutions, in their own individual Nature, cannot be urged upon us as Rules. As to inſtance in that of the Sabbath Day; if any ſhould infer, that *that Seventh Day* ſhould be the Sabbath Day under the New Teſtament, which was the *Seventh* after the Creation, would be a falſe Reaſoning; although indeed, the Inſtitution of the Seventh Day, to be the Sabbath, was not Ceremonial meerly, but had a Morality in it; for it was from the Creation. The two Sacraments of Circumciſion and the Paſſover, had aſſuredly beſides the Ceremonialneſs annexed to them, the Inſtitution of Typifying of Chriſt to come (which Circumciſion did by Blood, and being Adminiſtred the Eighth Day) theſe Sacraments ſignifying Jeſus Chriſt, the Subſtance of them muſt needs be Moral, and that by Inſtitution, as well as ours are now; as in 1 Cor. 10. 1, 2. *They did all eat of the ſame Spiritual Meat* (the ſame Spiritual *Manna*) *and all Drank of the ſame Spiritual Drink.* But yet it doth not follow, that the ſame Sacraments for Subſtance (cutting off the ceremonial part) ſhould continue, but God was pleaſed to Inſtitute other two in their rooms.

3. Yet whatſoever was Moral in the Subſtance of the *Jewiſh* Inſtitution then, there is this equality, that Jeſus Chriſt ſhould Inſtitute ſomething in the room of it, in the New Teſtament. As for Example, becauſe there was an High Prieſt; becauſe there was an Houſe of God then, the Apoſtle therefore argues, (*Heb.* 20. 21, to 26.) that we having an High Prieſt over the Houſe of God, there is to be Aſſemblies to be now, as well as then: But as theſe Aſſemblies ſhould be Formed up, and caſt into the ſame Latitude and Extent, and the like, which their Aſſemblies had then; herein a new Inſtitution putteth the difference. They had National Aſſemblies then, not ſo now: The Prieſts were maintained by Tithes and Offerings then, the equity of this continueth, and the Apoſtle urgeth it in his Epiſtle to the *Corinthians*; but yet it followeth not, that their Maintenance now ſhould be the ſame way. And although there was a Moral equality in it, yet the Apoſtle Superaddeth, *So I Ordain in all the Churches*, 1 Cor. 7. 17.

4. When the Goſpel hath once made an Inſtitution in the Room of what was under the Law (as it hath done Baptiſm in ſtead of Circumciſion tho' not exactly on the ſame Moral Ground; yet on the ſame Evangelical Ground, as Baptiſm was the Subſtance extant, under the Type of circumciſion) this will warrant the Application of Baptiſm, unto like Infant Children now; when the Goſpel it ſelf alſo holds forth the ſame priviledge for Subſtance, unto ſuch Children now, as it did then; and renews the ſame promiſe to them; tho' in an Evangelical way, far differing from that in the Old Teſtament, which contained a Typicalneſs in it. And this is not to raiſe up a New Inſtitution, it is only the Application of an Inſtitution to a Perſon; and that alſo when the Goſpel holds forth the ſame ground which the Law did. But if any would reaſon, that becauſe there was a circumciſion under the Law, a Sacrament of initiation into the Church, therefore there muſt be the ſame under the Goſpel, (if they cannot ſhew that Jeſus hath appointed it, for the continuing of ſuch an Inſtitution)

ſtitution) the Argument from the Old will not hold, or if they would argue, that it ſhould be Adminiſtred in the ſame Latitude; or that the ſame Perſons, who did Adminiſter Circumciſion under the Old Teſtament, may Adminiſter Baptiſm now, we believe our Brethren will not concede to it, though the Argument will be as ſtrong one way, as the other; for the Father of the Family might circumciſe them, and did; but they would have only Miniſters to Baptize now; and they too circumciſed then in their Families, and did not bring their Children to the Temple.

5. That the Laws of the Old Teſtament, do help up to Regulate many Inſtitutions in the New, we acknowledge (as likewiſe the Laws of Nature do) but they will not be Warrant ſufficient, to ſet up the like. So the Rules of the Judicial Law, concerning the puniſhments of criminal Acts, that none ſhould be condemned under two or three Witneſſes, theſe Rules will ſerve unto, and perhaps ought to be received by, every State (as ſome have held) to Regulate their proceedings againſt Malefactors: But yet unto *Jewiſh* policy (take it for the Government of it, and the ranks of Officers among them, and power they had) Nations are not bound ſo, as though the Rules of equity, whereby that policy did proceed, were perpetual, yet the queſtion remains ſtill of the power. That Miniſters ſhould be maintained, as they were then, the equity of the Law holds, but it will no way follow, that there ſhould be the ſame Ranks of Miniſters.

6. That the New Teſtament, intitles ſome of thoſe Ordinances, that it ſelf hath anew Inſtituted, with the ſame Names and Words uſed in the Old Teſtament, argues not that thoſe Ordinances are to be framed and formed according to the Analogy of the Old: But they have the ſame Names, becauſe that the Old were Types of theſe. Thus that our Ordinances now are called Sacrifices: That Chriſt is called an High Prieſt: That the Officers of the Church are called a Presbytery: That Excommunication is called a purging out the Old Leaven, and many ſuch like, in the Evangeliſt; all this will not prove, that there ſhould be Sacrifices, High Prieſts, *&c.* under the New Teſtament. In the Evangeliſt, Chriſt ſpeaking of the Teachers of the New Teſtament, ſaith, (*Matth.* 23. 34.) *I will ſend you Wiſe Men, and Scribes,* &c, but yet it follows not, that the Orders of the Officers of the New Teſtament, ſhould be anſwerable to the Wiſe Men, and the Scribes: So when a Believer, or a Church is called the Temple of God, when the Saints are called a Royal Nation, and the like; no inference can be made, that there ſhould now be a Temple, and a National Church.

7. There were many things which are Moral now, that were not Moral then. To caſt out of the Church for Moral ſins, as ſuch *Qua* Moral, is the Law of Chriſt now: But under the Old Law, they did not keep Men from Ordinances, for ſins as Moral; but as having a ceremonial uncleanneſs annexed to them. No Man is to put his Wife away now, becauſe ſhe is a Heathen: but they were to put their Wives away then, if Heathens, after *Moſes* his Law was ſetled. In deſtroying matters of Idolatry, they were to be much ſtricter than we are bound to be, as Meats Sacrificed to Idols, they were in no place to eat thereof, *Daniel* refuſed the Kings Meat; but out of the Idol's Temple, we may eat things that have been Sacrificed to Idols, as the Apoſtle ſaith. They were to deſtroy all the Temples and Groves, *&c.* but if places have been abuſed to Idolatry, we under the Goſpel may make uſe of them. They were to deſtroy the *Canaanites* out of the Land, not we ſo now. They were to burn Idolater's Goods, as in *Jericho*, &c. Not ſo now.

Having thus made way by theſe particulars premiſed, I ſhall now prove my Propoſition, that the *Jewiſh Economy*, is no Pattern or Rule for Modelling the Church of Chriſt, under the Goſpel.

1. The Prieſthood being changed, there is a neceſſity of a change of the Law, *Heb.* 7. 12. and ſo of the Law of the Government, which depends on Chriſt's Prieſtly Office. We having a new High Prieſt over the Houſe of God, we have a new Order in this Houſe. For he is the Apoſtle and High Prieſt of our Profeſſion, and it was meet it ſhould appear, he was the new High Prieſt, by uttering the Inſtitution for Worſhip and Government. So then that Old Law, which depended upon Inſtitutions, as the High Prieſthood it ſelf did, is to be changed, and a new Law of Inſtitutions, is to come in the room of it; and therefore in the *Heb.* 9. 10. it is called a *Reformation*, and the time of the Goſpel is called, the time of Reformation.

2. That *Jewiſh* Frame, and Form of Government, is called the Elements of the

Ch. III. World; and therefore both in *Coloſſ.* 2. and *Rom.* 12. the Apoſtle bids us under the Goſpel, not to be conformed neither for Worſhip nor Government (further than as Jeſus Chriſt hath been pleaſed to take what was before, and make it anew) to the Elements of the World. So in *Galat.* 4. 2, 3. he ſaith, they were under Tutors and Governours, till they came to be of Man's Eſtate, or to be of Age; which under the Goſpel, they are in compariſon. And indeed the Goſpel being more ſpiritual the Frame of the Government, and Inſtitutions of it, are not formed to a Worldly way to Governments of Nations, and of Kingdoms, as that was then, to an outward external Glory, as their Worſhip alſo was. As God hath choſen the Preaching of the Word, which is fooliſhneſs, ſo he hath choſen many of thoſe things, which are vile and baſe, and contemptible, and a fooliſhneſs of Government, in compariſon of what was then: And this is it deceiveth the World; for the Goſpel is a Myſtery throughout: He chooſeth the Synagogue, and not the Temple; he chooſeth a Congregation and Elderſhip, and not the *Synedrim*; he chooſeth Baptiſm, and not Circumciſion, *&c.*

3. Our Lord and Saviour, ſpeaks altogether of a new Church to be made, a Church gathered in his Name, as when he Inſtituted Baptiſm, to ſhew that it was a new Ordinance; he bids them Baptize in his Name, ſo to ſhew that he erected a Frame of a New Church, he bids that it ſhould be gathered in his Name.

4. Our Brethren's Principles, that hold the Univerſal Church, to be the Seat and Subject of Chriſt's Inſtitution, argue this; for as his Church now over all Nations, both *Jew* and *Gentile*, is a differing Seat from that of the *Jew* only, ſo anſwerably, to ſet in his Church Apoſtles and Prophets, *&c.* in ſtead of chief Prieſts, *&c.* is a new Inſtitution; and it is certain, that that Church, whereof the Apoſtle ſpeaks, 1 *Cor.* 12. *Eph.* 4. is the Church of the New Teſtament: And therefore if the Church Univerſal being a politick, be argued from thence, it is by a new Inſtitution, differing from the former; becauſe the Church of the New Teſtament, which he ſpeaks of there, began with the Apoſtles. And beſides the Inſtitution fell upon the Church of the *Jews Qua National*; but this falls upon the Church, *Qua Univerſal*, in all Nations, elſe it would not extend to all Nations to be equal ſtanders in it, whereas under the Law, they were not to be ſo with the *Jews*; but were to come under that National covenant, only when Proſelited.

4. There ſeems to have been ſeveral ſorts of Policies and Orders extant, under the Old Teſtament, and unto which of theſe ſhould the conformity now be made? By what rules ſhould we now judge?

1. There were 1. Chief Rulers over ſeveral Bodies of the Prieſts and Levites: To which Government the Biſhops ſay, their order is an Alluſion. There was alſo a power in theſe Prieſts and Levites, proper and peculiar to them, to judge of the clean and unclean; and concerning the matters of Worſhip in the Temple. And this Government was purely Eccleſiaſtical; and unto this therefore, rather ſhould the Analogy refer of matters in the Church, ſeeing that theſe were purely ſuch.

2. Again, There were the civil Judicatures in their Cities and Towns, and in their great *Synedrim* at *Jeruſalem*, for all controverſies within their Gates, as the Diſtinction is in *Deut.* 17. Yet theſe were all Eccleſiaſtical, but indeed mixed both in reſpect of cauſes and perſons; their Church and Commonwealth being ſo mixed, as it is hard to diſtinguiſh what belonged to them, meerly as a Commonwealth, and what belonged to them as a Church, in reſpect of what came under the cognizance and power of thoſe Courts.

3. Then again, There was their Synagogical Government, which ſeems to be differing from what either the Prieſts had in the Temple, in reſpect of Perſons clean and unclean ceremonially, or over one another; or from Courts of Judicature in their Gates. A Government thoſe Synagogues had, for there are the Rulers of them mentioned; and alſo puniſhments they had, for when the *Romans* took away their Government in their Gates, they ſcourged in their Synagogues. There were Admonitions alſo, or Excommunications, or caſting Men out of their Synagogues. The Great *Synedrim*, and their other Courts, did puniſh by civil mulcts, and the *Synedrim* did put to Death: In the Temple, the Prieſts kept out the unclean; and the Judgment of that was not by the *Synedrim*, but by the Prieſts that did look to the Worſhip of the Temple: But the Synagogues did caſt a Man out; and the Prieſts did not Supervize the Government of the Synagogues.

And

And that all this was a matter of a differing cogniſance, from what was Tranſacted in their other Courts, is evident by this, that for many ſins (beſides the civil punishments that were adjudged in the Courts of their Gates, as to reſtore and the like) a Man was further obliged to come to the Temple, with Confeſſion, and with a Sacrifice; ſo as the charge of the things of the Temple, and the Order and Diſcipline thereof, was another thing than that of their civil Courts. And although a Man was caſt out of the Synagogues, and was in reſpect of ſuch a communion, as a Heathen and a Publican; yet he might ſtill come to the Temple, and partake in the Worſhip thereof. But that the *Synedrim* did at any time pronounce that Sentence, that a Man ſhould be as an Heathen or Publican, that this was proper to their Courts, we believe not. Now it is left very uncertain, to which of theſe the Analogy of the Government of a Goſpel Church ſhould be accomodated.

Object. It is ſaid, that our Saviour Chriſt, in *Matth.* 18. reflected upon ſome Bench or Court, the next then extant, to which the People were wont to reſort among the *Jews*, and ſo intimated, that his Will was, that the Church, under the Goſpel, ſhould be formed up conformably to us, and that ſo it ſhould be like to that of the *Jews*, and ſo the policy of the Church of the New Teſtament, ſhould be conformed to the policy of the Old, by vertue of that firſt Inſtitution. And from thence it is argued, that there ſhould be Ruling Elders, that are not Teachers, becauſe there were ſuch among the *Jews*: From thence it is argued, that there ſhould be a National Church, a National *Synedrim* or Aſſembly, as was among the *Jews*: From thence it is argued, that the power is in the Elders alone, becauſe it was ſo among the *Jews*, who are called the Church: And ſo this Analogy of the *Jewiſh* Church, is one of the great Foundations of the Presbyterian Government, and of Claſſical and National Aſſemblies.

Anſw. But beſides that, it was not neceſſary that Jeſus Chriſt ſhould allude to it, though he uſeth the ſame Phraſe: The Deformity of that Pattern, and the policy of the Government of the New Teſtament is ſuch, as that that cannot be Chriſt's intent.

For 1. If we take the *Jewiſh* Pattern, in matter of Government, we ſhall be worſe put to it, to judge what is ceremonial, and what is perpetual, or what was a judicial Appendix to the ceremonial, and added upon a ſuppoſition of it, more than we are put to it to judge, what was ordinary, and what was extraordinary in the Apoſtle's practices. If that our Saviour Chriſt alluded to it in the groſs, and in the lump, who ſhall be able to diſtinguiſh?

2. If that policy ſhould thereby be Eſtabliſhed, it would as well ſerve for the erecting of Epiſcopal Government over Miniſters; for although it is ſaid, that *Aaron's* High Prieſthood was Chriſt's Type, and not the Type of Biſhops; yet that the Prieſts and the Levites (ſeveral companies of them) ſhould have one that was the chief overſeer over all, who is by the Septuagint called Ἐπίσκοπος Biſhop and Overſeer was no way Typical. There were four ſorts of *Levites*. *Prieſts*, *Kohathites*, *Gerſhemites*, *Mecarites*, *Numb.* 3. 30, & 35. And over each of thoſe, were four Eminent perſons, whereof *Eleazar* was one, *Numb.* 3. 32. And when *Eleazar* was made High Prieſt, then *Phinehas* was Governour of the *Levites*, and had overſight of them, Ruling of them, as 1 *Chron* 9. 20. And *Numb.* 4. 33. *Ithamar* was over the Sons of *Gerſhom* and *Merari*. And in *Neh.* 11. 14, & 22. They are called Overſeers, or as the Septuagint tranſlates it Ἐπίσκοποι Biſhops, the ſame word is uſed of the Apoſtles, *Acts* 1, 1. 20. and their office, unto which (ſay the Epiſcopal party) Biſhops do Succeed as Rulers over other Miniſters (though perhaps called Biſhops alſo) as the Apoſtles were over the Seventy, and all other Miniſters. And for this, will the *Jewiſh* pattern and policy (if that were alluded to) ſerve as well as for the Presbyterian Government. And in 2 *Chron.* 35. 8. we read of the three Rulers of the Houſe of God, whereof but one was the High Prieſt: Now although that the High Prieſt, for his going into the Holy of Holies, was a Type of Chriſt, yet not all thoſe other that were the Rulers of the Prieſts, and of the Houſe of God.

These were called the chief Prieſts Mat. 2. 4. & Ch. 27. 1. Acts 19. 4.

And if it be replyed as it is by ſome, that this was but the Law of Nature, the Heads of theſe Familes being Rulers over the reſt, it is anſwered:

1. So was not *Korah*, *Numb.* 16. 1.

2. The Law of Nature, makes as well for one Man to Govern over many, and ſo for a Monarchical Government, as for an Ariſtocratical, and ſo Epiſcopal Government might be argued to be ſuited to the Law of Nature, as well as to the *Jewiſh*.

3. It belonged not to the ceremonial Law, but it ſerved only for Order; and although the Eldeſt of the Family were thoſe Governours that were ſet over the

Ch. III. reſt of a company of Prieſts of the ſame Family, and ſo that the Eldeſt had it by Birth, and by the Law of Nature; yet that one ſhould be ſet over the reſt, was meerly a matter of Order, and therefore will plead for it ſelf as ſtrongly (if we take the *Jewiſh* Pattern) as for any other way of Government.

It may be objected, that upon this ground, that one Man makes not the Church, Epiſcopal Power is cut off, and that therefore the Alluſion of our Lord Chriſt in *Matth.* 18. is to thoſe Courts that were erected among the *Jews*.

Anſw. 1. In the firſt place, either there were two ſorts of Courts, one civil, and the other purely Eccleſiaſtical, two kind of *Synedrims*, both in each City, and in *Jeruſalem*, which can never be proved: And if two, which of theſe two Chriſt ſhould Allude to, will ſtill be the queſtion. Or if there were but one kind of Court, that was both for civil and eccleſiaſtical Government; then the *Jewiſh* Pattern will not ſerve the turn, for then, by that reaſon, Perſons Eccleſiaſtical, now ſhould deal in civil cauſes (for ſo they did then) and Perſons civil, ſhould deal in Eccleſiaſtical. Yea, and thoſe that hold there were two Courts, the one for cauſes civil, the other for eccleſiaſtical; yet they ſay, the Perſons in both were mixed. And becauſe that both were thus mixed, therefore in *Deut.* 17. 9. ſpeaking of the *Synedrim*, he ſaith, *When thou ſhalt come to the Prieſt, or the Judges, which ſhall be in thoſe Days*, &c. for ſometime a Prieſt was the Preſident of that Council, and ſometimes a civil Perſon, that was not of the Prieſt's Office, whom therefore he calleth a Judge. It was by Inſtitution, that there ſhould be ſome Prieſts, *Ezek.* 44. 24. *Deut.* 24. 8. 2 *Chron.* 18. 18. *Deut.* 16. 18. And alſo that others then Prieſts and Levites, were of the *Synedrim*, and alſo Judges of particular Cities, as all ſides acknowledge. For from hence, all Presbyterian Divines argue, the Pattern of Lay-Elders, which yet, if there be not an Inſtitution for it in the New Teſtament, would never be able to be argued from hence; and therefore many of our Brethren that acknowledge Perſons civil, that were not Prieſts and Levites, to have been mingled in thoſe Courts, yet deny the conſequence of that Argument, unto Ruling Elders now; which if the *Jewiſh* Pattern had held, it would have argued it. And it appears further, that therefore the Elders and the Prieſts are mentioned. Phariſees that were not of the Tribe of *Levi* threw off their Rulers, and the Prieſt or the Judge, *Deut.* 17. and the Judges, Elders and Prieſts, are uſually put together in their Cities and Courts.

And the Reaſon why both were mixed thus, to become but one Court, was becauſe that then the Church was mingled with the Common-wealth, and both were but one; therefore the Church of *Iſrael* is called the Common-wealth of *Iſrael*: And the Laws of their Common-wealth, were given immediately by God; and therefore the *Levites*, as well as the civil Authority, were the Interpreters of that Law. If therefore this ſhould now be the pattern, as when according to our Brethren's Aſſertion, the Church grows up to a Nation, there ſhould be a National Church; becauſe that was the Pattern of the *Jews*, ſo when the Churches grew up to a Nation, the Eccleſiaſtical State, and the civil, ſhould become mingled, and Miniſters ſhould Judge in civil Cauſes, and thoſe, that are not Miniſters, ſhould Judge in Eccleſiaſtical, for ſo in that *Synedrim* they did.

If it be ſaid, that all the Acts were not Church Acts, as ſending Ambaſſadors, making Wars and the like: The anſwer is, that all ſuch Acts as were towards other Nations, might not ſo properly be called Church Acts; but the queſtion is, what was among themſelves? And yet even their Wars were Holy, and their God was called the Lord of Hoſts, and the Prieſts wait with Trumpets, to incourage the People to fight, as if it had been an Eccleſiaſtical buſineſs.

Anſw. 2. Again Secondly, if that be the Pattern that Chriſt alludeth to, then if that State had whilſt it ſtood in the Apoſtle's times turned Chriſtian, it might have been conformed to the *Jewiſh* Patern of Government, as it then ſtood; and ſo the Perſons of the *Synedrim*, that were Judges of the *Jewiſh* Church, ſhould have continued Judges of the Chriſtian Church.

3. If that the *Jewiſh* Government had been the Pattern, then there ſhould be but two Courts Subordinate one to another; for ſo there was no more among the *Jews*, in a way of Subordination. There was the Court in each City and Town, conſiſting ſome of more, ſome of leſs, according to their proportion and bigneſs, that did Judge of all cauſes within themſelves; and then there was the great *Synedrim*, and Appeals were made immediately from each of the Inferior Courts, unto this Superiour. And whereas it is ſaid by ſome, that there were three Courts at *Jeruſalem*

for

for Appeals; we find not by the Scriptures, that there were three such Courts, although some of the *Rabbins* say there were. And when the Text saith, in *Deut.* 17. that whosoever would not obey the Sentence of the Judge, that should be in that place, should be put to Death; then when they brought it to the first Court, the Judges of the Twenty three at *Jerusalem*, according to that Notion, they should have been put to Death, and never have come to the great *Synedrim*. And if there were two such Courts of the Twenty three, besides the *Synedrim*, yet they were not for Appeals; but they were either the one of that City of *Jerusalem*, which as a City had the priviledge to have Judicature within it self, besides the *Synedrim* for the whole Nation; and the other of the Priests for the matters of the Temple (for the Temple was an inclosure) or else the one was for *Jerusalem*, and the other for the City of *David* (each having the priviledge of a City, although in two places, as *Westminster* and *London* have) the one was at the Door of the Mountain of the Lord, the other at the Door of the Temple. If then the Form of the *Jewish* Government be the Pattern, then all those Subordinate Congregational, Classical, Provincial, and National Assemblies, they shall be cut off; for the *Jewish* Pattern will not suit these. Book IV.

4. If that were the Pattern, then the National Assembly should be the Supream Judge; and there should be none above that: But our National Assemblies, Presbyterian Divines, do place an Universal General Council, and make that to be the Supream; whereas the National *Synedrim* of the *Jews*, *Qua* National, was the Highest Court.

5. If that that be the Pattern, the matters brought to that *Synedrim*, so far as we have a Rule in the Word for it, were only matters that were too difficult; and when they were too difficult for those particular Courts in the Cities or Towns, they were brought to the General Assembly, Deut. 17. *If a matter be too hard for thee, &c.* Even as the hard matters, which none could Determine but God, were brought to *Moses*, *Exod.* 18. 21.

6. When the Inferior Court it self did find it to be too hard for them, it was not by way of Appeal, that they brought it to the Superiour, so in Deut. 17. *If it be too hard for thee*: So as it was not in the liberty of any Person to Appeal; but the Court finding themselves not able to decide the controversy, they were to carry it to the *Synedrim* (therefore the *Rabbins* say, that that place, *Deut.* 17. belongs only to a Rebellious Elder) And if so, then this place will not serve to have Ecclesiastical Courts for Appeals.

7. The *Synedrim* did only judge of the matter of the Law and Right in a Doctrinal way, in such and such a case; but it was still left, after their Sentence, unto the Inferiour Court to judge of the matter of fact, and to apply the Sentence: So as by this Rule, the greater Assemblies of Synods and Councils should not at all Excommunicate; but only Doctrinally deliver the Sentence, still leaving, to the particular Churches, the Application of that Rule, by the Sentence of Excommunication, in whose power alone it is. Therefore speaking to the Judges of the Inferior Courts, he says, *Thou shalt do according to the Sentence of the Law, which they shall teach thee, and according to the Judgments which they shall tell thee*, Deut. 17. 10, 11.

8. The *Synedrim* executed civil punishments, as putting to Death, &c. if their Sentence was not obeyed, so that they Excommunicated not, but punishment was civil, which their Court inflicted.

9. If Appeals were made, and things were carryed to the Higher Courts, from the lower; there was an High punishment for the neglecting of the Sentence (supposing there were an Appeal) meerly because the Sentence of that Court was contemned. The Man was to be put to Death, although the matter wherein he disobeyed, did deserve a lesser punishment. But in the Ecclesiastical Government, that Christ hath set up, there is no higher punishment than Excommunication, and delivering to Satan, therefore this Pattern will not serve.

10. In that *Synedrim*, Persons were still the same Men, continually Resident. They were Officers on purpose that were set, and constant for that Church (even as Bishops are amongst us) and they resided at *Jerusalem*. And so the Foundation of the calling of the one to that National Assembly, and the calling of Ministers to our National Assemblies (which they would pattern by this) do wholy differ; for as ours are called by a new choice for that special Assembly, as occasion is, and by a choice too, residing in their particular Congregations and charges.

Obj. 5.

Ch. III.

Object. It is ſaid, 2 Chron. 19. 8. *They returned to Jeruſalem.* It ſeems therefore they rod Circuit.

Anſw. That was occaſional, when firſt Religion was to be Reformed, and the People inſtructed, after a neglect of all Order and Government amongſt them. Otherwiſe they were conſtant at *Jeruſalem*, and had therefore a peculiar Title, being called *Elders of the People*, whereas others were called Elders of the Cities. And ſo the pattern of Biſhops, who were conſtant Officers for a National Church, and attend wholy upon the publick (as the ſame Perſons did always here in the high Commiſſion) will much better ſuit the *Jewiſh* pattern.

11. They had always a chief, whom they called the *Naſi*, or the Prince, in imitation of the firſt Court, wherein *Moſes* was chief, and the number with him: Seventy one, and ſo it is too *Eze.* 8. 11. 70 Elders, in the midſt of them, *Jazanias* as the Prince; and if the Jewiſh pattern ſhould hold, there ſhould be ſuch now. Therefore in *Deut.* 17. the Court, being Denominated from ſome one, is called the Prieſt or the Judge; and it would, according to that, much better ſuit *Rome*, than *Zion*, the Popiſh Government, than that of the Reformed Churches, it being a nearer pattern to have one *Naſi*, one Prince, one High Prieſt, with a conſtant number of Cardinals, in a place which they pretend the promiſe is made to. And accordingly *Bellarmine* urgeth it for the State of Antichriſt, and with more reaſon and ſtrength, and more likelihood, than for the Presbyterian pattern. For the High Prieſts were ordinarily over that *Synedrim*, ſo the *Aſmones* in the time of the *Machabees*, *Matth.* 26. 5. 7. and *Acts* 23. 5. compared with, *Exod.* 22. 28.

12. There was a peculiar place, which God did then Sanctifie at *Jeruſalem*, in which the Great *Synedrim* was always to ſit: Therefore it is ſtill ſaid, in *Deut.* 17. Thou ſhalt go to the place that God ſhall chooſe, as well as that they ſhould go to the Judge, or to the Prieſt; becauſe it was God's promiſe to be in that place, and with the Court ſitting there; and therefore alſo it is ſaid, *If they ſhould not do according to the Sentence of the Prieſt, that ſtandeth before the Lord.* And if they ſhew us any one place that God hath ſo peculiarly Sanctified, and ſet up ſuch a Court as the Papiſts would pretend to do, then it would be a pattern, or elſe not. But God hath not Sanctified any place now, therefore the pattern will not hold. It may much better, in a Type, be Transferred to the general Aſſembly in Heaven, even to which we under the Goſpel are come, or to the General Judgment of the Great Day, when all cauſes ſhall be judged over again.

13. Neither were all cauſes Eccleſiaſtical, brought to this *Synedrim*; therefore it is ſaid, *Thou ſhalt bring all Cauſes within thy Gates*, not all cauſes in God's Houſe. Therefore the High Prieſt is ſaid to be over the Houſe of God, and the charge of that Houſe belonged unto the Prieſts; and there were three Rulers over the Houſe of God. Therefore to the *Synedrim* belonged Judicials, and ſuch Ceremonials, as did not appertain to the Temple, as the cutting off of a Man, that had Leaven in his Houſe, *Exod.* 12. But yet the ceremonial belonged to the Temple, and the Prieſts themſelves were Judges thereof. And the Order of Prieſts and Levites had a peculiar power to Judge of Lepreſie, and of Perſons that were unclean, and to keep them out of the Temple, *Levit.* 10. 10, 11. *Ezek.* 44. 23. *Hag.* 2. 11, 12, 13. therefore the Prieſts of the Temple put out *Uzziah*, when he was ſtruck with the Leproſie. So Chriſt anſwerably ſpeaks, *Matth*, 8. 4. Go ſhew thy ſelf to the Prieſt, ſaith Chriſt, to the Man that he cured of the Leproſie, that he might judge of it, whether he were whole or no. Neither were there any Perſons that we read of, but thoſe that were Prieſts, that were to do this. Yea, the Leproſie was ſo infectious, that there was no Warrant or Promiſe, that any that converſt with, or came to a Leper ſhould be kept from it, but only the Prieſt. And in *Numb.* 3. 7. they were to keep the whole charge about the Tabernacle of the Congregation: And in *Ezek.* 44. 27, they were to look to the Sabbath. Now it is evident, that others, beſides the Prieſts, made up that Great Court at *Jeruſalem*,

14. If that this were the pattern, then the Church in each Village or City, now ſhould have an immediate and intire Government within themſelves; and ſo it would ſuit the Congregational Government. For each Town in *Judea* had Elders in their Gates; in the ſmaller there were three to judge their cauſes, in the greater Cities there were Twenty three.

15. The

15. The number of the Persons were all set, they were Seventy, So that in the conclusion, we may say as *Paul* of those of the Circumcision, and observing the Law that they themselves keep not the Law, so nor those that were the Analogy of the Jewish pattern, here being these so great, so essential, and many differences between the Jewish and Presbyterial Government, so now for a National Assembly. Book IV.

And if it be said by them, we urge not the identity, that it should be the same: We reply 1. Why not the identity in things that were not ceremonial (for such they pretend to make a pattern) but matters of meer Order and Policy, suited to them, as to a National Church, and that by God's Institution, If they make the Institution of God the pattern in one thing, why not in another? 2. If it be only a meer Analogy, they themselves might shew some other Warrant, first, for the like things Instituted anew, by Christ under the New Testament, which being so Instistituted, do bear Analogy with what was under the Old. For otherwise it's left unto the pleasure of Man to take and refuse what he pleaseth, and set it up as *Analagous* to the Old; and so others may set up other things, and indeed pick another form of Government out of other things, that were *Analagous* to the Government of that pattern. As when they argue out of *Matth.* 18. that Christ Alludeth to the Courts that were then in *Jury*, where he saith, *Go tell the Church*, and urged the Analogy to hold in this; that as their Courts which were called *Ecclesiæ*, were a Colledge of Elders and Judges, and that therefore, the Church, that Christ means under the New Testament, must be a consistory of Elders, and National Assemblies (as the lesser and greater *Synedrim* was distinct, and apart from the People) we have just reason to reply, why should the Analogy hold in this only, unless the New Testament hold forth that the Assembly of a company of Elders, apart from the People, are called a Church? If that were first found, then indeed this Analogy might be applyed thereunto; but to pick and choose out one piece of the Model, and leave out the rest, and to say that Christ intends this, rather than the rest, without a special Warrant of his so to do, but Humane and Arbitrary, under the colour of Divine Institution.

To us this is an infallible Rule, that where God hath applyed a Type, or any thing out of the Old Testament, to an Institution under the New, we should so far be led by it, as he hath in his or that particular applyed it; for otherwise the Analogy of those chief Priests, which are called ἐπισκοποι Overseers, as the Septuagint rendreth it, *Psal.* 109, 8. *Acts* 1. 20. *Zech.* 11. 14, 22. would hold for the Order of Bishops, by way of Analogy, as strong as any Argument can be framed from the Analogy of their Courts, to the like Ecclesiastical now,

It is urged by some, that that which belonged to that Church, as a Church, is Moral in all Ages (as that which belongs to a Child, as he is *Animal rationale*, belongs to a Man, though what agreeth to him as a Child, agrees not to all Men; but what agrees to a Child, as it is *Animal rationale*, is common to all Men) now this Government, say they, did not belong to the Church as Jewish, and as in its Infant condition, in a Typical respect, but as a politick National Church,

We answer 1. That their being a National Church was in a typical respect; and therefore all their Laws, Ceremonial, Judicial, Moral, the Laws that were given the State, were given by God; *Jus civile Judaicum pars Theologiæ fuit, The* Jews *Civil Law, was part of their Divinity.* And therefore the Common-wealth of *Israel* is called the Church; and in 2 *Pet.* 1. *Peter*, speaking to the Saints, saith, applying the type, you are a Holy Nation, a Royal People, he speaks not to them, as they were a Nation under a Government, one National Church, although he Writes to the *Jews* that were Disperst over many Provinces, 1 Pet. 1. 1. *Totus status illius populi fuit figuralis, Aquinas, prima secundæ Quæst.* 104. *Art.* 2.

Yea, 2. That great *Synedrim*, at *Jerusalem*, seems to have a typical Respect upon it, it being restrained to the place that God should choose, and was a type of the General Assembly in Heaven, or at the Day of Judgment; for to that Assembly, doth Christ seem to Allude, when he saith, they shall sit upon twelve Thrones, Judging the twelve Tribes of *Israel*; and the great *Synedrim*, at *Jerusalem*, was only that Court that did Judge the twelve Tribes, and no other Court besides.

3. There was that peculiar ground of the *Jews*, being a National Church (which was the main ground, why God made them a National Church) as is compatible to

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Ch. III. no Nation under Heaven; they were a National Church, not only as Men living under the ſame Government, and under the ſame Prince, and in the ſame Land, or of the ſame Language; but chiefly and principally, as they were the Children of *Abraham*, to whom the promiſes were made as to one common Father, whoſe Seed did grow up into a Nation, whom God did ſever from all other Nations as ſuch, and made a Nation of them, dwelling alone, ſo as they were not to Marry out of their own Nation. And herein *Abraham* was Chriſt's type, Jeſus Chriſt being now the Father of all the Faithful in all Nations, who are become one Royal Nation unto him; but a Royal Nation Spiritually, and a Royal Kindred, although out of ſeveral Nations, but not as formed into a National Government. And when they did grow up into a Nation, then God gave them Laws for the Government of them as a Nation, God did Inſtitute them to a National Church and Kingdom, and made a new Covenant with them, and gave them Laws. And if now under the Goſpel, we ſhould come to a National Church, and have a like Government, it may have an Inſtitution under the New Teſtament, as that had then.

And there is likewiſe this difference between our Churches under the Goſpel, and that of the *Jews*, that the *prima notio*, the firſt Notion of a Church fell upon them, as they were a Nation; but now doth not fall upon the Saints, as they are a Nation in that ſenſe that they were; but it falls either upon the Church Univerſal, which is the Church Myſtical, or upon Congregational, but upon none *Qua Nation*, as it did upon them; and therefore their being a National Church, was a type of the Univerſal, and not of this or that particular Nation, now *Qua Nation*; but we can ſhew too, that *Qua Nation*, they were the type of particular Churches and Congregations.

5. There is a great Fallacy in this Argument. It is true, that that which agreeth to a Church, *Qua talis as ſuch*, is in every Church that is ſuch; and ſo what was in that Church as National, purely ſo conſidered, may be, and ought to be in any other Church that is National in a political reſpect, as whatſoever belongeth to a Man, *Qua rationalis*, belongeth to every Man: When therefore it is ſaid, this Government did belong to it, *Qua* Church, ſo we deny it, for it belonged only to it, *Qua* National Church in the general, and hath many ſpecifical differences annexed. There is a Church National, ſuch indeed was the *Jews*; and there is a Church Congregational, and ſuch are thoſe under the New Teſtament; there is a Church Univerſal, which is the Church Myſtical: But what belongs to the Church of the *Jews*, as National, and caſt into a Kingdom, will not belong to the Church Univerſal, nor will it belong to the Church Congregational, for it belongs to it only as National; and ſo we might as well argue, that what belongs to one *Species* under a *genus*, belongs to the other *Species*, or that what belongs to a Man, *Qua animal rationale*, ſhould belong to a Beaſt, becauſe he alſo is *Animal*. So that this remaineth firſt to be proved, that Jeſus Chriſt hath made National Churches under the New Teſtament, to be politick Bodies; and then the Argument might have ſome ſhew in it, that what belongs to a Church, as a National Church, ſhould belong to a National Church under the New Teſtament, for matter of Government. But otherwiſe it may as well be argued, that what Form of Government agrees to a Kingdom, as a Body politick, muſt be found in every Corporation; and that the ſame Government muſt be in the one, that is in the other (whereas a Body politick is the *genus*, as alſo *Church* is, and National, Presbyterial, *&c.* are but Specifical differences annexed) and alſo that what belongs to the Common-wealth of *Venice*, as an Ariſtocratical Common-wealth, muſt belong to all Common-wealths, whereas there are Common-wealths that are Monarchical, which we call Kingdoms, others that are Democratical, and what belongs to the one, with theſe differences, belongs not to the other. What belongs ſimply to a Monarchy, as a Monarchical Common-wealth, muſt not be ſaid to belong to a Democratical Common-wealth. In a Monarchy, there are differing degrees of Marqueſſes, and Earls, and Lords; it will not therefore follow, that in a Democracy, or in a Common wealth, whoſe Government is by ſeveral Hance Towns, there ſhould be the ſame too.

6. And if Chriſt had appointed National Churches under the New Teſtament in a political Reſpect, it was not neceſſary that the Analogy of the Jewiſh Government ſhould be obſerved; no more than that, in every Kingpom and Common-wealth, the Analogy of the *Jews* political Government ſhould alſo be obſerved. And the Ana-

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logy too, might be kept and obſerved in its proportion, in every Congregational Church, as the Analogy of the three Eſtates, in the Superiour Court in Parliament, is ſhadowed out in many Corporations, where there is the Mayor, Aldermen, and Common-Council; but it is not neceſſary, that there ſhould be the ſame Subordination of Courts, all keeping the ſame Analogy as was amongſt the *Jews*: For Churches depending immediately upon the Magiſtrates, in every Kingdom, might be well governed, as we ſee the Church in *Geneva* is and the *Helvetians* are. But we anſwer. Book IV.

7. Whereas the Argument runs, that that Government was not ceremonial, ſuppoſe that their having ſuch a Form of Government with Courts of Appeals, having Judicature in them, were not typical and ceremonial, yet it will not follow, that the like muſt be in the Churches in Nations, under the Goſpel: Therefore *Gerſom Bucerus* Diſtinguiſheth, that ſome things were meerly ceremonial; and they were cut off, other things were perpetually Moral, and other things, though they were not ceremonial, yet they did peculiarly ſerve to the conſervation of that policy, and were annexed for order's ſake, to the preſervation of what was ceremonial. Now that National *Synedrim*, was of that latter ſort; for ſuppoſe it were not ceremonial altogether; yet that Church being conſtituted a National Church, as a politick Body Eccleſiaſtical, it muſt have a National *Synedrim*, that was ſuitable and anſwerable. For if we ſuppoſe a National Church, it muſt have a National Government proportionable to it, and Officers accordingly; And ſo that there ſhould be thoſe Heads of the Prieſts, and that imparity accordingly amongſt the Prieſts, was a thing proper to the policy of the *Levites*, and yet not typical; for multitudes of them meeting in their ranks and courſes, for the Service of the Temple, it was neceſſary that there ſhould be one that ſhould order thoſe Multitudes of them, that in their courſes came up. *De calv. Eccl. p. 51*

It muſt be acknowledged, that what ever conſtitution of Churches as politick Bodies, Jeſus Chriſt hath made, he hath took a ſuitable order, for the preſervation of order among them: So having made congregational Churches thoſe politick Bodies, he hath taken order for the Government of them as ſuch. And if he had made Churches National, as politick Bodies; he would have took ſuitable order for them alſo, as he did among the *Jews*, and he would have done it afore ſuch time, as Churches were multiplyed, ſo as to come up to a Nation; for ſo he did with the Church of the *Jews*, afore they came into the Land of *Canaan*, but ſo he hath not done in the New Teſtament, nor did the Apoſtles live to ſee it ſetled; and it were ſtrange that that Form ſhould be erected by Chriſt, that the Apoſtles lived not to ſee.

So that the concluſion of all, it muſt be this, that Jeſus Chriſt did ſtill ſuit the Government of his Church, to the condition of the matter, thus the Church, when in Families, had a Family Government; and when a Nation was ſingled out and choſen, it had a National Government; but the Saints being to be diſperſt over all Nations (as the *Jews* themſelves were, when they had their Synagogues diſperſt) he hath Eſtabliſhed a Government anſwerable.

A Church is ſaid to be National, either 1. In reſpect of the Members, that all, that are of the Nation, are Members of the Church, which was the conſtitution of the Jewiſh Church: Or 2. In reſpect of Government, that becauſe they are a Nation, they are caſt therefore into a National Government. Now indeed, the National Government of the *Jews* did follow upon their National conſtitution of Members; and anſwerably under the Goſpel, even in Nations, the Government of Chriſt's Church doth follow the condition of the Members. Now the condition of thoſe that are Saints (which are only fit to be Members of Churches) is to be ſcattered up and down, and to be few; for they are Redeemed out of Nations: There are few Cities in *England* will afford more Saints, than will make one Church, but *London*. So as the reaſon, why, that under the Goſpel, there is not this National Government for Churches, is becauſe a Nation comes not up to Chriſt's terms, and if it ſhould, there are other reſpects that make the alteration; for it was fit that the Body of the Saints, the People, ſhould have intereſt of preſence, and of a virtual concurrence, and of edification; yea, of ſuffrage in the Government. It was for the Honour of the Saints, that are come out of their Nonage, that it ſhould be ſo, and that Worſhip and Government, and communion in both, ſhould be commenſurable; God loving more the Spiritual communion, that Saints have in publick Wor-

Ch. VI. ſhip under the Goſpel, than the National Sacrifices under the old Law; and did therefore caſt the Government under the Goſpel thus, to attain this end, without which, it could not be attained; and alſo, becauſe that Churches, as Churches, would be more ſweetly ordered by the Law of communion of Churches without Juriſdiction, than by a Juriſdiction placed in combination of many Churches over each, ſeeing that Government could not be tranſacted in the preſence of the Saints, but by delegated Meſſengers, and Repreſentative Elders.

CHAP. IV.

Whether a fixed and conſtant Aſſembly of Presbyters or Elders, have a Right of Authority over particular Congregations. The queſtion ſtated.

THough thoſe, who have ſtood up and Written for the Presbyterial Government, (as it is practiſed in the Reformed Churches) do aſſert it to be the only ordinary ſtanding, and perpetual Government, which ought to be embraced in all Churches and Chriſtian States; yet the Wiſdom of the Aſſembly of Divines, at *Weſtminſter*, thought meet to propound it to this Debate, that the Scripture holds forth *it may be*.

And whereas when the aſſerting the *Jus Divinum* of it is waved, that *yet it is a Government the neareſt, and in a Conſpicuous Eminency, moſt conformed to the Scripture Rules and Examples in the New Teſtament*, is a poſition in Succeſſion, the next, though a far lower ſtep than the former. And leſs could not have been expected to have been held forth, when all other Governments are laid aſide, to give room for its Entertainment. Yet this firſt and leading propoſition, to all the other that follow about it, *viz.* that the Scripture intimates, that ſuch a Government *may be*, falls as low in its undertaking, as any Government that can be ſuppoſed to pretend the leaſt for it ſelf. And in the like manner, the reſt of the Propoſitions, that follow, run but in the ſame Stile, *that it is lawful and agreeable to the Word*, that things ſhould be ordered thus or thus.

Though the Reverend Aſſembly would not venture ſo far, yet the next faireſt way, left for Deciding this controveſie, had been to have patterned the practices and directions, which the ſeveral ways of Church Government pretend to, for their Warrant; and to have compared theſe, each with the other, and by an Harmonious Draught and Platform of either, when ſet together, it would eaſily have been diſcerned, not only which of them *May be*, but which of them *rather ſhould be*; and *that* of the two which appeared to hold the greateſt likeneſs, to the Primitive picture, drawn in the Stories of the New Teſtament, and in the Rules and Commands in the Epiſtles, ſimular unto, let that have been eſteemed the True Child there. But the propoſition is ſo caſt, that we muſt directly oppoſe it with ſuch grounds, as may ſhew, that this Presbyterian may not be, without troubling our ſelves to conſider, which of the Forms of Government this ſhould be.

The Propoſition as thus ſtated for the Diſpute, upon a meer, *It may be*, as it allows the greateſt Latitude and compaſs to the affirmers of it, for their way of defending it; and paves the way for paſſableneſs with all Men, of all ſides whatever, whoſe Judgments are not bound up with the opinion of a *Jus Divinum*, in Church-Government, ſo it did put the greateſt difficulty, upon thoſe that were negative in Judgment to diſprove it. The Difficulty lay in this, that the moſt direct and punctual way, to overthrow the Propoſition, is Firſt, to prove and make good this other more general Aſſertion, ſo much controverted; *That there is a certain ſtanding ordinary Term of Church Government, held forth in the Directions given to the Apoſtles, or the Examples of thoſe Churches we read of in the Scripture, erected by their guidance*; and that alſo ſeconded by this Negative, *That there ought to be no other, than what is by Inſtitution*. Which two General Principles, if ſuppoſed or gained, then indeed this alone had been Argument ſufficient to Diſprove the Presbyterial Government, that if it be not held forth in the Scriptures, as the ordinary ſtanding Government for the Churches, that then it may not be. Theſe afore ſaid General Propoſitions having been Determined, there needed no more words, to have been on

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the Opponent's part, but to examine the Assemblies proofs, whether therein there appeared this standing Government Instituted. But the Discussion of the General Propositions, was denyed by the Assembly (in the very first entrance into the Dispute of Discipline) to be so much as Debated; and therefore could not be assumed here, nor any where else into any Debate, but against the former Order of the Assembly, so that they stood upon this Advantage, to maintain their Assertion upon *Erastian* Principles, and yet left us to disprove it upon the contrary Principles, which yet are common to them and us, and which (as one said, when it was laid aside) would require a quarter of a years Debate, and also would have been left wholly upon us to make good, although it be laid as the Foundation, by the Church of *Scotland*, and other Reformed Churches of the Pesbyterial Government, and made use of against the *Episcopal*, to prove that the Government of the Church by Bishops, may not be. Book IV.

And whereas it may be said, that yet this was left us, that by proving *the Congregational way, to be by Institution*, we might by that, as another *Medium*, have shewed that the Presbyterial Government *may not be*: We were in this Disadvantaged also (if we would have introduced the Debate thereof, as against the Proposition) that though we had never so sufficiently proved *all*, (that is, a compleat) *Government* (to be in a Congregation, by Christ's Institution (and yet for this Demonstration of that, (as our Brethren full well know) it had been necessary to debate and discuss at large, first, that forementioned Principle, by what ways the Institutions of Christ in the New Testament are held forth, whether in ordinary Examples and Practices of the Primitive Churches) yet that had been (as to our Brethren) an insufficient Argument to disprove this Proposition, that therefore a Presbyterial Government over many Congregations, may not be. And the consequence would have been denyed by many of our Brethren, that hold *all power of Government, to be in a Congregation*, but not solely or only; and so a classical Government over many Congregations, may yet be. And therefore, to have overthrown their Assertion, there were two Propositions yet more necessary to have been proved by us, or the proof had not been sufficient as to them: First, that an Ecclesiastical Government may not be set up (unless Warranted by Institution) over many Congregations, that have it by Institution within themselves: Or Secondly, that the Scriptures do not hold forth by Institution, an Ecclesiastical Government in classes, &c. over many Congregations. One of these, or both, must have been proved by us. If the first, we should fall again into a new General Head about Institutions, Namely, *That what in Church-Government is not by Institution, may not be.* The latter we also saw, the Assembly did Decline, and stated their Assertion upon an, *It may be.* And then again, this latter also being a Negative, the Demonstration lies not in positive Arguments to the contrary; but in a Defensive Denyal, with answers to the Arguments which might be brought to prove the Affirmative. And our Brethren not undertaking to prove an Institution of the Presbyterial Government, all our answers to their Arguments, had answerably still fallen short of disproving the Institution of that Government. So that our Attempt this way, to oppose their Proposition, would have been unavailble, and in vain.

But this was not all the obstruction that lay in our way, to the confuting this Proposition, in respect of this their stating it upon an, *It may be*; but the Difficulty was increased further also, and yet no less from the vast indefiniteness, and indeterminate Ambiguity and uncertainty of that other Term [*Presbyterial Government, over many Congregations*] which importing an Association of the Elders of many Congregations for Government, doth admit many Variations, and includes in it several patterns of Government, and also differing Constitutions of those Congregations. For, (to give an Instance) there might be conceived, a Twofold Presbytery or Association of Elders, over many Congregations. There might be one *for the Ordinary and Standing Government* thereof, so as the greatest matters appertaining to any of those Congregations, should be in a constant way brought before their Consistory, as belonging to their Jurisdiction: So as the Congregations and their several Elderships should not proceed, but as first Warranted by the Sentence of the Higher Presbytery. And there might be another Presbytery or meeting of Elders (and the Assembly had not declared any difference between Synodical and Presbyterial Assemblies set for a standing Government) but only in case that Schisms

Ch. IV. and Contentions fall out in the ſeveral Congregations, either about matters of Doctrine or Government, or for Difficult caſes, which the ſeveral Elderſhips of the Congregations, do find too hard for them, and ſo ſeek their help and direction: Or otherwiſe when the Elderſhip of a particular Congregation, hath Scandalouſly managed their Government, or wrongfully Excommunicated, *&c.* Then the Neighbouring Elderſhips offended, or appealed unto by the Perſons offended, are to Judge and Determine of it. This is the firſt and moſt General Diviſion of the Preſbyterial Government, into which (as 'tis propounded in the [*May be*] it can be caſt. If it be limited to an ordinary and ſtanding Government, yet ſtill as great an Ambiguity. as the former, remains touching the ſeveral ways, ſorts or kinds, into which this Presbyterial Government, and the conſtitution of theſe Congregations may be, and are caſt in the Reformed Churches, ariſing from a differing Relation, that the Elders (that thus are to make a common ſtanding Presbytery) do bear unto theſe Congregations.

1. The one is common and promiſcuous, unfixed for all ſorts of Duties, of Preaching, *&c.* as well as for Ruling: That as in common, they make one Presbytery over them all for Government; ſo likewiſe they all are alike Elders and Paſtors to each Congregation, and do beſtow like pains and care for all Paſtoral Duties of Preaching, Feeding, *&c.* in their courſes and rounds, as is practiſed in ſome Cities in *Holland.*

2. A Second variety is, that they are a Presbytery unto all in common, for Acts of Diſcipline; yet they are Paſtors or Elders fixed in their Relations properly, but to one Congregation, to perform all ſuch Duties thereunto, and not unto the reſt.

In the firſt, the Miniſters of all theſe Congregations do, in a circular way, Preach to them all in their courſe, as well as they do Rule in common; as if three or four Pariſhes be together, the Miniſters of each ſhould in their turns feed them all, and the People partake of the Gifts and Graces of all, as well as the Miniſters Rule all. Now if theſe Congregations, for the number of the Perſons belonging to them, conſiſt only of ſo many as can at times meet altogether, with their common Elderſhips for matters of Diſcipline, choice of Miniſters, Admonitions and Excommunications, and can be all preſent upon ſuch Great and Solemn Acts of Government, in which we conceive all are intereſted, ſo to joyn in them, and to be edified by them; although in reſpect of convenience, they make ſeveral Set and Fixed Congregations for Worſhip, either on the account of Perſecution, or of Diſtance from each other, or the like: And if they are ſo few Congregations, and ſo near as that Elders, that make up an Elderſhip in common, can fulfil the Duties of the Relation of Paſtors to them all, in their round and courſe; ſo as thoſe Congregations, do partake of the Gifts and Graces of them all, as well as are Ruled by them all; this kind of Presbytery of Elders in common over ſuch a number, as can, and do, for their great Acts of Government, meet in one Aſſembly upon ſuch occaſions, both People and Elders altogether, make up one kind of Government and conſtitution of Congregations. But when there are Presbyteries that either through their extent and compaſs of the number and diſtance of the Congregations under them, or otherwiſe by the Law of their Combination, neither do nor can hold the Relation, nor diſcharge the Duties of Paſtors in common unto them, but do only and meerly rule them (and ſo do in reſpect to this, make a greater Presbytery over their many leſſer Congregations, and this for the ordinary Government of them) and when the Members of theſe Congregations cannot meet to be preſent at the Acts of Diſcipline (wherein they have an intereſt of preſence and edification) This is a ſecond ſort of Presbyterial Government; and which is generally practiſed in the Reformed Churches.

3. And again yet further, this latter may alſo be (in Rational Suppoſition) caſt into two ſorts of Government.

The firſt ſort of Government is, wherein the Elders of theſe many Congregations, have no ſhare of Government in publick Admonitions or Cenſures, nor bear no Rule in thoſe Congregations, they are reſpectively affixt to; but ſuch as under the Biſhops, the Paſtors of the Congregations had, of preaching, private Watching, viſiting the Sick: All Suſpenſions from the Sacrament, publick Admonitions, Cenſures, being immediately to be brought to the common presbytery of Elders, ſet over them all for Government.

2. Ano-

2. Another Form of Government, is, that many Congregations (as in *Scotland*) having their proper and peculiar paſtors and Elders, hereby come to be ſo many formed and diſtinct Churches; for the Relation of a paſtor and other Elders, or Rulers, cannot but be unto a Church, properly ſo called; for Church and Elders are Relative, as Rulers and a Common-wealth. And therefore they are called *Eccleſiæ primæ*, as thoſe to whom the Notion and true Nature and State of a Church doth firſt belong. And further, theſe Officers of paſtors and Teachers, being firſt in theſe ſeveral Churches, and there being in each, ſome competent number of Elders or Officers, as a Paſtor or Teacher, with other Ruling Elders (for otherwiſe the greater Presbytery ſhould not be made up compleat, of ſome of all theſe ſorts of Officers out of each Church, ſince the firſt Seat of all theſe Officers, is ſome particular Church) theſe paſtors and Ruling Elders, do make up a Presbytery over each of theſe Churches reſpectively. And further, being thus particular Churches, or having a presbytery or Elderſhip, they have ſome, yea, and a great part of Government allotted to them within their ſeveral Churches, as Suſpenſion from the Sacrament, publick Admonitions, *&c.*

For to ſuppoſe them Churches, and to have Elderſhips over them, and to have no priviledge of governing, would be to make an empty Title, without any of thoſe things the Scripture gives to the Churches and their Elderſhips. There is only this difference, that when it comes to the great matters of Ordination or Excommunication, theſe are taken up to the great Presbytery. And thus within the Territory of this preſbyterial Government, intended in the propoſition, two ſorts of Elderſhips are to be underſtood, as included leſſer, and greater ones over them, and two ſorts of Churches (though called only Congregations) Churches leſſer, and incompleat joyned to make one Church, as the Subject of the common presbyterial Government.

In theſe unlimited and incomprehenſive Senſes, was this propoſition (the firſt Born of all that follow about this Government) propounded to the debate, although we urged upon the Aſſembly, that they would ſpecifie and determine, which of theſe Governments they intended, and would maintain, but it would not be granted, nor any thing added for the limitation thereof; as [*muſt be*] nor [*rather be*] in ſtead of [*it may be*] not [*over many Churches*] in ſtead [of *many Congregations.*] The advantage of which, on their part, was a liberty to defend it in any of theſe Senſes, and each upon the loweſt Terms [*it may be*] for the propoſition might vary, and alter with any of theſe ſhapes, for its defence, as if a ſtanding Government, immediately over many Congregations, could not be defended; then extraordinary and mediate of Elders Aſſociated in Synods might: If the common ſtanding Government of fixed Elders, to their ſeveral Congregations, would not abide the touch; then ſtill the propoſition (they might ſay) is not confuted; for presbytery of promiſcuous unfixt Elders might notwithſtanding be true, and ſo the Truth of the propoſition would ſtand.

Being reduced to this narrowneſs in the entrance into the Debate, both for the ſtate of the queſtion, and for the Medium of arguing, We (1.) Profeſs to lay our Arguments againſt that way of Presbyterial Government, over many Congregations, as it is extant, or practiſed in the Church of *Scotland*, over many Congregations, having Elders fixed to them: And we did alſo deſire, that no other anſwers might be given; but ſuch as they would in rearing up the presbyterial Government, reduce to practice. And 2. For the Medium of Arguing, we had little elſe left us, to have in a direct and open way recourſe unto; but thoſe Exhortations and charges given to Elders in the Epiſtles of the Apoſtles, as lying apparently croſs to this way of preſbyterial Government, as thwarting the Rule of Chriſt, and Directions of the Apoſtles.

The State of the Queſtion then is this.

1. By Government is meant, a ſtanding ordinary and conſtant Government, exerciſed over many Congregations, in all the matters of greateſt Moment, that concern any Perſons therein.

2. Theſe Congregations are ſuch, and ſo conſtituted, as to have ſeverally or apart, each their proper Elders affixed to them, to preach to them, and watch over them; and to be intereſted in leſſer caſes of Government, as Admonition, *&c.*

3. But

Ch. V.

3. But it is queſtioned, whether for all caſes of Government that are the greater, as Excommunication, &c. that ſhall fall out in any of thoſe Congregations, thoſe Elders in common, meeting in one great Presbytery or Elderſhip, and made up of them all (even as for leſſer matters, the Elders of particular Congregations meeting, are leſſer Presbyteries to their ſeveral Congregations Reſpectively) ſhould not appropriate this greater Government to themſelves, which we deny, and ſhall endeavour to refute in the following chapter.

CHAP. V.

That if a Presbytery of Elders be erected, having power over many Congregations, beſides their General Relation, they would alſo bear a particular Relation to each Congregation.

THat no company of Elders Aſſembled together, hath a Power and Rule over many Congregations, will appear, if we do but conſider what the New Teſtament declares concerning Elders in their Relations to their Flocks committed to them; and concerning the Exhortations and charges to them, of Duties towards thoſe Flocks, founded upon that Relation; as alſo the Duties of their Flocks to them, all which is like to be the ſureſt meaſure to find out the extent of their power, and bounds of their Flocks, and whether that power for the ordinary way, be limited to one Congregation or many. For thoſe Exhortations and Charges, muſt needs be ſuppoſed, ſuited to that boundary of Churches, and that conſtitution and extent of Relation, that the Elders of thoſe Primitive times were placed in over them: Like as in the queſtion about *Polygamy*, what the Scripture hath ſaid of the Duties between Man and Wife, which were given and ſuited to the extent of that Relation, as God from the beginning bounded it; manifeſtly evinceth, that one Man cannot have many Wives, but one.

We have hitherto taken this for an undoubted Maxim; that as a Mutual Relation, is the ordinary Foundation of all power, whether Oeconomical, Civil, or Eccleſiaſtical; ſo the extent of all power, is commenſurable with the extent of that Relation. A Maſter, as a Maſter, hath power but over ſuch Servants, of whom he may ſay, I am your Maſter, and they of him, we are your Servants; for what hath any Man to do to Judge another Mans Servant? As the Apoſtle ſpeaks. And the ſame is true correſpondently here; thoſe Elders that aſſume to be over either one or many Congregations, muſt have, as the Office of Elders, ſo the Relation of Elders unto that one, or thoſe many Congregations; that they may be able to ſay, we are your Elders, and you all are our Church; which two are in Scripture expreſſion, the *Relate* and the *Correlate*, as King and Kingdom, Magiſtrates and Common-wealth.

Now againſt this ſtanding Government of theſe Elders in greater Presbyteries (as the Queſtion hath been ſtated) We ſhall Humbly make uſe of the forementioned Maxim, for a *Medium* to overthrow this Government, by preſenting together therewith, the Incongruities and Inconſiſtencies of it, and alſo by Arguing what the New Teſtament ſpeaks of the Elders and their Duties, in relation to the Flocks committed to them; which all do argue, that according to the Scriptures, ſuch a Government *May not be.* And we frame our Argument thus.

If many Congregations, having all Elders already affixed Reſpectively unto them, may be under ſuch a ſtanding Presbyterial Government: Then all thoſe Elders, muſt alſo (according to the Scriptures) ſuſtain a ſpecial Relation of ordinary and ſtanding Elders to all the People of thoſe Congregations, as one Church their Flock, and to every one as a Member thereof.

But for a company of ſuch Elders already affixed, &c. *to ſuſtain ſuch a Relation, carries with it ſo great and manifold Incongruities and Inconſiſtences, with what the Scripture ſpeaks of Elders, in their Relation to a Flock or Church committed to them; and likewiſe with the Principles of the Reformed Churches themſelves, as cannot be admitted, and therefore ſuch a Government may not be.*

That according to the Scriptures, ſuch a ſtanding Presbyterial Government, neceſſarily draws ſuch a ſtanding ſpecial Relation, we endeavour to evince by parts, thus.

1. They

1. They must have the Relation of Elders, for Church and Elders are Relatives. And the Argument, for the Presbyterial Government, is taken by the Presbyterial Divine from this; *That many Congregations* in Scripture, are made *one Church*, and the Elders thereof Elders of that Church. This we had the greatest reason to take for granted, from the former Writings and Expressions of the Presbyterial Divines: Yea, the main Arguments, by which themselves have proved this Government, have been taken from this; that many Congregations, in the New Testament, do make one Church, and the Elders thereof, Elders of that one Church; and therefore are to govern that Church. And this we have the greatest reason to take for granted still, for in the proof which was presented to the Honourable Houses of Parliament, by the Reverend Assembly (and before we entred into the Debate, was brought in by the Committee, in the instance of the Church of *Jerusalem*) this is one Medium, that mention is made of the Multitudes there, as of one Church, and of Elders, as the Elders of that Church. Yea, and there being no mention made, of any distinct particular Congregations or Churches therein, but of a *Church*, and the Elders thereof; as thereby the prime Notion of a Church is held forth and Attributed thereto; So the prime and more principle Relation of Elders, as Elders to this one Church, and every Member of them is imported, and so as true and as Genuine a Relation (according to the Scripture's intent and expression) must be supposed to be intended, as can be supposed between any particular Congregation and their Elders. Yea, and moreover, to make out the Presbyterial Government over those many Congregations, as one Church, whilst the Apostles were the Rulers of it, the Apostles themselves are made to act and become, as ordinary Elders to that Church. It was therefore desired, that they who should deny this Proposition, would raise out of their Writings for ever, all such expressions; and that in the proofs after, to be brought to Establish the Presbytery, they would forbear that Medium, which yet as a main studd in this Building, cannot be wanting.

2. This Relation, which these Elders have, must be a more special Relation: As is evident from the practice and principles of this Government. For when the Congregations, in Shires, are divided into several Presbyteries or Deanries, the Elders (though Neighbours) of a bordering Presbytery, intermeddle not with the Congregations under another Presbytery; and yet they are for their Office Elders. It is therefore a special Relation, puts the difference, that those of these Presbyteries, Judge the Congregations under them, as having a special Relation to them, such as not to other Congregations. So the Elders of the Church of *Jerusalem*, as they all had the Relation of Elders to that Church, so they had a special Relation to that Church; and the Church was an intire distinct Church within it self, from the rest of the Churches in *Judea*, and the Elders of that Church were in such a special manner Elders thereof, as of no Church else in *Judea*; yea, in such a sense as they might be said not to be Elders of those other Churches, but of this.

3. It is an ordinary standing Relation: For they exercise and assume a constant and ordinary power, as the Presbyters of lesser Congregations do. Their meetings as Elders, in a Presbytery, are constant and ordinary, as those of the lesser Presbyteries are; and as these are Established for the smaller matters of Government, so these always are for the greater, and most Solemn; and they are both alike ordinary: For their Meeting, Work, and Exercise of power, being standing their relation must be suitable and answerable, to that of Elders in their Congregations respectively.

Unto the Argument, several Answers were given by the Reverend Respondents. 1. Some said, that they meet not *Qua* Elders, only *Qui*: They, meet, as Commissioners, but not as Elders. But this answer is taken away, by the first and second Argument; which proves, they have the Relation of Elders in Ruling. 2. It was denyed by others, that if they make up a Presbytery to these Congregations, and all the people of them, that then they must bear the Relation of Elders to these Congregations, and every Member of them: For though they are Elders taken singly and apart, as in Relation to their several Congregations, which they are affixed unto; yet in this their conjunction into a common Presbytery over them all, they

Ch. VI. they bear the Relation of Elders, but of a Presbytery or Elderſhip acting all in common: For as all theſe Congregations, under this Government, are to be conſidered as one Body, and as making up one Church, ſo all theſe Elders, met in this community, are to be conſidered as one Body and commuuity; and therefore although they be conſidered altogether a Presbytery to that whole Church; yet it follows not, that they bear the Relation of Elders to each Congregation or Perſon they Govern; for according to that Logick Rule, *Quod convenit toti qua toti, non convenit cuilibet parti, what agrees to the whole, as a whole, doth not agree to every part*; theſe Elders, as in a Presbytery, make one *Totum aggregatum*; and theſe Congregations, as making up one Church, make another *Totum aggregatum* correlative thereunto: But take any Elder out of this Presbytery, and conſider him in a ſingle Relation to any of thoſe Churches under the Presbytery; and he is not an Elder of any of thoſe Churches, no more than if you take any Member of all thoſe Congregations, that make up a claſſical Church; it would follow, that therefore he is a Member of all thoſe many Congregations, whereas he is only a Member of that Community, as making one Church. And it was exemplified thus; that in *Juda*, the Heads of the Tribes Governed the Tribes; but ſo, as the Heads of the Tribe of *Benjamin* were not the Heads of the Tribe of *Manaſſes*; and ſo in the Univerſity, the particular Heads of *Trinity Colledge*, and of *Queen's Colledge*, are altogether Heads of the Univerſity, as a common Body; but it follows not, that the Head of *Trinity Colledge*, is Head of *Queen's*, and of all the other Colledges: And ſo in Parliament, a Burgeſs of *Warwickſhire* acts for all *England*; yet it follows not, he is a Burgeſs of *Norfolk*: So the caſe is here, they are Elders in *ſenſu compoſito*, as united into one Presbytery or Community; but not in *ſenſu diviſo*, to each of theſe Congregations, but each to their proper Congregations, to which they are affixed: As the Collonels in an Army, are Collonels but to their ſeveral Regiments; yet they all joyn in one Body, as a Councel of War to the whole Army. And ſo theſe are Elders here in *ſenſu aggregato*, collectively to all the Congregations, though apart with a more ſpecial Relation to each. It was Retorted alſo, that in a particular Congregation, according to our Principles, the community of all the Brethren have power over any particular Member, as *Thomas* and *Peter*, with the reſt over *John*; but it follows not, that *Peter* hath power over *John* apart, but only as in this Community conſidered; and ſo in this Presbytery, all theſe Elders are a Presbytery to the whole; but yet bear not the Relation of Elders to each apart conſidered. But we anſwer,

1. That we had the greateſt reaſon to take it for granted (from the former Writings and Expreſſions of the Presbyterial Divines; as alſo becauſe the main Arguments, by which themſelves had proved this Government, have been taken from it) that many Congregations, in the New Teſtament, do make one Church; and that the Elders thereof, are Elders of that one Church, and therefore they are to Govern that Church.

2. That Logical Axiom is indeed true, *Quod convenit toti, qua toti, non convenit cuilibet parti*, and ſo here, that which doth *competere toti*, to the whole of thoſe Elders, belongs not to every part: For take them all as met together, they are a Presbytery; and accordingly each Elder is not a Presbytery, to all theſe Congregations. Nor doth the Argument ſuppoſe it, but only that if they all be a common Presbytery to all theſe Congregations, that then they bear the Relation of Elders to them. Thus in a particular Congregation, though all the Elders are acknowledged by all, to be Elders to every Member of the Congregation; yet each cannot be ſaid to be a Presbytery to the whole, or each Member; for that which belongs to the whole, as the whole belongs not to every part. That indeed which belongs to an *aggregate* whole, or collective community, formally conſidered as ſuch, cannot be Attributed to every part; but what materially belongs to them, belongs to each apart. As take an heap of Stones, 'tis true, each Stone, is not an heap of Stones; but each Stone is a Stone; and both the Stones apart, and as an heap may be ſaid to be ſuch or ſuch a Man's propriety, and to relate to him; ſo this company of Elders muſt be ſuppoſed both a Presbytery, and alſo Elders to this whole People, and every Member of them,

3. If they be a Presbytery in common to thoſe Congregations, then according to the Scripture Notion and Expreſſion (and what the Scriptures hold forth, is the Subject matter of this Debate) they bear the Relation of Elders alſo; and then they

muſt

must be such Elders, as the Exhortations and Duties of Elders mentioned do concern. Now this consequence we make good by these Arguments: Book IV.

1. The Scriptures would have the people look at them, and Honour them as Elders in all Acts of Ruling and Governing, those especially wherein the most and chief of Government lies, and wherein the excellency of their Ruling is seen: Now the chief of the Acts of Government, and the most excellent thereof, are assumed and exercised by these Elders, met in a common Presbytery, as Excommunication, &c. And therefore they that exercise such Acts of Government over Congregations, must bear the Relation of Elders to them; for upon that Relation, we are to Honour them, as performing this Rule; and under that Relation, they must be said to perform it, *The Elders that Rule well, are worthy of double Honour, especially those that labour in the Word and Doctrine*, 1 *Tim.* 5. 17. From whom are they to have this Honour given them, but from the People under them, and to be Honoured in their Relation; and this, as well in Ruling as in Preaching, though an *Especially* is put upon that. And therefore if in giving this Honour to them that labour in Preaching to them; they are to look at them, under the Relation of Elders, and their Elders labouring in the Word to them; then in giving that Honour to them that Rule them, they are so to look upon them, and therefore they must sustain that Relation in that Ruling; and besides, otherwise we destroy the Relation of Elders, as Elders in the Highest Acts of Governing, which are exercised in a Presbytery, whereas the Apostle calls them Elders in Ruling, as well as in Preaching.

2. The New Testament doth indifferently and promiscuously, use the word Presbytery, and the word Elders of the same persons, in Relation to the same people; and therefore to whom the Elders are supposed to be a Presbytery, to them they must bear the Relation of Elders. That the phrase is promiscuously used, is evident by *Matth.* 21. 33. where those that are called *Elders of the People*, are called, *Luke* 22.66. τὸ πρεσβυτέριον τῦ λάυ, the *Presbytery of the People*, so that if they were Related as a Presbytery to the people, to the same people they were Related as Elders. Neither are they said to be Elders in Relation to their being a Presbytery, but to the people; therefore it is not said the Elders of the Presbytery, but of the people, as bearing a direct Relation as Elders to the people: And so in Analogy thereunto, if they be a presbytery to many Congregations, they must be supposed Elders of those Congregations; for to whom ever they are a Presbytery, to them they are Elders; and to whom ever they are Elders, to them upon occasion they are a Presbytery. And in Analogy, the New Testament useth the word Presbytery, as under the Gospel but once, and in all places else, the Holy Ghost still when he exhorts them to their Duties, calls them Elders, or them *that have the Rule over you*, and yet in all those places, he intends to involve the Duty of Elders, as met in a Presbytery, as well as those singly performed to each person.

3. It is evident from the like parallel instance of the Eldership of a particular Congregation, where the Elders bear the Relation of Elders to each Member, and when met in common, they are an Eldership or Presbytery in common to that Church, and each Member of it. And then this their being a Community, takes not away their Relation of being Elders, as if the answer given by the Respondents, should hold, it would; for they would only be a Presbytery, and not Elders in that Community, when as they never are Elders more than then, and are not Elders of that Church, because met in a Presbytery; but therefore meet in a Presbytery over that Congregation, because they personally bear the Relation of Elders to it. And when they meet in that Presbytery, they are Elders particularly to each Member, as well as are Universal Elders in the Assembled presbytery. The Scripture commits the care of Churches, to these as in a presbytery, as well as out of it; and therefore they are Elders of their particular Flock in this presbytery, as well as when out of it. Thus (*Acts* 20. 28.) all the care of the Flock was committed to them as Elders, and having Relation to it as such; and therefore when met in a presbytery (therein to have care of the Flock, or any Member of it) they were Elders to it. And they are therefore to meet in a presbytery; because they were first Elders to their several Respective Congregations; and that they must be acknowledged Elders of all the people in those Congregations, the very instance it self alledged by our Brethren, will evidently clear;] for the General Elders of all the Tribes, were called Elders of the people,

Ch. V. *Mat.* 21. So as ſuppoſe the ſame individual perſons, had been Members of the General *Sanhedrim*, or common Elderſhip of the people, and alſo Elders of the Tribes Reſpectively; yet they might as juſtly be called Elders of all thoſe Tribes in their General Relation, for ſuch ends and purpoſes, as truly as they were Elders to their particular Tribes, for other ends and purpoſes. Now therefore by like Reaſon, muſt all the Elders in this common Presbytery, have the Relation of Elders to all the Congregations, as well as ſeverally they have their proper Relations to their ſeveral Congregations. For if in the inſtance given of the Jewiſh Government, we take all cauſes common to all the Tribes, as the Elders of *Manaſſes*, were Elders to the Tribe of *Benjamin*, ſo in like manner muſt theſe Elders of a Presbytery, in common to all theſe Congregations, be ſuppoſed to be to each Congregation, when any cauſe comes afore them in their cogniſance.

Laſtly, Thoſe places and exhortations of Scripture, concerning the Duties of Elders, *&c.* to their Flocks, and their Flocks to them, may be alledged to ſtrengthen the Argument, Heb. 13. 7. *Remember them that have the Rule over you, and have ſpoken the Word of God to you.* And 1 Theſſ. 5. 12. *Know them which labour among you, and are over you, and Admoniſh you.* And to the ſame purpoſe is the charge, *Acts* 20. To the Elders of *Epheſus*, *Feed the Flock*, &c. Theſe are all ſpoken of them, and to them, under the very Notion and Relation of Elders and Rulers, (which is Equivalent) and as their Rulers and Elders. And ſurely if any Perſon in a Congregation, were called afore one of thoſe Presbyteries, over many Congregations, they would urge upon the Conſcience of the Perſon, theſe and the like places to obey them, by vertue of theſe commands. If he ſhould Reply, that theſe places ſpeak of ſuch as have the Relation of Elders to their Flocks, and every Perſon therein; and that by vertue of their being ſuch to them, this Obedience is urged upon them; but you of the Presbytery, do not own the Elders of your Prebytery to have a Relation to the Congregation I am of, and ſo I am quit of Obedience to you; how could they by vertue of theſe places, holding this principle, that they have not the Relation of Elders to him, enforce Obedience from him? And how will his conſcience ever be brought to a Submiſſion to their Sentence againſt him, if not ſatisfied of this Relation to him thus Specified? And yet would not theſe Elders by the Presbyterial Principles expect equal, if not more Obedience from him, than the Elders of that particular Congregation he is a Member of would do? I am ſure that in practice, they aſſume more; and I doubt not, but any one of theſe Elders, or all of them apart, would as Authoritatively Admoniſh him (as an Elder to him) in private after the cauſe is brought afore the Presbytery, to obey and ſubmit to them, as any of his own Elders would do before or after their publick Admonition, and would require Obedience to him as an Elder, by vertue of theſe places of Scripture before mentioned. If therefore they would require it; then the Relation muſt be the ſame. Yea, do not often ſome few of the Elders of a common Presbytery, come into particular Congregations, and perform Acts of Government, and ordain Elders to them; and in caſe of obſtinacy, Excommunicate the Elders of any particular Congregation? Upon what plea of Authority do they this, as Elders to that particular Congregation, or not?

4. We come now to conſider the other Diſtinction. 1. Of their being Elders only in a community to all theſe Congregations as one Church, in *ſenſu aggregato*: And 2. Of their being apart, Elders unto their particular Congregations reſpectively: And ſo the Duties mentioned of Feeding the Flock, *&c.* concern them only as conſidered apart; but Acts of Government, belong to them as Elders in a Presbytery. We reply 1. That this Anſwer ſuppoſeth two diſtinct differing Relations, the one a more particular Relation of Elders, as proper Elders to their ſeveral Congregations apart; and another more common Relation of the ſame perſons conſidered as Elders meerly, as in a Presbytery. Now for the confirmation or Eſtabliſhment of this Diſtinction, by the one ſide or the other, the Foundation on which we proceed, muſt be remembred, *viz.* what the Scriptures hold forth; and therefore what evi Suppoſitions or Inſtances may be found in other conſtitutions, to Illuſtrate ſuch Diſtinctions here; yet if what the New Teſtament ſpeaks of Elders in Relation to their Flock, warranteth it not, yea croſſeth it, *it may not be.* Now then it is to be conſidered, that when the New Teſtament ſpeaks of Elders and Churches, it ſpeaks Univerſally, and without Diſtinction of a different Relation. It calls them ſimply and

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ſimply *Elders of the Church*, and delivers (in that Relation to their Church, they were Elders of) Exhortations to their Duties, which that Relation ſpecially called for; and in thoſe exhortations intends their Duties, as their Elders, met in a Presbytery, as well as thoſe they are to perform in other Miniſtrations towards their Flocks, and on the other ſide, exhorts the people in like ſimular expreſſions, to Obey and Honour their Elders that Preach the Word, Rule them, and Admoniſh them, preſcribing Obedience to them, in their Rule in a Presbytery, as well as in other Adminiſtrations; and all this without any Diſtinction of this Relation of Elders in common, and in ſpecial. And farther 'tis enjoyned, that theſe presbyterial Elders, muſt perform thoſe Duties which belong to their Office, unto all thoſe they are thus Elders unto, without any Manifeſt Diſtinction of any ſeveral bounds of this ſo differing Relation. This evidently argueth, that there is but one ſingle Relation of Elders, to one Flock, to whom they perform theſe Duties; and that the ſame that Preach, ought to Rule them in publick; and that the ſame Perſons that Admoniſh them privately, do alſo in the publick Presbytery Rule them; and that the ſame Perſons that Rule them in thoſe publick Presbyteries, do Admoniſh them in private. So then, the ſame Perſons ſuſtain in the Holy Ghoſts intention, and view when he made thoſe exhortations, one and the ſame Univocal Relation of Elders to their Flocks, committed by him to them, whether they be met in a Presbytery for Acts of Government, or otherwiſe perform the Duties of Elders apart. And it is evident, that in a particular Congregation, they are Elders in one Univocal Simular Relation, unto the whole Flock, and every Member thereof. But now this is the wonder, that when Elders are thus affixed to particular Congregations; and that their Relation is a differing Relation from that other in common Presbyteries (yea, ſo vaſtly differing, that our Brethren dare ſcarce acknowledge them Elders, calling them rather a Preſbytery, than Elders of thoſe Churches) that yet the exhortations in the Scriptures, ſhould ſo univocally fall on them, to ſo differing Duties, founded on differing Relations; and that yet this only Genuine Relation of Elders to their particular Congregations, ſhould not be mentioned apart; and the Duties accompanying it, ſingled out from the reſt, ſeems to us very ſtrange. Yea, and to direct the Diſcharge of the Duties of the People likewiſe, to either of theſe Elders (that they might know what Duties to perform to their more proper Elders, acknowledged theirs by way of ſo eminent and differing a Relation, and what to thoſe more common; and that all confuſion might be prevented, that the one aſſume not the Duties of the other) it was as neceſſary to have ſet the differing Limits of theſe, as to ſet the bounds of Officers in the Church, which the Holy Ghoſt hath done.

Book IV.

2. And Secondly, If there had been this differing Relation of Elders, which from thoſe Similitudes in Common-wealths, Armies, and the Univerſities is given; it was neceſſary that the Scripture ſhould have held it forth, either by differing Names and Reſpects, or by differing charges, whereby it might appear, that *this Relation* obligeth them to this Duty, and *the other Relation* to that; which being not done in Scripture, the Diſtinction will not paſs upon us. That it is thought neceſſary, that the Scripture ſhould preſcribe herein, appears from the inſtances brought by the Reverend Reſpondents. As 1. That of the Tribes, where there were General Elders of all the Tribes, and there were (and perhaps ſome of them the ſame Men) Heads and Elders of Tribes: But as this was a differing Relation, and reſpect in the ſame or diverſe Perſons, ſo they had Names and Titles of difference and diſtinction; for the Heads General (as we may call them) were called Elders of the People: The particular Elders of particular Tribes, were called by way of Diſtinction from them, Elders of ſuch Cities, Families, &c. And there were as Diſtinct Laws given, ſo that in ſome cauſes the Elders of the ſeveral Tribes did judge ſuch and ſuch particulars in their Tribes Reſpectively: And the General Elders had reſerved caſes, of War, Blaſphemy, &c.

So in that Inſtance of Heads of Colledges, and Heads of the Univerſity; there is as a differing Relation, ſo a Diſtinguiſhing Character. For the Names are changed, ſince the particular Bodies are called Colledges; and the General Body the Univerſity: And their ſeveral ſpecial Relation to their Colledges, is expreſſed by the Title of Maſters of ſuch or ſuch Colledges; and the other by the Title of Heads to the Univerſity. Yea, and accordingly there are differing Statutes, the Local Statutes for each Colledge apart, or for Colledges as Colledges, and the Duties of Maſters

ſters in their ſpecial Relations; and there are Statutes for the Univerſity, and for their
h V. Duties as Heads of it. And this Diſtinction or Difference was neceſſary here too, if there were this differing Relation: But for the caſe in hand, if we come to the New Teſtament, to find out the ſeveral Modifications and Relations of Elders therein, we ſtill read but ſimply and ſingly, Elders and Churches, as Relatives, without any ſuch Note of Diſtinction of a claſſical Church, and the Presbytery thereof; and the Congregational Church, and the Elders thereof. The New Teſtament in all its mentioning of Elders, ſpeaks uniformly of them, as Elders of the Church, and this Rule is to us certain, *Ubi Scriptura non diſtinguit, nec debemus diſtinguere, Where the Scripture makes no Diſtinction, we ought not to make any.*

But however, I will Repreſent the difference between us and our Brethren, by the Propoſition of ſuch a Caſe in Law as this is: If all the Records and Ruled Caſes and Laws of this Kingdom, ſhould, in ſetting down the ordinary Government thereof, have made mention only and ſingly, of *Burgeſſes* (as the Rulers) of Corporations (as the Correlate to them) and uſed no other Diſtinguiſhing Word (when yet there were undeniably Burgeſſes of every incorporate Town, continued from Antiquity) might any one afterwards pretend, that this Word *Corporation*, was intended by our Anceſtors, to import an Aſſociation or Community of many of theſe Corporations in one Shire; and that by Burgeſſes of theſe Corporations, were meant a community of all theſe Burgeſſes in one Body for Government; and ſo pretend to the ſame Name without Diſtinction, and ſay, that theſe Communities were alſo meant, and to prove it, give inſtance in ſome Foreign Government, where there are States General of Provinces, and States particular of Cities; when as they have in *their Laws*, a Diſtinction and Differencing Character; but in the Laws of this Kingdom, there is no ſuch Diſtinction made? But now if the Laws about the choice of ſuch Burgeſſes in each Corporation, and the Duties given them in charge, and their Relation to their Corporations, do run without any Diſtinction of what the Burgeſſes in the ſuppoſed greater Corporations ſhould do, in that Relation and Community; from what the ſame Burgeſſes in their leſſer Corporations do in their more proper Relations: Yea, and if the Duties ſet down in thoſe Laws, mutually between Corporations, and thoſe Burgeſſes, ſhould argue an inconſiſtency with the Government of Burgeſſes, over many Corporations in common; but ſhould all naturally fall in with that of Burgeſſes over ſingle Corporations, and argue ſuch a Relation: Would not this plainly evidence, that therefore the Laws of the Kingdom did hold forth, there might not be (that is, according to the Laws thereof) ſuch a Government of the Burgeſſes of Corporations over many others? And if in anſwer to ſuch Arguments, it ſhould be ſaid, that both theſe might be conſiſtent; for that in other Foreign States and Kingdoms, and Societies, there are Burgeſſes of particular Corporations, and there are Burgeſſes in an Aſſembly of Parliament (ſo called by way of Diſtinction) met in common for the ordinary Government of all thoſe Corporations in common; and therefore the like may be here in this: The reply were eaſy, that what ever ſuch Diſtinction there is in other States; yet the queſtion is of ſuch Burgeſſes, as the Laws of this State holds forth, and as this Kingdom hath ſet up, where there is no ſuch Diſtinction of Burgeſſes of Corporations, and Burgeſſes in Parliament mentioned; but on the contrary, only one ſingle uniform Stile and Title in the Laws, Namely, Burgeſſes of the Corporations; and further, the Rules about their choice and duties mutually between them, and the Corporations they have Relation to, be alſo delivered without any difference; which doth argue them to have been Anciently the Relation of Burgeſſes to ſome one Corporation, and not many; yea, to be utterly incongruous and inconſiſtent, with ſuch a manifold Relation. Now Parallel to this caſe, are our Arguments; and the Anſwers given to the Arguments of our Presbyterian Brethren.

But they Retort the Argument upon us, and ſay, that it follows no more, that they are to be Elders to each Congregation, becauſe joyned in a common Presbytery, than that in a particular Congregation; *Peter* or one Member apart, hath a power over *John*; becauſe in community with the reſt of the Brethren, he hath power over any one.

We anſwer, That let this Parallel decide it; and then as the Foundation of any one Members having an intereſt in that community over *John*, or any other, conſiſts, in this that he ſtands in the Relation of a Brother to *John*, as a Member of that Church; and

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o in like manner to all the reſt of the Members in that community: So likewiſe all and every one, when in that common Fraternity, ſtand in the very ſame Relation of Brethren to *John*, as well as when they are apart out of it; and do not become Brethren, having power over him, becauſe met in a community; but therefore meet, becauſe as Brethren; this Duty lies on them in common, to Judge him as much as in private to Admoniſh him; and ſo one and the ſame Relation, puts them upon both theſe Duties. And in Scripture, the Exhortations run to the ſame Perſons to perform theſe Duties, though of differing ſort; becauſe of their Relation as Brethren. Let this Parallel be applyed to the thing in hand, and as it anſwers the Inſtance, ſo it ſtrengthens our Argument.

Laſtly, If they be acknowledged to have the Relation of Elders, as Aſſembled in a Presbytery; and in that reſpect, to have a Relation to all the People in the ſeveral Congregations: Yet ſtill the ſame Incongruities mentioned will follow upon it. For many of thoſe Duties from all the Congregation, as Honour, Maintenance, *&c.* are due to them, as well as to their own Elders, for that their Works ſake: And the Acts too alſo of theſe Elders in this Presbytery, though in common, are the moſt eminent Acts that belong to the Office of Elders; and in which the Conſciences and Intereſt of the People, and each Member, is as much concerned, as in the daily Preaching of their more proper Elders (as for Diſtinction ſake, we now call them) for they have power, and they alone to cut them off from all Ordinances, and to deliver them unto Satan. Now then, if they are to be intereſted in the choice of their proper Elders, to Rule them in ſmaller things, then their concern ought to be, as much in the choice of, and conſenting to theſe their General Elders, and they ſhould be preſent at the Ordination of all of them; for one great part of their Function, is to be exerciſed towards any, and all of thoſe Congregations in a ſtanding way; yea, and to Rule them in matters of the greateſt concernment. Thus then ſo far, as they are acknowledged Elders, ſo far theſe Inconveniences will ſtill follow upon the Heels of that acknowledgment; and the Scriptures indifferently ſpeaking the ſame things, without Diſtinction of both theſe kind of Relations, under the common Name of Elders, the People have as much cauſe to challenge their right about the one, as they have about the other; and theſe Elders may expect the ſame (by vertue of thoſe Scriptures) from the People.

CHAP. VI.

The Incongruities which flow from the Elders of a Presbytery, ſuſtaining ſpecial Relation of Elders to all the particular Congregations.

I have proved, that if a Presbytery be ſet over many Congregations, the Presbyters thereof muſt bear a ſpecial Relation of conſtant, and eſtabliſhed Elders to all thoſe Congregations: I ſhall now evince, that for theſe Elders already fixed to ſeveral charges, to ſuſtain alſo a ſpecial Relation of Ordinary and Standing Elders to all theſe Congregations, as one Church; and all the people thereof, as Members of that Church; carries with it Great and Manifold Incongruities, and Inconſiſtencies alſo, with what the Scriptures hold forth concerning Elders, and other Officers of Churches, as alſo with the Principles profeſſed by the Reformed Churches themſelves.

1. This breeds an Incongruous Diſproportion, between the Relation of the Officers of a Church, of this ſort of Officers, Namely Elders, in the extent of their Relation and Power; and of thoſe other ſort of Officers of the Churches, acknowledged by the Reformed Churches, *viz. Deacons*. Now let us therefore put it to the examination of the conſciencious, whether what the Scripture ſpeaks of Elders, and of their Commiſſion, Duties, *&c.* in their ſeveral Relations to the Flock under them, will afford clearer characters of the extent of their ſtanding Government, to be Congregational to one Congregation, than of its being claſſical over many. Yea, let us ſee whether the Deſcriptions of Elders, and Exhortations given unto them concerning their ſeveral charges, do not plainly overthrow any ſuch Relation of Elders (as Elders) unto many Congregations, as Inconſiſtent thereunto. Surely unto us, there

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Ch. VI. appear many great and unanſwerable Incongruities and Inconſiſtencies, in this claſſical Government.

If we compare the extent of this Office of Elders in their Relation, with the extent of other Church Officers in their Relation; we ſhall find, that what holds true of one ſort of ordinary Officers of a Church, according to the word, may well be ſuppoſed to hold true of another; or elſe there is a diſproportion between the ſeveral Relations of Officers; and the one is not of like extent with the other, which yet the Scriptures make commenſurable, and to be of equal extent. More plainly, if the Scriptures had intended, and held forth many Churches, as making one Church; and the Elders of thoſe many Churches, to have been Elders in common to thoſe Churches, as one Church; then the Deacons of all thoſe Churches, ſhould make up a common Deaconry, and be Deacons in common, unto all thoſe Churches in an ordinary way, as the other are Elders. But this is contrary to the practice of the Reformed Churches, though ſubject to the Presbyterial Government, in which the Deacons have the ordinary Relation of Deacons, in no reſpect extended further than to a particular Congregation: Nor do they exerciſe Acts of that Office, in a ſet way to other Congregations, nor to Neighbour Congregations more than to another; much leſs is there a common Deaconſhip of them all. And yet why ſhould not this common Deaconry be erected over all thoſe Churches, as one Church, as well as a common Elderſhip, eſpecially if in matters of this Nature, a parity of Reaſon ſhould carry it? For,

1. A Church in Scripture, and all the Officers are alike Relatives, as a Church and the Elders are. The beſt of the Presbyterial Arguments for this common Presbytery, are founded upon the commenſurable extent and relation of Church and Elders; that if any Churches make one Church, then the Elders of them all make one Elderſhip, and they are Elders in common unto them; then why not the Deacons alſo? Now this Reaſon of theirs, fetcht from this Mutual Relation of one Church, and one Elderſhip or Elders thereof, will require the like for Deacons: for every Church, as it is a Church, being a Body, hath a Relation to all its Officers, as Organical Members thereof: As we have it aſſerted, Rom. 12. 4. *As we have many Members in one Body, and all Members have not the ſame Office*, ſo it is alſo in the Church of Chriſt; and the Members have ſeveral Offices in the Church, which he mentioneth, *ver.* 8. and ſo if that Church of *Rome* were one Body, and a Church of many Churches; then the Deacons were Deacons in common of thoſe many Churches, as they all were one Church. For as the Paſtors and Teachers Office is held forth in that following Deſcription, ver. 8. *He that Exhorteth, and he that Teacheth*: So the Deacons in that, *He that Giveth*. And in the Analogy of the Natural Body (to which there the Apoſtle refers us, to exemplifie this of a Church organized with Officers, as a Body to Chriſt) though one Member may be leſs and inferiour to another, in bulk or uſe; yet it is a Member of that whole Body in its uſe. The little Finger, is a Finger of the whole Body, as well as the Arm is a Member of the whole: The Foot that ſerves the whole Body, is a Member in its Office, as fully as the Hand; and the extent of its Juriſdiction or Uſe, according to its kind, is the ſame, by vertue of the ſame Relations. If therefore theſe are Elders in common, or an Elderſhip do Rule in common thoſe Congregations as *One Church*, and as Organical Members thereof, as one Body; then why ſhould not the Deacons in as ordinary a way, perform their Office in common, and bear the Relation of Deacons in common unto all, as *One Church*? And

2. The Scriptures do confirm this like commenſurable extent of the Deacons and Elders Office, as Relating to a Church: For the Apoſtle Writing to *Philippi*, a Church in a City (which therefore we ſuppoſe our Brethren will needs have to have been a Presbyterial Church, of many Congregations, leſt any one inſtance of a compleat Congregational Church, ſhould be left unto us) He Writes to the Biſhops (the Elders) and the Deacons of that Church. And *Acts* 6. the Deacons of the Church of *Jeruſalem* (if there were many Congregations, as our Brethren ſuppoſe) were choſen by the whole Multitude, when gathered together by the Twelve; and therefore were Deacons of that whole Church, as well as the Elders were Elders thereof. Now if the Deacons Office ſhould thus be extended to all the Congregations, as the Elders is; then why ſhould not each Church be bound to bring Contributions to the Deacons of each Church, to be diſtributed in common; and ſo our Purſes

Purſes ſhould be ſubject to the Deacons in common, as far as our conſciences to the Elders in common; and they might challenge the ſame power in their Office over the one, that the Elders do over the other: And then alſo each Congregation were in as ordinary and ſtanding an obligation, bound to Relieve all the poor in thoſe Churches, as well as thoſe in their own: Not only by the common Law of charity, but by vertue of a ſpecial Relation of their being one Church; which Relation in all theſe things, doth beget the like obligation, that it doth in Government: And ſo all things in this Nature, ſhould be alike common to all and each; and there ſhould be a common Treaſury for this one great *Diaconate Church* (as we may in a Parallel Alluſion, to that other Name of Presbyterial call it) as there is a common *Regimen* or Government, for this great Presbyterial Church. This ſtrange Diſproportion between the Officers or Members of this Body, which the Presbyterial Government doth make, ſeems to us, at leaſt, unnatural: Whereas this (as all other things) fall in ſuitably and naturally, when the Relation of Elders and Elderſhips, is extended no further than each Congregation; which, as it is to be an Original Body unto Chriſt, ſo the Officers and Members thereof, according to the Law of Nature, are alike Members of, and for that Body; and the Uſe, Service, Relation, of all and each in their ſeveral kinds, bear alike proportion to the whole. And that even by the practice and judgment of the Reformed Churches themſelves, the Deacons are confined to each particular Congregation, is to us a Teſtimony (as the remaining Office of Overſeers for the poor under the Epiſcopal Government, hath been judged a pregnant evidence of the Deacons Office once in the Church) that the limits of a Church and Elders were all once within a particular Congregation, although the Elders, becauſe a Superior Office, have aſſumed to extend their power and juriſdiction in their kind, further than the other more inferior in theirs.

But let it be ſuppoſed, that ſome reaſon of difference might be given of this Diſproportion in the Elder's Office, and the Deacons, and that a common Deaconry would not follow upon a common Presbytery. Yet

2. There are other as great Incongruities will fall upon the very Relations of the Elders Offices themſelves, which this Frame of fixed Elders to ſome Congregations reſpectively, and yet of ordinary Elders to all of them, cauſeth. God hath made ſome Preaching Elders; ſome Ruling Elders (as the Reformed Churches allow) or Church-Governours to aſſiſt the Paſtors in Government. And to Preaching Elders, both Preaching and Ruling belongs; which are conjunct in that Office, according to the Principles of the Presbyterial Government, and the Scriptures. But the buſineſs of Ruling, belongs only to the other; and by this they are diſtinct, as two Subordinate Species, or as the Senſitive and Reaſonable Soul, whereof the one hath Senſe only in all its Acts, the other both Senſe and Reaſon, and yet are Specifically diſtinct.

Every Church of Chriſt, is a Body ordered, *Coloſſ.* 2. 1. Rejoycing (ſays *Paul*) to ſee your Order. And the intent of the Presbyterial Government, is profeſſed to be, to preſerve Order in the Church; and if in any thing this Order is moſt to be ſeen, it is in the Diſtinction and Order of the Officers thereof. Now this Frame of Government, brings in a great Diſorder in the Offices and Officers, and confounds them, and their Relations. To Demonſtrate this, let us conſider the Paſtors, or Preaching Elders. They are all undeniably Preaching Elders, to their particular Congregations, of which they are the fixt Paſtors; and yet they have another Relation of Elders (by means of this Presbyterial Government) to all theſe Congregations, conſidered as one Church: And if theſe Paſtors be any way Elders to both; they muſt Suſtain the Title of both ſorts of Elders in theſe two differing Relations, which is an evident confounding of both theſe Offices, in one and the ſame perſon. For,

1. It is evident, that they do each apart, bear the Title and Relation of preaching Elders unto their particular Congregations; and ſuch paſtors, or ſuch preaching Elders, they can be to no more or other than thoſe they ordinarily preach unto; for they Labour in the Word and Doctrine, unto no other; and this is the character of Diſtinction from the other Elders and Governours, in 1 *Tim.* 5. 17. And it is evident, that they being fixt each as Paſtors to their particular Congregations, cannot Labour in the Word and Doctrine to them all; therefore they

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Ch. VI. ſuſtain this Title in Diſtinction of Elders, only unto thoſe their ſeveral charges. And it is certain, that all Offices have their Diſtinction and Denomination, from that ſpecial Praxis or Function they are ordained unto: As that is an Eye to the Body, whoſe Praxis or Function is to ſee for the whole Body. They can therefore be ſaid to be Preaching Elders to no other of this claſſical Church, than that Praxis of Preaching is extended unto. It is an Argument which *Whitaker* uſeth againſt the Pope; and our Divines make uſe of it againſt the Biſhops: That nor he nor they, can be ſaid to be Paſtors unto all they yet pretended to be Paſtors unto, becauſe they are not able to exerciſe the Function of Paſtors unto them. Therefore,

2. We ask what ſort of Elders the Paſtors are that are in this common Presbytery? What ſort of Relation of Elders do they bear to this one Presbyterial Church, over and above that Relation, they, as Paſtors, bear to their own? (And this Church and Elders, as Elders, are Relatives, as well as the particular Congregations and their Elders, or elſe this Great Church, muſt want its correlative of Elders to it) Surely they bear no other Relation, than of Ruling Elders, if they be Elders at all (and to make them no Elders, and not to have the Relation of Elders to this Great Church in this Presbytery, we believe will not be affirmed) And if they be Elders, then the Notion of their being Elders, muſt have one of thoſe two forementioned Formal Differences annexed to it, either of Preaching Elders, or meerly Ruling: And this Difference and Denomination muſt be fetcht (as was ſaid afore) from the differing Praxis, or uſe they ſerve for. And it is evident, that the ordinary Acts they ſerve for, and exerciſe in thoſe common Presbyteries, are meerly Acts of Ruling Elders (in all which therefore, Ruling Elders concur in common with them) and accordingly it is called the Presbyterian Government.

And further, the power of an Office in the Church (though exerciſed but as conjoyned with others) is a Relation in reſpect to ſome Adminiſtration in a conſtancy; now the conſtant and ordinary Adminiſtration they ſerve for in ſuch a Presbytery, is only Ruling, not Teaching, there being no Acts but ſuch, that Ruling Elders joyn in. So as by this Frame, the ſame Preaching Elder or Paſtor, muſt bear two ſorts of ordinary Offices, in theſe two Relations, of a Preaching, and a meer Ruling Elder, as if one were both a Phyſician and a Chirurgeon, and were fixed to one of the Companies in the City, to practice Phyſick to them, he ſuſtained the Office of a Phyſician to that Company; and if he were beſides, called to practice Chirurgery, to many other Companies, he were certainly only a Chirurgeon unto them, as truly as a Phyſician to the other. So as we ſhall not need to Diſpute the point of Ruling Elders any more; for here are ſuch as are Elders, acknowledged ſuch by all ſides, and yet for the ſort of their Office, but plain Ruling Elders, and deſerve properly in this Relation, no other Name, if we hold the Presbyterial Government; and they are as truly and properly to this Preſbyterial Church ſuch, and no other, as thoſe Governours that Preach not at all, are unto thoſe they are Elders unto.

And this Incongruity, no Diſtinction will Salve; call them Elders in this Preſbytery, in what Senſe you pleaſe, whether in *Senſu diviſo*, or *Conjuncto*, yet Elders they are; and if ſo, then one of theſe two ſorts of Elders, they muſt be to this Presbyterial Church, either both Preaching and Ruling Elders, or meerly Ruling. Their being Elders together in this Presbytery, cannot be ſuppoſed to Diveſt them of the Title of ſome ſort of Elders (and there is not a third ſort) no more than the Elders of a Congregation, met in a Presbytery, do thereby looſe the Title of Elders, which they ſuſtain to that Congregation, or no more (as was even now inſtanced) than when the Body hath two Eyes, that always concur in one Act of ſight, either of them ſhould not be Denominated Eyes unto the Body apart, and the one called the left, and the other the right.

The Diſorder and Confuſion hereby, may be further ſet out, 1. That by this means, the ſame Officer hath a full Relation to one Church, and but half a Relation unto another; and it cauſeth him to perform the whole of his Offices to one Church (the particular Church) to which he hath Relation, and but the half thereof to the other. And 2. It makes an ordinary Paſtor, not only perform the work of two Officers, but to bear the Relation of two Offices; for

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in his ſeveral Relations to theſe two ſeveral Churches, his Congregational and Claſſical, his Relations are parted and divided.

And it brings up the ſame Abſurdity which was put upon Epiſcopal Government; That a Biſhop profeſſing himſelf to bear the Relation of a Paſtor to the whole Dioceſs; yet was but a Ruling Elder to them, not a Teaching.

3. To extend a Paſtor's power of ordinary Ruling, beyond the extent of his ordinary Teaching, is againſt the order which Chriſt hath ſet (and all extent of power, muſt as well have an Inſtitution of Chriſt, as the Power or Office it ſelf; for the difference of Evangeliſts, and of ordinary Paſtors, lay but in extent of power) and then we argue thus; if the extent of a Paſtor's ordinary Ruling Power, as a Paſtor and Elder, be but to the Flock, as his whole Flock, which he is able to Feed: Then to bear the Relation of a Paſtor or Elder for ordinary Government, to any more than he is able, and doth thus Feed, *May not be.* But the extent of a Paſtor's ordinary Ruling power, is but to that Flock, as his whole Flock, which he is able to Feed. And this Argument, as alſo the former; beſides that, it ſerves to make up more Incongruities of this Presbyterial Government, ſo it might ſtand alone, and make a compleat Argument of it ſelf againſt it; for if the Paſtor's ordinary power in Ruling, be not to be extended further than of his ordinary Preaching; then this ordinary ſtanding Government of Paſtors fixed for Preaching to their own Congregations, may not be over thoſe many in common.

Now that the extent of a Paſtor's ordinary Ruling power, reacheth only to that Flock which he is able to Feed, I prove 1. By Scripture. 2. By Reaſon.

1. I prove it by Scripture, Acts 20. 28. *Take heed to your ſelves, and to all the Flock* (the whole Flock) *over which the Holy Ghoſt hath made you Over-ſeers, to Feed the Church of God, which he hath purchaſed with his own Blood.* Here are 1. Elders, (*ver.* 17.) ſpoken to. 2. Their having Relation to a Flock, an whole Flock is mentioned. 3. They are enjoyned to *Feed the Flock, and the whole Flock:* And all theſe are commenſurable. Whence 1. We ſee that the ſpecial Limitation of their extenſive Power and Relation to a Flock, and to all the Flock, is ſet by the Holy Ghoſt, and not by Man; and therefore is not to be extended by Man, further than the Holy Ghoſt hath appointed. 2. The extent of that Relation, is to that Flock; and the whole Flock they Feed, and they are to Feed all that Flock alike: And if they be Preaching Elders, then they muſt Feed it by Preaching; and therefore are Overſeers to them, to Feed them, and becauſe they Feed them. 3. He ſpeaks to Preaching Elders eſpecially, that Feed by Doctrine: For 1. He propounds his own Example to them, *ver.* 20. that he had Revealed the whole Counſel of God. And 2. He ſays, ver. 30. *Some of you ſhall ariſe, ſpeaking perverſe things.* And 'tis *Pauls* farewell; and (as *Baynes* argues againſt Biſhops:) thoſe to whom at laſt the Apoſtles commended Churches, were the ordinary Governors left; but he commended them not to a Biſhop, but ordinary Elders. Thus we argue alſo, for the extent of the Relation of thoſe Elders that they are to Govern only that Flock that they are able to Feed; and therefore they have not the Office of Overſeeing, as ordinary Elders over thoſe whom they Feed not. And *Peter* ſeconds *Paul* in this, 1 Pet. 5. 2. *Feed the Flock of God which is among you, taking the overſight thereof,* the Flock, ἐν ὑμῖν among you, is that Flock that any of them had Relation to, as his Flock Reſpectively. Thereupon Writing unto the Churches in a whole Nation, in *chap.* 1. *ver.* 1. (whereas in *Acts* 20. 28. the charge is to the particular Elders of *Epheſus*, to that whole Flock) he therefore puts in that Note of Reſpectiveneſs ἐν ὑμῖν among you, that is, that which Reſpectively belongs to you, anſwerable to which is that Text, Col. 1. 17. *Who is for you a Faithful Miniſter,* that is, your proper Paſtor: And *Acts* 14. 23. They ordained Elders Church by Church, *Elders to them,* that is, proper Elders to them, ſo the Flock ἐν ὑμῖν ſignifies your ſeveral proper Flocks that belong to you. Hereby it appears, that their Feeding, and their overſight over any of thoſe Flocks, are commenſurable; and *that Flock* which they are not able to Feed, they have not the overſight over, for they are both of the ſame extent. Thus alſo, Heb. 13. 7. 17. *Remember them that have the Rule over you, and have ſpoken to you the Word of God,* which he ſpeaks of Preaching Elders, for the extent of their Rule and their Preaching is all one. And of Ruling Elders he ſpeaks, ver. 17. *Obey them that have the Rule over you; for they watch for your Souls, as thoſe that muſt give an account.* And not to Diſpute, whether theſe places note out two ſorts

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Ch. VI. of Officers, Preaching Elders, *v.* 7. and Ruling Elders, *v.* 17. Or but one ſort, and ſo but ſeveral Acts of the ſame Office; yet this is certain that theſe are commenſurable; for they are Officers together in the ſame Church: And if the Paſtor's power of Ruling extends no further than his Preaching, then the meer Ruling Elders power, or his that is aſſiſtant to him, muſt extend no further alſo. 1. Remember thoſe that have ſpoken the word to you. 2. Obey and Submit to thoſe that watch for your Souls. This is the Natural Obligation to Obedience, and ſo is the meaſure to ſet the bounds of the extent of ordinary Church-power. 'Tis one Argument uſed againſt Epiſcopal power, that they are enforced to obey him that ſpeaks not the Word to them, nor watcheth over their Souls; and this holds as well againſt theſe Presbyterial Offices; and when a Man comes before ſuch to be Excommunicated, he may ſay, I am not bound to obey you in ſuch an Authoritative way, nor do I owe a Subjection as to a power of Cenſure in you; for many, nay moſt of you, have never ſpoke the word to me, nor do watch over my Soul: Nay, perhaps the Man can ſay, he never ſaw their Faces afore. And it avails not to ſay, that they they may occaſionally Preach; for the Apoſtle, 1 *Theſſ.* 5. 12. ſpeaking of reſpect to their Officers, *Know them* (ſays he) *that Labour among you, and are over you in the Lord, and Admoniſh you.* Theſe two, Thoſe that Labour, and are over you, are commenſurable, and *they* are meant, who make it their callings to have the care of the Flock, which the many Paſtors and Elders in a common Presbytery do not. But in what is it they Labour, the 1 *Tim.* 5. 17. expounds it to be, *That Labour in the Word and Doctrine; The Elders that Rule well, as worthy of double Honour, eſpecially thoſe that Labour in the Word and Doctrine.* And whether you expound this latter known place of Teaching Elders only, or of Ruling and Teaching both (as the Reformed Churches do) however it affords this to us, that the extent of Ruling, in either the one or the other, is but as large as Teaching. And if it be meant of Teaching Elders only, that both Rule and Labour in the Word and Doctrine; yet if they be limited in labouring in the Word, as being fixt Paſtors to their own Congregations, then in Ruling alſo. And if it be meant of Ruling Elders (as diſtinct from them) yet their Ruling is of the ſame extent, that the others labouring in the Word; and that is extended but to one Congregation, whereas Paſtors they are fixed. And

2. Though in a Paſtor's Office, in which Preaching and Ruling is joyned, yet his power of Ruling flows in him from, and is the Adjunct of his power to Preach; and to be ſure, it is not extendable further. And however, yet there is the ſame proportion of either; and then by juſt Reaſon, the extent of the Church, which is the Subject of his ordinary Ruling, cannot be extended larger than what is the ordinary Subject of his Preaching, and ſo thoſe Relations are of equal limits, (which is the preſent caſe of a Paſtor's Authority, appropriated to a Congregation, and extended but to his own in an ordinary way) and to make the ground of a Relation narrower, than the extent of it is abſurd. If a Father hath the power of Governing as a Father, then it is extendable only to thoſe he is a Father to. And that a Paſtor hath his ordinary Ruling power, annexed to his ordinary power of Preaching, we prove by theſe Reaſons.

1. If he hath no this Ruling power upon this ground, then muſt be aſſigned ſome other. He hath it not by any ſpecial Faculty or Office, over and above this of Preaching; for then he ſhould be made a Ruling Elder, over and above his being firſt a Preaching Elder, as a new Faculty given him: Nor hath he it by being made a Ruler firſt, and then having this of Preaching Superadded (as the Biſhops firſt made Deacons, then Presbyters.) For

2. All the Keys are given him at once, the Keys of Ruling, with the Keys of Knowledge. The power of the Staff intrinſecally follows, his being a Paſtor or Shepherd; and though the one is a power of meer Order, Namely that of Preaching, and that of his Ruling is of Juriſdiction (to be exerciſed in many caſes with others, and not alone) yet ſtill his receiving power to joyn with others in thoſe Acts of Rule of Juriſdiction, is from this power of Order; and the ordinary extent of his Authority therein, is extended no further than his ordinary call to Preaching. Yea,

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3. The extent of the power of the Apostles themselves, in Ruling in all the Churches, was founded upon, and extendable with, their Commission to Preach; and their very Call and Obligation being not to Preach in a set and fixt Relation, as an ordinary Pastor's calling is; but to all Nations, and in all Churches, hence their power of Ruling was answerable. It was their very Call to be Universal Pastors, and therefore Universal Rulers; Yea, and their Authority of Ruling, was narrower in the extent of it, than of their Preaching. The Apostles might preach to Heathens, and their Call was so to do, to convert them; but they had not power to Rule all Men, *What have I to do to Judge them that are without?* says the Apostle, 1 *Cor.* 15. 12. But in this way of Presbyterial Government, though they also may occasionally Preach, where they may not Rule; yet the proportion of their ordinary Ruling, is extended beyond the proportion of their ordinary Preaching, which was not so in the Apostles themselves. Let but the same Line of proportion equally be drawn over the Apostle's power in these and theirs, according to their several measures. Their Call to Ruling, was Uniform to Preaching in all Churches, though their Preaching was larger than their Rule, Namely, to those without; but ordinary Pastors have a standing fixt Call to Preach, but in one Congregation; let their Call and power of Ruling, be Uniform to it, and they can have an ordinary standing power to Rule, but in that Congregation; either extend both further, or contract both to this. It is no answer, to say that they may Preach as Pastors in Neighbour Churches occasionally; for so they may Preach to any Reformed Church, as in *Scotland*, where yet they have not so much as an occasional Call to Rule, and in such occasional Acts of Preaching also, they have but the proportion, which the Apostles had, whose power in Preaching, was larger than of Ruling; for it was extended to them without. But still if an ordinary standing power in Ruling, although with others (for the Apostles exercised their power with others) should be stretcht where they have not an ordinary standing Call to Preach, it should exceed the proportion of the Apostles in that respect.

4. And Fourthly, From hence ariseth another Disproportion between these Officers, Ruling and Preaching Elders, compared among themselves; and it is such a Disproportion, as is like to the former, alledged between the Deacons and the Elders: For this Government makes the extent of the Ruling Elders Office and Relation, to be larger than that of the Teachers or Pastors: For the Pastor as Pastor, is limited to his particular Congregation he is fixt to, as the Deacons also are: But the Ruling Elders Office, as Ruling Elder, is extended over all these Congregations in this Presbytery. The Ruling Elder performs his Office, in the highest perfection of it, as to Admonish, Excommunicate, &c. to all in these Churches; but the Pastors are limited as Pastors, in the Highest Work of their Callings (which preaching is; and more excellent than Ruling, yea, than Baptizing) unto one Congregation. That place in 1 *Tim.* 5. 17. (interpret how you will) Justifies what is asserted.

Now these are strange Disproportions, which are occasioned by this and the Presbyterial Government. And this greatly makes for the Congregational way, wherein as to these particulars, no such Incongruities are found, but all things fall naturally Uniform.

2. A Second Head of Incongruities and Inconsistencies, which will follow upon this Government, concerns the Mutual Duties required, that do necessarily follow upon this standing Relation, for a constant Government of these Elders, to all this people of these Churches, and of the people to these Elders.

1. The people of all these Elders (according to what the Scripture speaks of, as due to standing Elders) owe at least Honour and Esteem to them; yea, Maintenance to all of them, whether they ordinarily Rule them, or Preach to them; and they owe it on both accounts, 1 Tim. 4. 17, 18. *Let the Elders that Rule well, be counted worthy of double Honour, especially that Labour in the Word and Doctrine;* Which Honour is, (*ver.* 18.) in the Analogy of that Law, *Not to Muzzle the Mouth of the Ox, that treadeth out the Corn*: And this is certainly due to Elders, on account of what is the Work of Elders, whether performed apart or together, by way of Jurisdiction. And it cannot be denyed, but that their constant Ruling, as in the Presbytery, is one great part of the Work of Elders, here intended and mentioned

Ch. V.

tioned with Preaching, for which an eſpecial Honour is due. God appoints no conſtant work in the Miniſtry, but he appoints a Reward from thoſe, for whom it is performed. And as they owe a Duty of Ruling to every one in the Flock, as *Acts* 20. 28. So there is a due of Maintenance and Honour, due from all this people, to all and every one of thoſe Elders, to thoſe that Rule, as well as to thoſe that Labour in the Word and Doctrine. And in Reaſon, if the Elders that Rule well, and perform the leſſer Acts of Ruling in their particular Congregations, are to have this Honour from them, in their Relations; then all theſe Elders that Rule well in the common Presbytery, and perform the greateſt Acts of Ruling, are to have the like from all of that claſſical Church; for the Emphaſis being put upon *Ruling well*, and in thoſe Acts done by them, the Excellency of Ruling conſiſting; therefore to theſe, is this Honour due from this Great Church, more eſpecially, than from the leſſer Congregations, Reſpectively unto their proper Elders. Neither will the Diſtinction of being a Presbytery in common ſalve it; for if the particular Elders of Congregations, are to have this Honour for what is done by them in their joynt Acts of Ruling in the particular Presbyteries; then theſe are to have it in what is done in their common Presbyteries alſo. And the precept is, not to Honour Presbyteries in common in an abſtract Notion, but to Honour Elders; becauſe the particular perſons of the Elders, are to be the Object of it; and thoſe moſt, who excell moſt in that Rule, *that Rule well, or beſt*. But when there are many Congregations apart, who have their proper fixt Paſtors and Elders, whom they maintain for performing one part of the Elders work (for they perform but one part of it) how ſhall they perform this due to all the reſt, for that other part of the work? How Burthenſome, how confuſed would this be? And yet due it is, for they are all one Church to them. And then how can this Duty be proportioned (ſuppoſe it ſhould not be Maintenance, but Honour and Eſteem) for the people will not be able well to judge of it, not only becauſe they cannot be preſent at their Work, and ſo cannot judge of it; but becauſe either it muſt be proportioned to them that are conſtant, as Preaching Elders, or as Ruling. For the ground it is there, (1 *Tim.* 5. 18.) required upon is, that they tread out their Corn, and the Apoſtle ſays, *Eſteem them for their Work ſake, that Labour among you*, 1 *Theſſ.* 5. 12, 13. So as it is to be proportioned to the Work of a Paſtor, as Paſtor; but to Honour or Eſteem them as Ruling Elders only, were to Honour the Preaching Elders, below the Rank and Degree of their Office.

2. It alſo brings the like Incongruity, upon the performance of thoſe Duties of Elders, which the New Teſtament indifferently requires of all thoſe that it acknowledgeth to be Elders unto a people; and therefore no ſuch conſtant Relation of Elders, to ſo many Churches may be. 1. One Duty is praying with the Sick, *Send for the Elders of the Church, to pray for them*, Jam. 5. 14. What! are theſe Elders of the Presbyterial Church bound to this? And this Duty lies in common upon Elders of the Churches; and how ſhall we Diſtinguiſh, when the Scripture doth not? 2. Another Duty is viſiting from Houſe to Houſe, as *Paul* in his Example inſtructs the Elders of *Epheſus*, *Acts* 20. 2. 3. Another Duty is watching over Men's Souls, as thoſe that muſt give an account, *Heb.* 13. 17. and that the people ſhould *obey them*; and no Warrant is given to obey others in the way of an ordinary Rule. And to watch, is not to ſtay till cauſes are brought by Appeals, or ſo, from the Congregations; but perſonally to watch *over them*, as Souls committed to them. 4. Another Duty is Preaching (if they be Preaching Elders) in Seaſon, and out of Seaſon. The Biſhops ſaid, the Flock was theirs, and the whole care committed to them; and to Salve the Incongruity, of not being able to preach themſelves to them all, they profeſſed a Derivative delegated Power to Inferior Paſtors, whom they called their Curates. This was plain dealing; but theſe Elders make all the whole Flock theirs, and this from thoſe Scriptures, that ſpeak of Elders and Flock; and yet themſelves have no Curates, and ſo are perſonally obliged according to the Rules in Scripture, and yet cannot perform the obligation, which is a worſe Incongruity. 5. It will be their Duty alſo, to attend to all cauſes, which ſo many Churches will fill their Hands with ſufficiently; for Churches will be full of Scandal, and there will be caſes of Difficulty. What a deal of Work, did one Church of *Corinth* find *Paul*? And 'tis the Duty of each Elder, to attend to all thoſe that come in his cogniſance, as if he alone were to Judge; for he is to give his Judgment of them all, as one that is to give an account.

account. 'Tis an Argument againſt Epiſcopacy, that they cannot take the care (according to what the Scripture ſeems to require of an ordinary Officer) of ſo many Churches in a Dioceſs; now this Work (ſuppoſe of Ruling only, as in a Presbytery) lies upon each of theſe Elders, as if he were but one, as to the matters of attending thereto (as was ſaid) though each is helped by the Suggeſtion of others. And beſides the common Work that muſt needs ariſe from all theſe Churches, they are to attend to all caſes of Conſcience, and of Temptations, in their particular Congregations, or from elſewhere, if thoſe Churches will have Recourſe to them. If it be ſaid, that they may part theſe Duties among them, and perform only to the whole, thoſe that are in common: The anſwer is plain, *Ubi Scriptura non diſtinguit, nec nos debemus diſtinguere, Where the Scripture makes no Diſtinction, we ought not to Diſtinguiſh.* Now all thoſe Duties are ſpoken of, as owing from Elders to the Flock, without any Diſtinction. *Paul* ſaith to thoſe *Ephesians*, *Feed the whole Flock*, Acts 20. 28. *Peter* ſays the like to thoſe he Writes to, that they Reſpectively ſhould Feed, and take the overſight over the Flock, ἐν ὑμῖν, which was among them. The Apoſtles tells the *Hebrews*, that their Elders watched over their Souls, *Heb.* 13. 17. And to the *Theſſalonians*, he Deſcribes them to be thoſe that are over them, and Labour and Admoniſh them, 1 *Theſſ.* 5. 12. When theſe Injunctions are thus laid upon all, how ſhall the Conſcience of Elders be able to part and diſtinguiſh themſelves out of the diſcharge of them, and to ſay, though I am an Elder in common to all in theſe Congregations; yet I am bound but to govern them in greater matters, and to Admoniſh them as with others, when publickly met in a conſiſtory, and to no other Acts of Elderſhip; and yet to my own particular Congregation, I am obliged to private Admonition, Rule and Watchfulneſs, &c. Where hath the Scripture ſet theſe bounds, or thus parted them? Therefore certainly all theſe places hold forth ſingly, only the Elders of a particular Church fixed thereto, and their Duty to it, as knowing no other. And indeed it was neceſſary that Chriſt ſhould ſet the bounds, and give the Diſtinction, and not indifferently lay all theſe Duties upon all: And either in theſe places, the Duties of Elders in a common Presbytery are contained, or they are not to be found in the New Teſtament.

Laſtly, That which is Inconſiſtent with the ordinary way of the Call of Elders held forth in the Word, and by the Reformed Churches allowed, *May not be*: But ſuch is this Presbyterian Government. It is the Call, which breeds Relation between Elders and Church, and is the Foundation of it. None are to aſſume the Honour of Ruling the Church of Chriſt, that are not called thereto, as *Aaron* was not to have been over all the Church, but that he was called of God.

There are two parts of this Calling, 1. Choice. 2. Ordination.

1. As for Choice, *Chamier* in the Name of all the Reformed Churches, allows to the People, the Approbation of their Elders; and ſo it is in *Scotland*. And if the Apoſtles themſelves, allowed them the choice of the Deacons that had the charge of the Church Treaſury, and took care of their Bodies; then much more of their Elders that have to do with their Conſciences. Look what ever Right of the People, is in the choice of thoſe who ſhould preach to them, there is as much Reaſon they ſhould have the exerciſe of it in the choice of theſe, that in a common Presbytery do Rule over them; for they perform one part of the Elders Duty, Namely Ruling, as the preaching Elders do the other; and therefore by the equity of the ſame Law, that ſpeaks of Elders indefinitely, if they chooſe any Elders as Elders to them, they are to chooſe theſe alſo, there being no Diſtinction put of chooſing preaching Elders only, but Elders indefinitely. And further, the greateſt and higheſt Acts of power over them, are committed in an ordinary way unto them, as of Excommunication, which is of all puniſhments, the moſt Formidable, and ſo there is put as much, if not more than every Mans Life (that is a Member of that claſſical Church) into their Hands. The enjoyment of all Ordinances for ever, and the power of Depoſing their Miniſters, already fixt to them, and the power of Refuſing to ordain them they ſhall approve, is lodged in this claſſis. And therefore in the Primitive Church, the Perſons of the Biſhops, who had the power of all theſe, were choſen by all the people, and by panegyrical Meetings.

And the Argument is ſtrengthned by this further parallel. A Miniſter's call hath two parts, 1. Ordination, which belongs to the Elders, 2. Choice, in which the people have ſome intereſt; therefore theſe Elders as Elders in common, and theſe Con-

Ch. VI. Congregations as one Church, being Relatives, that intereſt which a Church hath as Church, is commenſurable to the intereſt of theſe Elders as Elders. If therefore in Ordination, all the Elders in a common Presbytery, joyn to Ordain an Officer; then all the people as a Church, muſt joyn in chooſing and approving him; for the common Right of chooſing, cannot be ſwallowed up by the intereſt of their Elders Ordaining him. And if it be ſaid, they all chooſe by vertue of the general Law of Combination, as in the Shires they do Parliament Men: It is anſwered, that the conſtitution of the State makes it ſo, and if the like be found in Scripture for this other, it will be ſufficient; but if not, but that this intereſt muſt be common to the people of the claſſical Church, it is asked, when a fixt Paſtor is to be choſen to a particular Church, what Office he ſhall be choſen to, with reſpect unto the people of the other Congregations? Not to a Paſtor's Office; for he is not to be ſuch to them: If he be choſen to be a Ruling Elder only, then beſides that he hath two Offices, he muſt have two choices, and two Ordinations; we chooſe him for our Paſtor, ſays the particular Church he belongs to; and we, ſay the other, to Rule us. And beſides the people have an intereſt of preſence, and joyning in Faſting and Prayer, at his Ordination: And this therefore muſt be performed either in a panegyrical Meeting of all, which cannot be as the practice is, or in all the ſeveral Churches, which will multiply the Ordination of him.

THE

The Government OF THE Churches of Chriſt.

BOOK V.

The Juriſdiction of Synods Debated. That Appeals are not neceſſary to the Government of the Churches; and therefore there is no neceſſity of Synods upon that account. What power may be allowed to a Synod, occaſionally meeting to conſider the Male-Adminiſtration of any particular Church. That they have not that grand Prerogative of power given by Chriſt, to Excommunicate other Churches; and ſo by that Rod, to inforce them to Revoke their Sentence of Male-Adminiſtration, and to receive a Perſon wrongfully Excommnnicated by them. The Subordination of Synods, Conſidered and Refuted. Though particular Churches are not Subject to the Juriſdiction of Synods; yet they are not wholly independent, but there is a communion, which they ought to hold one with another.

CHAP. I.

Concerning Appeals. That they are not abſolutely neceſſary to the Government of the Churches.

THAT Appeals are not of abſolute neccffity to the Government of the Churches; and that the Law of Nature doth not neceſſarily require them, is apparent from theſe Reaſons.

1. In the firſt Government under the Law of Nature, there were no Appeals in Criminal cauſes: But *Judah* the Head of his Family, peremptorily pronounceth the Sentence, *Let her be burnt*, *Gen.* 38. And indeed, to whom then ſhould any Appeal have been made? Therefore Appeals are not neceſſary by the Light of Nature.

2. The

Ch. I. 2. The Law of Nature among the *Jews*, required them not. The Government was in the Cities, and no Appeals (in *Deut* 17. or elsewhere) in case of wrong, were made by the Injured party; but only in case of Difficulty, they had Recourse to the Judgment of the Great *Synhedrim*, to Resolve cases that were too hard for them. And as for that instance of *Moses*, *Exod.* 18. 22. that the great matters were brought to him, and the small matters to other Elders, it was a dividing of causes, according to their sort and kind, and not a bringing of matters by way of Appeal unto him.

3. Some of the Reformed Churches have no Appeals, and yet are well governed; and in as much peace as those in *Scotland*. In *Geneva*, there is but one Consistory; and if there be any Appeals in case of Male-Administration, they are made to the Magistrate. And if it be said that it is so, because they being a Common wealth, and having Supream power, do bound the Church power: Yet still however, if the power of this our Government would appoint Magistrates to hear Appeals of particular Churches, and so bound their power in themselves (as the Imperial Towns in *Germany*, or the *Cantons* in *Switzerland* do) there is a great possibility to Govern these Churches, without any other or further Appeals, in case of unjust Sentences, as well as *Geneva*, and other Reformed Churches are Governed.

4. In matters of Life and Death in this Kingdom, there is no Appeals, not such as to Right the Man if wronged; but every Corporation hath the priviledge touching the Execution of the Man, to do it within themselves; and yet if in any thing, *De morte hominis deliberandum est*, *There is the greatest Deliberation to be had about the Life and Death of a Man*; and yet this way of proceeding without Appeals, in such a case as this, is not against the Law of Nature.

5. In Democracies, where the Sentence of Life and Death (as in many cases it was so) were referred to the immediate Sentence of the people, there were no Appeals; and yet such a Government, is not against the light of Nature. Now taking away of a Mans Life, may well be conceived to be of as much moment, as casting a Man out of a Church; for that deprives the Subject of all Ordinances for ever, and also of further time to Repent; and yet Incorporations and a Recorder, are betrusted with this, without the ordinary benefit of Appeals to relieve the Man; and therefore why may not a Church, a company of Saints, that hath the promise of Christ's presence to guide them, and which is a Body to Christ, being sufficiently furnished with Officers, having two or three Elders over them, be as well betrusted in Ecclesiastick Administrations? Nor can it be supposed, that God should take more care under the New Testament, for Relief of wrongs in Churches scattered, than he did in that National Church of the *Jews*, which (as a Nation) was capable of Appeals: Or that God for the pretended Relief of particular persons wronged, should Subject whole Churches, yea, Provinces to a coercive power, armed with the dreadful Sentence of Excommunication, in a National Assembly.

2. That Appeals are not absolutely necessary, is evident, because, if they were so, they should be brought either antecedently to the Sentence of Excommunication in a particular Church, or after it hath past on the person Excommunicated.

1. But that an Appeal should not go before the Sentence of Excommunication, appears,

1. From the power and duty of that Court, to which the persons cause is first brought. The Congregation that is told of the persons Sin (according to Christ's Institution, *Matth.* 18. 17.) hath the power of the censures; and Christ's command lies upon them, to execute Christs Ordinance, if he hears not that Church to whom the Accusation of him is first brought; whereas by an Appeal afore, the Sentence would be Suspended, and so it would be in the power of an obstinate Sinner, to hinder the Sentence from coming into Act.

2. It is apparent from the good of the person. For 1. If an Appeal was thus brought antecedent to the Sentence of Excommunication past in a particular Church, then a Man should never be obstinate, until he came to the National Assembly, and so he would want the means of his conversion all that while, which would be the ready way to harden him in his Sin, to defer his Repentance at least for a year; and then he must run through all the same course of Admonitions by the higher Courts, ere they can pronounce the Sentence. 2. Then God must wait upon, and lackey after Men,

Men, and Suſpend a Sentence, till a Man hath gone through all theſe Courts on Earth, and baffled both God's Sentence, and alſo Man's. Book V.

2. That Appeals are not to be made, after the Sentence of Excommunication paſt in a particular Church, appears,

1. From the Nature of the Sentence, which is deciſive, and is irreverſible, as being bound in Heaven, unleſs the perſon Repents, and upon his Repentance, is reſtored again.

2. Becauſe a particular Church, by yielding to ſuch Appeals, would give up that Power and Authority, with which Chriſt hath intruſted them. For Chriſt hath given them full power to exerciſe all Acts of Diſcipline within themſelves (as hath been proved) but if they admitted of Appeals to be made to a Superior Court, as having power over them, to Diſanull their Acts; they would thereby acknowledge a Supream Authority, and that they had not the perfect power in themſelves.

2. If there may be ſuch Appeals, whether afore or after Sentence (other than to relieve the Perſon, and thoſe we grant) then there ſhould be a greater puniſhment for the Appellant, if he be caſt in the provincial Aſſembly, and yet a greater alſo than *that*, if he be again caſt in the National. So it is in civil Courts, and it deſerves it here as much as in any; for a Man becomes Guilty of a greater Sin, by ſo Appealing (if indeed he is criminal) for he is guilty of more obſtinacy; if the Appeal be afore the Sentence, by hindring it, if after, by continuing more impudently impenitent; and in both caſes, in troubling all the Churches. But theſe Courts have no greater puniſhment to inflict, than what the Congregation or firſt Church hath; for the Man is by Excommunication, out of his own Church, caſt out of all Churches, as well as when caſt by the National. They can only Admoniſh, and Excommunicate at laſt, if the Sentence be not paſt afore the Appeal, or if the Appeal be after the Sentence, they can only pronounce the Sentence to be juſt, they have no further or more grievous Excommunication for him. There is indeed a final Excommunication with a curſe, *Anathema*, *Maranatha*, (1 *Cor.* 15. 22.) to him that loves not (which is a Diminutive) that is, that ſhews Hatred againſt the Lord Chriſt, after inlightning; and ſo hath ſinned againſt the Holy Ghoſt: But we believe that ſuch an Excommunication, is not that which upon Appeals to the National Aſſembly (if the Perſon be caſt there alſo) they ſhall have power to inflict. In the caſe indeed of Eternal Damnation, every Degree for every Sin, is another Hell added to the former (not an increaſe of Torment by a circumſtance, but Subſtantially) but it is not ſo here; for every new Sentence of theſe gradual Courts, add not a new Degree of Excommunication. Whereas Excommunication is a giving up to Satan; if the Congregation Excommunicating gave up to one Devil, and the claſſical to more, and the Provincial Aſſembly to more; and then the National to worſe than the former (as in the Goſpel Chriſt ſays of a Man apoſtatizing, that ſeven Devils worſe than before, enter into the Man) then theſe Courts might Arrogate ſuch Appeals to them, and proportionably puniſh the Perſon's obſtinacy, who wrongfully makes them, but the caſe is otherwiſe. If it be Replyed, that the ſhame is increaſed, that he is Rebuked by ſo many, and *that* is a puniſhment; and that as Chriſt's Death is aggravated by the ſhame, ſo here the Excommunication is made the more ſhameful in the National, than it would have been in the leſſer Aſſembly: The Anſwer is, 1. That ſtill that which is of the Subſtance of this Spiritual puniſhment, and which is Spiritual in it, and in which the Spirit of it lies, is not, nor cannot be added unto; *viz.* God's binding the Man in Heaven, which God did, and doth as much upon the firſt Excommunication, as upon the ſecond or third; and as for Satan's power to Terrifie him, he is as much delivered thereby to it, and he is as much caſt out of the Ordinances in all Churches by it, as by the confirmation of the Sentence in the National Aſſembly. And what is that outward ſhame of it (ſuch as follows upon all other civil Crimes, made publick) to be compared with theſe, or to correſpond to that further proportion of Authority, that theſe Higher Courts, by challenging of Appeals to be made to them, do ſeem to uſurp, as if an anſwerable degree of Spiritual puniſhment, were by Gods promiſe Miniſtred in them? And if there ſhould not be a further puniſhment unto the Appellant, then it comes all to one, with what we affirm; for if it be in order to relieve the party only, we acknowledge Appeals in thoſe reſpects, to be uſeful to, by declaring the Sentence Null, and that there was no due or juſt Excommunication. And if it be a juſt Sentence, we acknowledge Appeals ſo far to be made to Neigh-

Ch II. bour-Churches, that they may declare it is a juſt Excommunication already paſt: So that what we contend againſt, is this, when under the colour of Appeals, they challenge to themſelves a Juridical power, to Reſcind Sentences, to have the power of Excommunication, as much as the Churches that do Excommunicate, to oppoſe or ſtop any Church inferior, from proceeding; and in a Reverence to this their power, to give liberty to any Perſon offending, to Appeal before Sentence unto them to judge of it, and to pronounce it.

3. The liberty of ſuch Appeals, afore or after Sentence, through all thoſe gradual Remedies, of Claſſical, Provincial, National (which we conceive ſhould be rather for matters of Doctrine, than for the Relief of Perſons of all ſorts; and they ſhould deal in generals, rather than in ſuch particulars, as themſelves are more General Aſſemblies) will breed great inconveniences. As,

1. Either the lower Churches muſt ſpare many groſs Offenders in a Nation, that there may be few Excommunications, and ſo prevent occaſions of Appeals (and then they would not take away the Diſhonour done to Chriſt, by multitude of Scandals) or elſe if the lower Churches be Faithful in proceeding againſt all ſuch Offenders; yet by ſetting up three ſuch Courts over them for gradual Appeals, with liberty to Appeal to them, there will, inſtead of Relieving particular Perſons, be occaſioned the greateſt Trouble and Cumber to theſe Aſſemblies in Multitudes of cauſes depending; for who will not Appeal, knowing at laſt he can be but Excommunicated? And they muſt diſpatch theſe cauſes either by Committees only (and ſo to do, is to Reduce the Supream Judgment to a fewer company of Elders, than were in the firſt Claſſis or Provincial Synods, that judged it; beſides that, it is a meer Delegated power, which ſuch Committees exerciſe) or elſe they muſt truſt the lower Courts wholly, and proceed according to their Sentence; and then to what end are ſuch Appeals? Surely the Higheſt National Court, cannot deny to hear any Man that Appeals to them; and if they will hear all that will Appeal, they will be filled with them; and that will prove vexatious, both to the Perſons, and Churches Appealing, and will be impoſſible to be diſpatcht. And beſides, no Man being to be Excommunicated, but upon impenitency, which may be where the Fact is acknowledged and confeſſed, and yet the Church not ſatisfied with the Repentance (for an undue outward formal confeſſion, will eaſily be acknowledged not to be that upon which Churches ſhould forbear Excommunication, in caſe the Fact be Scandalous, it being a Godly ſorrow, 2 *Cor.* 7. 9, 10. that is required of Men in ſuch a caſe) may therefore proceed juſtly to Excommunication, becauſe they judge, that he Repents not, though the Appealer ſays he doth Repent; and then the Trial will be of the Man's Repentance, performed at his Confeſſion, whether it be Godly or no, which how can any judge of, but upon their own having ſeen it, or putting the Man to a new Repentance afreſh, upon a Reiterated admonition by them; and how then will a National Aſſembly ſo eaſily be able to judge of it? And if they could, yet if they hear all things as fully over again, as all the Inferior Courts did (or how ſhall they judge to the ſatisfaction of the Appellant?) What work would this create to all ſuch Aſſemblies? It was objected againſt the Biſhop's Extenſive power, over ſo many Congregations, that they had more Churches, and ſo more Buſineſs to come before them, than any one Man could, or themſelves did manage; and therefore had their Arch-Deacons and Chancellors, and the like under them: But a National Aſſembly will have much more to do; and yet it ſits not as the *Synhedrim* all the year, but only a few weeks. To Diſcourage Men from thoſe Appeals, at laſt by Baniſhment, *&c.* if caſt, is to eke out the Spiritual power with the Temporal. A ſufficient Spiritual Remedy is ſought for, and it muſt be within it ſelf; for that of the Magiſtrate, is but External, though helpful, and we ſeek a ſufficient Government, that was in the Primitive Times, when there were no Chriſtian Magiſtrates.

2. Such National Aſſemblies in a due proportion, ſhould rather have work ſuited to their conſtitution, *viz.* National Reformation, and Advices to the Magiſtrate about that which is common to all Churches in the Nation (and they will find enough of it in all times) than every Man's perſonal cauſe by way of Appeal (that hath a mind to Appeal) to come afore them: Even as civil Aſſemblies, Parliaments, *&c.* do not admit ordinary Appeals from all Courts in this Kingdom; but leave them to theſe Courts, the Kingdom affording matters of far greater Moment for their Cogniſance.

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3. These Appeals still being made from one Ecclesiastical Court to another, and those Superior (when the cause is out of the Congregations Hands) consisting most of Pastors, or if of others, yet of Persons Ecclesiastical (for as such they sit in those Assemblies, being Homogenial Members of Presbyteries, and lay Elders you will not call them) by this means all causes are taken up into the Clergies Hands, abstracted from the People; and the Clergy will take part one with another, and the one Ratifie what the lower hath done, as the High Commission did what a particular Bishop had done, against an inferior Minister or other.

4. When the cause comes to the National Assembly, whose power is purely Ecclesiastical, either the Appeals must rest here, and go no further; and the civil Magistrate, if he back their Sentence with a civil Mulct, must, without his examining of the cause, judge as they have Determined it; and so the Temporal Power must pursue, and execute the Decrees of the Spiritual, by an implicit Faith (which was the Bondage the Secular Powers were in, unto the Popish Bishops in those Times.) Or else they also must take full cognisance of the cause, and have a power to Redress and Rectifie the wrong, if they find all these Courts to have injured a Person, perhaps differing in Judgment, or the like: And then it must either be the Supream power, the High Court of Parliament (and then that Honourable Court, must be fill'd with all Mens Ecclesiastical Appeals) or it must be some lesser ordinary Court of Magistracy inferior, which shall have power to correct the wrong; and we believe the National Assembly, will very hardly Subject their Sentence to their power, to Rescind and Declare it to be Unjust, so as to be bound by the Magistrates power on them to recall it; and yet otherwise, it is in vain to appeal at all to the Magistrate. One of these ways must be taken, or else the civil Magistrates must be denyed to have appeals in such cases brought to them; but all be left in the Churches Hands, and the benefit of Appeals made to them altogether, be cut off.

5. If the King and Parliament should in the Judgment of the National Assembly, aggrieve you in point of Religion, may appeals be made to the National Assembly therein? Will you appeal to the National Assembly against them? Whether our Brethren will not decline that answer that was given by one of the Brethren in the Debate, *Why should we be afraid to affirm they might Appeal to them*, we know not; but we cannot see how the Principles of the Presbyterial Government, can avoid the asserting of it. Surely that Independency so opprobriously ascribed to us, and retorted on us, is with Submission to the Magistrate; and an Obedience by suffrage, without appealing further, we professing not to know any Spiritual power on Earth, to which an Appeal may be made from the Sentence of the Magistrate, especially if it be the Supream Authoritative Magistrate. Though we acknowledge a Relation to no other Ecclesiastical Authority, that hath a coercive power, *Sub pœnæ Excommunicationis*, or of delivering unto Satan; yet we own a Subjection to an Assembly of other Churches, as occasion is; and that as to an Ordinance of Christ. But now to set up a National Assembly, growing up from the Ecclesiastical State, as a Court to whom Appeals may be made from the Sentence of the Supream Magistrate it self, is so Transcendent a way of Independency, not Negatively only, as knowing no Superior; but affirmatively also, Subjecting the civil power to the Church, as the other deserves not the Name of it. And if from the civil power, Appeals may be made to such Assemblies; then they have the Authority over it, such as under the Notion of Appeals is contended for. They will have a power to Convent, yea, to Excommunicate, and that as a joynt Body or Parliament.

CHAP. II.

What power Synods compoſed of the Elders of particular Churches occaſionally aſſembled, have in caſe of Male-Adminiſtrations, by any particular Church.

AS we acknowledge elective occaſional Synods of the Elders of many Churches, as the Churches have need to refer caſes of difference to them: So in caſe of Male-Adminiſtration, or an unjuſt proceeding, in the Sentence of Excommunication, and the like we acknowledge Appeals or Complaints may be made to other Churches; and the Elders of thoſe Churches met in a Synod, who being offended, may as an Ordinance of Chriſt, Judge and Declare that Sentence to be Null, Void, and Unjuſt; and that not ſimply, as any company of Men may ſo Judge, giving their Judgments of a Fact done; but as an Ordinance of Chriſt in ſuch caſes, and for that end, Sanctified by him to Judge and Declare in matters of Difference. And the Church and Elderſhip of a particular Church, that proceedeth ſo unjuſtly, ought to look at this their Determination, as an Ordinance of Chriſt to them; and entertaining it as ſuch, more ſadly to review their own Act and Proceedings, to conſider the grounds which the Synod gives why it is unjuſt, and themſelves ought to acknowledge it ſuch, and receive the Brother again with acknowledgment of their Sin, and of the wrong done him: Yet not with an Implicit Faith, becauſe the Synod hath ſo Determined, as having a greater power from Chriſt to Reſtore the Man.

In caſe this Church will not own this Perſon thus wrongfully Ejected; theſe Churches, or any of them, upon this Determination of their Elders (the Churches at their return approving their Sentence) may both receive the party in among themſelves, and ſo Relieve the Man; and further alſo profeſs to hold no Communion with that Church, if they perceive that Church doth continue obſtinate, having either for the manner proceeded therein, againſt the common principles of Equity and Right (ſuch as in Judging of matters of Fact, civil Courts proceed by, as when matters are not ſufficiently proved, *&c.*) or againſt, and beſides the Principles whereby Churches are to proceed (as for the matter of Excommunication it ſelf) which that Church it ſelf hath, and doth hold forth and profeſs.

If it fall out that a Perſon be thus caſt, firſt by his own Church, and now by a Synod of many Churches, to whom he Referred his cauſe, and appealed, he is bound rather to ſit down, than *Curſitare* (as *Cyprians* word and advice is) *run up and down*, ſtill to other and greater number of Churches, and to ſuffer wrong rather (as in 1 *Cor.* 6. the Apoſtle in another caſe exhorts) than engage Churches againſt Churches (which may prove the event) in his own private quarrel.

In Chriſtian Commonwealths, Appeals may be made in all ſuch caſes of wrong to the Magiſtrate, as to the other Churches, the Subject matter of Excommunication, being but ſuch things as are againſt the common profeſſion of Chriſtianity, in Doctrine and Manners, and (not the niceties and curioſities in Theology) and ſuch as the Laws of the Magiſtrate approve of; and the manner of proceeding for the proof of the Fact, being the ſame that are to be in all other Courts civil.

Now theſe things being premiſed and acknowledged by us; we proceed to the Negative part, what power we deny to Synods in point of Male-Adminiſtrations, which our Brethren would give them, and herein the points in difference are three.

1. We deny them to have power to Reſcind a Sentence, but only Doctrinally to Judge a Sentence of Excommunication, to be void and unjuſt. Now *the power to Reſcind a Sentence*, according to the acceptation of the words imports, 1. An Act of the ſame kind of Miniſterial power, that gave the Sentence: It imports the ſame power to make it void, that did eſtabliſh it; yea, a power containing in it all that the inferior hath, and is withal Superior to it. The Chriſtian Magiſtrate hath a power over Churches, in caſe of wrong, not only to declare the Sentence to be unjuſt, as he is a Chriſtian Magiſtrate, but to cauſe that Church that pronounced it, to Revoke it as ſuch; but yet the Aſſembly will not, that they have power to Reſcind the Sentence, as they ſay Synods may. Therefore this word (as in Synods the Aſſembly would place the power of it) muſt import not ſimply power of Judging and Declaring the Sentence unjuſt; for that is refuſed, but further, a power of the ſame kind, and yet

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Superior, by vertue of which the Sentence is made void, *Coram Eccleſia*, before the Church, and is now ſo to be conceived of all. And as in the Act of the Church that Excommunicated the Man, there was a further power put forth, than a bare Declaration, that he was to be Excommunicated; for they actually, with the power of Chriſt, did caſt out, and deliver the Man to Satan: So here in this Act that bears the Name of Reſcinding, there muſt be ſuppoſed a power, not ſimply to declare the Sentence unjuſt; but further, a power upon their Sentence, to make void the other's Act, that the Perſon before Excommunicated, ſtands now *Coram Eccleſia*, Unexcommunicated. Book II.

2. A Second power which we deny to Synods, which is contended for by our Brethren, which alſo the word *Reſcind* imports, is the like coercive power in this Synod given them by Chriſt, whereby to compel this Church to acknowledge their Sentence unjuſt, and to Receive that Brother again. And the puniſhment by which they are enabled to compel them to it, muſt be of the ſame kind with that which theſe ſuppoſed inferiot Churches have over their Members, if they did not obey; Namely, to Excommunicate and deliver up to Satan that Church, Claſſis, or Province, that hath thus unjuſtly proceeded; and will not receive this Man in again, upon their Reſcinding it. And this it imports in the Senſe of our Brethren, for otherwiſe they do but intend *that* Government in theſe caſes to be in Synods, which we the Diſſenting Brethren contend for; which is, that theſe Synods, and the Churches under them, may in ſome caſes withdraw Communion from other Churches offending, but not preſume to Excommunicate, or deliver them to Satan, or Unchurch them; and lay a Law upon their Conſciences, to ſhut up their Church-Meetings, and to be all Heathens and Publicans to one another, as well as to the Synod and their Churches. And yet this which we contend for, is cryed down with this common prejudice, that it is no Government, becauſe this power of Excommunication is wanting. Again, when they Reſtore the Party wronged, is it to their Communion only, or to the Communion with that Church, out of which he was Excommunicated alſo? If only to their own, then ſtill it is no more than what we acknowledge Neighbour Churches may do, in caſe of wrong; and it is a Relief to the party. But if alſo they have power to Reſtore him to the Church he was caſt out of actually; then they muſt have power to compel that Church to receive him. In this caſe theſe whole Churches and their Officers, would be Subjects to be dealt with by theſe Synods; For 1. The appellant wronged is one party, and they another. And 2. The Excommunication was a publick Church Act, wherein the Elders and the People are involved, eſpecially when they all ſtand to own him, and to execute the Sentence.

3. A Third thing wherein we differ, is concerning matters of Appeals. We taking them as importing, in the Senſe of our Brethren, a Juridical Superior power, in the Superior Synods to be appealed unto. Concerning which we ſay, 1. That ſuch appeals are not ſo abſolutely neceſſary to the Government of the Churches, nor doth the Law of Nature neceſſarily require them: 2. Eſpecially not ſuch appeals as ſhould acknowledge a Superior power in the Synod appealed unto, either by making the appeal afore the Sentence is given in particular Churches, and ſo the matter is taken out of their Hands, by vertue of a Superior in Synods, or by making the appeal after Sentence given, we deny them to be ſuch fixed and ſolemn Courts of Judicature.

Firſt, As for that Reſcinding power pretended, if more than Declarative is intended, we conceive that the Nature of the Sentence of Excommunication, when untimely executed is ſuch, that by what ever Court (that is the firſt Subject of pronouncing it) it is pronounced and executed, it is not capable of being Reſcinded. It is capable of being declared Void, Null, or Unjuſt; but not of being Reſcinded, in the Senſe afore explained. In matterts civil, one Court having a Superior power, may in a true and proper Senſe, Reſcind the Sentence of another; becauſe it hath a greater power of the ſame kind, by vertue of which, it can make that Act void, which ſtood before by vertue of the inferior power as valid, each Act depending upon that power, which on Earth is ſet up; and ſo the greater may undo, and Reverſe what the former did. But thus to Reſcind a Sentence of Excommunication, no power on Earth is able to do. Which is evinced thus.

There are two parts of that Sentence, one outward, which the Church performs (which is Ejection out of Communion,) The other inward, which God accompa-

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Ch. II. nies the Sentence with. And if the Sentence were formally no more but a casting out of the outward communion of the Church on Earth, then a greater power in Earth, might have power to Rescind their Sentence, and Restore him to communion; but there is a further Judicial Act annexed unto it, which is binding in Heaven, and delivering to Satan, &c. which must be supposed such a special Judicial Act of God; some Men's Sin is in some Sense bound in Heaven, till he Repents, when he commits it, and is Admonished by any Christian, whether he be in the Church or no, and whether he be brought before the Church or no for it; and so the Brethren that Admonish him in order to Excommunication, may be said in some Sense, to bind his Sin. But there is a further Judicial Act of God's put forth, when the Church hath Ministerially Sentenced the Man aright; for the Church so binds Sin, as no private Brother can; or else it might be said, that a Brother may deliver to Satan. Hence that Assembly, which is the first Subject of this power from God, hath the promise of this, and God is supposed by us, to have performed it upon their Sentence; and then it is impossible there should be a Superior power of the same kind on Earth to Rescind it, or unbind it in Heaven, and to whom a further promise is made, that when they pronounce it void, there is an unbinding in Heaven. So as suppose the Congregational or Classical Church (be it either the one or the other, that is acknowledged the first Subject of this power, and which of these should be, could never yet be brought to the Debate) hath bound the Man; and the Provincial confirms it, and binds him also: If the National hath power to Rescind this, it hath then one Key to unloose what these three Keys have lockt. The answer to this is only, that this Argument goes upon a false Supposition, that appeals should be, when the Excommunication is just; whereas they are only when the appeal is unjust, and so the Sin is not bound in Heaven. To which it is Replyed.

1. In case of appeals. That's the thing still in question between the Parties, whether it be just or unjust? And therefore to suppose that all appeals fall out only in cases of real unjustice and wrong, cannot be a sufficient answer. Yea,

2. The Sentence is to be judged by all the Churches (till the matter is examined, and cleared to the contrary) to be a right Sentence of Excommunication, and that his Sin is bound in Heaven: For they are rather to Judge that the Church hath proceeded rightly, than to Judge on the Appellants side, until the matter is cleared: And so still it goes up as a Sentence binding in Heaven.

3. Whether the Sentence be just or unjust, the matter is capable of no more than declaring and adjudging it such accordingly; and therefore it is capable of no such Act as may be called Rescinding. For if it be Just, no Sentence on Earth can Rescind God's Act upon that first Sentence, for it is bound in Heaven, and Man cannot alter God's Act; and if it be unjust, then there needs no power to Rescind it, but only to declare it to be unjust and void; and so to hold the Man, as if he had never been Excommunicated. And if Synods have but such a Declarative power, then let no more be affirmed, and we will not contend about it.

4. If they have power of Rescinding the Sentence, then the Act done by the inferior Courts, is made void by their sole Sentence, without any Act of Reversing, by the consent of those Congregations or Churches, that have pronounced it. For no Superior Court hath that power to Rescind the Sentence of another; but hath it so, as by their Act the Sentence is made void, without any Act of Revocation by the lower Court. Thus the Honourable House of Parliament, if it Rescinds an Act of an Inferior Court, sends not down to that Inferior Court to Reverse it; but doth it without them. And if that be the intent of this Rescinding, let it be so declared.

CHAP. III.

The other Prerogative of Power challenged by Synods, to Excommunicate other Churches, considered and invalidated.

THE Second Prerogative of Power challenged by Synods, which we contend against, and deny to them, is such a coercive power to be in them, as given them by Christ to Excommunicate other Churches, and so by that Rod, to enforce them to

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Revoke their Sentence of Male-Administration, and receive a Person wrongfully Excommunicated by them. Book V.

That such a power is not in Synods to Excommunicate a Church or Churches, or so Rescind a Sentence past in a particular Church, is evinced by these following Arguments.

1. For such a pretended power, there is neither Precept nor Example.

1. The Apostles never did exercise such a power, who yet had power in all Churches, and over Persons among them.

2. None of the Reformed Churches ever practised it. Mr. *Paget*, a Learned Presbyterial Writer, acknowledgeth that none of the Reformed Churches ever practised it. Mr. *Cartwright* speaking of this power, did in his Days, put an, *If it may be* upon it.

If it be said their Government is so good, as it hath had no occasion to put such a power into Act: I answer.

Let the Arminian Congregation, that were in the Low Countries, be remembred. Though a National Synod was called; yet none of them were Excommunicated, and yet we believe they judged their Errors worthy of their censure. So the Churches of *Anabaptists* among them, who not only hold the not Baptizing of Children, but run into many other gross Errors, were never yet Excommunicated.

If it be said that they forbear to do it, because of great Inconveniences that would follow, by provoking of Multitudes; and that it tends more (in such cases) unto Edification to forbear it, than to execute it: It is Replyed,

1. That God hath Suited his Ordinances to the ordinary way of his Providence; and therefore would not have given an ordinary standing power for Government, which could not ordinarily be executed, without Tumult and Disturbance; and therefore there is no such power given.

2. If a Church or Churches did deserve it, it cannot be for Edification to forbear it; for not to Excommunicate them, is to edifie them in Sin. Churches that deserve Excommunication, can be edified in nothing by being connived at in their Sin, that will Damn them. And Excommunication is the means appointed by God, for the destroying the Flesh, and saving the Soul.

3. Neither can a Multitude be an excuse for the neglect. For however these Synods (if they have such a power) are to Discharge their Duty, and the Soul or Souls of Sinners, must thus be punisht.

4. Let it be observed, that such a power is contended for by the Presbyterial Divines, which was never practised, which themselves think and judge inconvenient to practice; and yet without this power granted to them, they say there is no Government: And herein lies the main of this great controversy, whether they should have such a power or no, which they never have exercised; and themselves think it to be ordinarily inconvenient to exercise it, reserving it as a Rod, in the House which they never will use, as if they kept it to scare Children with. But the Efficacy of Government, lies not in the Speculation and Doctrine, but in what is practicable. Shall Kingdoms be Disturbed about the Dispute of that which in the practice is a *Chimera*, and when they have it, shall be exercised Arbitrarily, and at Discretion? Yea, may not a Tryal be made, whether that the other way (which they call no Government) may not be sufficient?

We further conclude this first Head of Argument with this, that as such a Synodical power hath no President or Example in the Primitive Practices, nor in the Reformed Churches, so it hath this character upon it, that none but the Pope and Bishops, and Synods of Bishops ever practised it: And they have practised it by interdicting Kingdoms, not simply as civil States, but as Churches in Kingdoms, commanding the Ministers to forbear to administer the Holy Things unto any that did cleave to their Prince, or for any the like causes. And certainly by the principles of this Doctrine, a general Council of all the Reformed Churches, may in like manner Excommunicate any Nation or Kingdom, whom they judge Heretical, or to make a Schism from them; for whilst the Foundation of the power of Synods is pleaded to lie in Christ's Institution, as it hath ordinarily been urged in the Assembly, in answer unto our Reasons, that the Church-Catholick is one politick Body, and so the Elders of all Churches have power over any Churches, that are parts of that great Body, be they

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Ch. III. in Nations or in Provinces, which Subjects all States as truly to the Thunderbolt of Excommunication from Foreign Churches, as it did once to *Rome*.

What though it be said that such Counsels are not likely to be practised, or if so, it must be with the States own consent: Yet still the Mystery is, that such a power is contended for as a Rod over them, as well as over lesser Churches; for though they have not Excommunicated *de facto*, any particular Churches; yet they have claimed that power, as a Rod to keep them in awe with.

If it be said, the Pope challenged to do this, as an Head of the Church Universal, and as Infallible: We Reply, that there is indeed this difference, that he, as but one, usurps it, and as the External Head of the Church; but yet these challenge the same power, as being themselves the Catholick Church it self Representatively. For if to tell the Church, *Mat.* 18. be in its ascent to tell General Councels as the Church; then they must be interpreted to be the Catholick Church, and infallibly may in the issue (through Mens pride) become the claim also, by how much many consenting, are more likely to have the Holy Ghost to assist them, than that, and so have more reason for their claim, then one set up to challenge it. And at first, that one was set up only to receive Appeals, and to Rescind Sentences, and to Excommunicate Churches, and from granting to them that power at the first, did that other of Infallibility spring.

A Second Head of Arguments, is drawn from the Nature of Excommunication; because that it contains more in that, than that which we call Non-communion, Namely this, that Persons are not only cast from communion with all these Churches (which we acknowledge) but further, are delivered to Satan, for the internal part thereof. And for the external part, it is strange that this Law of Synods, should oblige their conscience, that they should not meet among themselves, when as yet they are already a Church, and were a Church without any power derived from their associating with others. All then that they can fall from by vertue of the Sentence of the Synod, is but what they have from them, and among them by their association, and not what they have among themselves. Yea, the very words whereby Excommunication is expresst, is but this, *Sit tibi Ethnicus, Let him be to thee an Heathen*, and *take that Wicked one from among you*: And therefore when Neighbour-Churches, deal so with a Church; they can but eject and keep them and their Members out from amongst them. But this power contended for, goes further; for the Synod assumes to throw a Church out of it self, and to make them to be Heathens and Publicans, *inter se, among themselves*, who yet have all this while been a Church to Christ.

And that which further strengthens all this, is, that very Principle which the Assembly doth go upon to Establish this power in Synods and Presbyteries (given up in their answer to our Reasons against Presbyteries;) That as Families are bound to joyn into some Congregational Church, so those Churches into Association together: And as these joyned in a New Congregation, gives them power over each other; so this association of Churches, gives the whole a power over each of these Churches. Tho' we wholly assent not to this latter, yet supposing it (and it is one of the best and fairest grounds for the Presbyterial way) the Law of this Principle (if the Parallel be rightly made up) will not extend to a power of Excommunicating any of these Churches so associated. For, 1. If you take that External part of Excommunication, it is a cutting Men off from all Ordinances, wherein Church-Communion lies (as some hold) but more especially from the Sacrament of the Lord's Supper (which latter is acknowledged by all) for since Suspension cuts off from the Lord's Supper, therefore Excommunication must do it much more: Now the Parallel Law between these two kinds of associations, must run thus; That as a Congregation casts out of the communion of all those Ordinances, which a Congregation is the proper Seat of; so this greater association can by vertue of its association, only cast out of those Ordinances that belong unto them, as such an associated Body in common, and from among themselves in particular; and then that Sentence can arise to no more than what we contend to be the only power that Churches have one with another; and that is Non-communion. The Reason is clear, because they can but cast that Church out of their association, and from having any interest in their counsel and advice, *&c.* For associated Presbyteries, have not the Sacraments, nor the Solemn constant Ordinances of Worship; and therefore they can but by vertue of this association, deny them communion with themselves; and this we grant to Neighbour-Churches, that they may and ought to deal thus with an offending

ſending Church, by vertue of that Apoſtolick Rule, *from ſuch turn away.* But this power of Excommunicating a Church contended for, is a further thing, it is a laying a Law upon a Church, to Diſſolve their being any longer a Church, until they do Repent of that Sin they charge them with; it is to call in their Charter, that they can meet no more, *Inter ſe*, among themſelves to enjoy the Sacrament, or any other Ordinance whatſoever. This is beyond the extent of the power of an aſſociation; yea, this is more than they are able to execute, and doth Chriſt give power to do that which they cannot execute? Now they may keep them from communion with *them*, either by not letting them into the Aſſembly (and therefore they had *Oſtiarii* Door-keepers in the primitive times) or they may do it by thruſting them out, as the Prieſts of *Iſrael* did the King, when he came to offer Sacrifice, or rather by a Moral conteſt againſt them, or forbearing to Excommunicate, when they are preſent: But they cannot keep them from meeting, *inter ſe, among themſelves.* In the Primitive Times indeed they had Recourſe to the power of Magiſtrates for it; but we ſeek for a ſufficient Eccleſiaſtical Remedy. Book V.

To this if it be Retorted, that ſuch will the caſe be too, when in a particular Congregation, a company of Perſons deſerving Excommunication, are ejected (as a Paſtor and others with him) yet they will meet ſtill, and no Law can oblige them to the contrary: We Reply, by giving this Difference of the caſe.

1. That when a Congregation doth caſt out the very Members, the Act it ſelf whereby they caſt them out from among them, leaves them barely a company of Out-laws, without Church State or Relation among themſelves; for they had it but as Members of that Church, they are now caſt out of; and they can Retain no other Relation left them, that gives them actual Right to Ordinances; for this is their Original firſt Relation. And therefore if they meet, yea, with a Mutual conſent to be a New Church, they meet as Men, and Outlawed from a Church Relation, which they had put their Souls upon the Laws of; or at leaſt by a Judicial Act paſt on them, they have now forfeited. They fall as the Angels, from that Original State, and if they will ſet up a New Kingdom, they do it but as the Devils do. But although Neighbour-Churches did caſt them out from among them, that Act in the Nature and Extent of it, Reacheth not to caſt them out of that Relation of a Church, that they had originally among themſelves; Neither do they fall by vertue of that Act (which is all that is in the Synods power) from that Church Relation they had among themſelves; which they had before their aſſociating with *them*, and was the Foundation of it.

2. By that Act of being caſt out of this Congregational Relation, they are caſt out of the formerly enjoyed communion of the Lord's Supper, in a conſtancy in that Church; which they never enjoyed at all in that other Claſſical Church, for it is not the Seat of it: And ſo this Act of Excommunication, as in a Congregational Church performed, caſts them out of all Ordinances, and out of all that is proper to ſuch Relation and Fellowſhip; but it is not ſo in the other caſe. And hence it comes to paſs that Excommunication from all Ordinances, can only be in a Church where all Ordinances are; and therefore not in or by a claſſical Church, where the main Ordinances Men are ſhut out from, are not Adminiſtred:

3. This Act of a Synod's Excommunicating a Church, is yet further for the External part of it, not ſimply an Obligation, not to meet for Ordinances, and to account of each other as Heathens; but further yet, the Sentence Terminates it ſelf upon their Church-fellowſhip and Communion, Diſſolves that, cuts them off from being an External Body, or Spouſe to Chriſt, gives them ſuch a Bill of Divorce, as removes the Candleſtick, takes that in pieces, yea, delivers them as ſuch to Satan, and makes them as Heathens and Publicans each to other. For otherwiſe if the Act be only the Synod's putting away this Church from among themſelves, or the communion of other Churches; that we readily grant may be done, and ſurely it is Remedy ſufficient through Chriſt's Bleſſing (although this is reckoned no Government.) But to do the other Act mentioned to Church or Churches, Chriſt hath not given power to Synods.

If it be anſwered, as it is by ſome, that the Object of this Excommunication of a Church, is only the Perſons therein materially conſidered, but not their Church-State, otherwiſe than by conſequence: We Reply, that formally the Object of this Sentence, is a Church as ſuch, which is evident from this; that the great Argument

Ch. VI. alledged by the Presbyterial Divines is, that elſe there is no Remedy for an erring Church, as well as for Heretical Perſons: And alſo that the Sins, which are the grounds of ſuch Excommunications, be ſtill Church Acts, Publick, not Perſonal, as groſly evil Adminiſtrations, or permiſſions of Notorious Sins, or Hereſies Profeſſed, Upheld, Defended, Adhered to by all in their Aſſemblies. And how elſe ſhould Excommunication of a Church differ from the Suſpenſion of a Church? This puts them into *that State*, as during the time of their Excommunication, they are to be reckoned as no Church, untill they Repent; for if they are as Heathens and Publicans, then they are no Church, unleſs we will make Heathen Churches, which is a contradiction. And if that whole Church ſhould die Impenitent, they are to be reckoned to die, as out of Church-State among themſelves, as well as in Relation to other Churches.

Now to prove that it is not in the power of Synods, thus to do to Churches, let the following Reaſons be conſidered.

1. This is a *Maxim* of the Reformed Churches, that *Eccleſiæ ſunt pares*, Churches are equal, and *Par in parem non habet poteſtatem*, one equal, *hath not power over another.* Admoniſh they may, withdraw communion they may; for as one Brother may do ſo from another, ſo theſe Churches may from an erring Church; yea, and a Synod being an Ordinance to them to heal them, and conſiſting of more Elders than are in that Church, they may declare Chriſt's command and will to them; but yet they have that power to deliver to Satan, to unchurch them, &c. We find not that a Synod or company of Elders are called a Church, and if they ſhould be ſo Named, yet ſtill they have not more of Church in them, than other Churches have; nay, they have leſs, for they want a Body of the Faithful, and their intereſt joyned with theſe Elders, who are more uſually called the Church: They are not the Seat of the main Ordinances, for which Churches were conſtituted: They have not the Sacraments adminiſtred: They are not Bodies erected primarily for Worſhip; but only ſo far, as may occaſionally accompany and ſubſerve their Diſcuſſions, and Determinations. It would therefore be ſtrange, that theſe ſhould have ſo much more of Church in them, as to have power to unchurch other Churches and Bodies to Chriſt, when themſelves are but Repreſentative, at moſt of the Body of Chriſt (for Chriſt hath no Repreſentative Body to him) but every Church conſiſting of Elders and People, are the Body of Chriſt, and ſo called, when the other never hath that Name.

2. To Diſſolve a Church's external Eſtate as to all Ordinances, is a matter ſo far above Excommunicating ſingle Perſons, though never ſo many, that it is Chriſt's Prerogative alone to do it. This is confirmed,

1. By like inſtances in civil States, wherein to Diſſolve an Incorporate Town, and to call in, and take away their Charter and Priviledge, belongs to the Supream Power; and though Judges and others may deal with Perſons in Corporations, yet the Corporations themſelves depend on the Crown.

2. It is confirmed by Scripture, *Revel.* 2. 5. Chriſt from Heaven makes it his Prerogative, to remove the *Epheſian* Candleſtick, *Repent, or I will come quickly and remove thy Candleſtick.* The Candleſtick was their Church-State, Revel. 1. 23. *The ſeven Candleſticks, are the ſeven Churches*; and therefore he ſpeaks not of their Myſtical State, as they were Members of the Myſtical Body, but of them, as they were a Candleſtick Artificially formed up into that Holy Fellowſhip amongſt them. So alſo it was Gods Prerogative alone, to give a Bill of Divorce to *Iſrael*, as ſhe was a Church, and ſo it is expreſſed. And if it be ſaid, it was done Miniſterially by the Prophets declaring it, and ſo may this alſo be done to a Church by its Miniſters: We Reply, that it was done by them Prophetically, as foretelling it; but there is no ſuch Spirit of Prophecy in Synods.

3. It is Chriſt's Prerogative alone, to build and erect a Church, without the intervention of Miniſterial Eccleſiaſtical power, to derive power to them; therefore alſo to Diſſolve that Fellowſhip, and the uſe thereof, belongs only to him. Chuches to be Erected, may and ought to have the direction and conſent of Neighbour-Churches, becauſe a New Siſter is to be added to, and aſſociated with them; but they receive no power from them, to become a Church. It was not the Intervention of the Apoſtles power, that conſtituted Churches, further than as they converted Materials for Churches to be made out of, and as they Directed and Taught them to become

Bodies

Bodies unto Christ, teaching them to do whatsoever Christ hath commanded them; but we never read, that making them Churches, was a Ministerial Act in them; we read they Ordained Elders, but not that they Ordained Churches. *Paul* says, he planted indeed, and he was a Wise Master-builder; but he speaks the one of converting Persons, the other of Doctrines, because he speaks of building Hay and Stubble afterwards.

It is the great Error of some of this Age, that having lost all Church-state and Ministry; therefore (say they) there must come Apostles to make Churches again, whereas if all Ordinances had been lost under Antichrist, yet if there be Saints alive, and they have the Apostles Writings, those Writings do Authorize them as fully to become a Church, and choose Ministers, and then to Ordain them, as if the Apostles were alive. *Moses* was not the Builder of the National Church of the *Jews*, but Christ immediately did it, and not merely gave Directions, Heb. 3. 3. *This Man Christ, hath more Honour than* Moses, *in as much as he that Builded the House, hath more Honour than the House*, whereof *Moses* was but a part himself.

If it be answered to all this, that by Excommunication, their Fundamental Church-State is not Dissolved, as the character of a Brother, or of a Minister, is not so defaced when Excommunicated; but that if he Repent again, he remains a Minister without a New Ordination: We Reply, besides the Reasons forementioned, that so likewise if Christ should remove the Candlestick, and unchurch any, if they Repent, their Church-State would be Restored; and 2. If they be thrown out of their own Church by Excommunication, this Church-State must remain as it were in the Air, as an accident without a Subject. And 3. If they be cast out of the visible Church (which is the greater) by Excommunication, then they are cast out of the less also.

It may, and hath been said, that in cases of Male-Administrations, wherein Churches have Miscarryed and Erred, though Synods have the power of Excommunication in such cases; yet it is not necessary for the Rectifying of that Evil, that they should proceed against the Church, so as the Church should be the object of their dealing with; but it may be enough for them to deal with Persons only that are Scandalous, whom the Church will not amend; and that then in case of the Churches neglect, they may Excommunicate those Persons.

Now unto this we Reply, that in these cases of evil Administrations, what power Synods are betrusted withal, is to be primarily, or at least as much exercised upon the Church that hath miscarryed and neglects its Duty, as upon the Persons: And therefore it will not Salve it, that they should let the Church alone, or deal more lightly with them; and so take upon them to Excommunicate the Persons, whom the Church neglects to Excommunicate. Which is made good by these Reasons.

1. From the priviledge and power of that Church, be it Classical or Congregational, that is the first Subject of Excommunication; they have the power first from Christ to do it, and a command so to do, and the Duty lies on them. And therefore Synods are to call upon them, and to provoke them to do it, who have that power committed to them, and not take it out of their Hands; for Synods are not to assume more power than the Apostles did. When the Church of *Corinth* had neglected to Excommunicate the incestuous *Corinthian*, *Paul* did not take it upon him, and Excommunicate him himself; but in this case he deals with the Church, for not doing their Duty, because the power of Judging was committed to them; *Do not ye Judge them that are without?* 1 *Cor.* 5. 12. He blames them, lays it upon them as a Sin, and if they had still continued in that neglect, their Sin had been as great as that of the Man himself, and greater. And therefore Christ also in his Epistle from Heaven, to the Church of *Thyatira*, *Revel.* 2. 20. blames that Church and the Angel thereof, for suffering *Jezabel* to Teach, and lays the Sin upon them in this case, as well as upon *Jezabel* her self: And therefore if Synods are to Excommunicate at all, and have power to Excommunicate the Persons, they must proceed against the Church also.

1. If it be said, that the Church must be supposed not to see that Reason (for want of light) to Excommunicate a Member of Members, that the Synod doth, and so they may not have that cause to deal with the Churches, that they have with the Person or Member: We Reply, that if the Sin be not evidently notorious

Ch III. in all Mens Eyes, deſerving Excommunication; but ſuch, as it may be well ſuppoſed, the Inferior Church might not ſee ground for Excommunication, why ſhould the Synod meddle with caſes of that nature, why ſhould they not rather reſt in the Sentence of thoſe Inferior Courts? And if it be ſuch a Sin as is Notorious, and the Scandal anſwerably, then ſurely this Church that Perſon belongs unto, is as much, yea more in fault for their neglect or partiality. Aud ſurely Synods (if they had any ſuch Authority) being ſuch Great and Superior Bodies, ſhould not intermeddle but in caſes ſuitable to themſelves, in caſes of Moment, great and manifeſt to all Men's Conſciences.

And 2. The conſtitution of Synods, and the Relation they bear to Churches argues it. They are not as *Totum integrale*, but *Collectivum*; *not an integral whole*, they are not *Eccleſia integralis*, but *Collectiva*, not an integral Church, but Collective, that is, they are in our Brethren's intent, a Church of Churches (if a Church at all) and not in an immediate way a Church of the Members of thoſe Churches ſingly, and apart conſidered. Their Firſt and Primary Relation is therefore to the Churches, as a part of that whole, and but Secondarily unto the Members; and they are therefore accordingly to deal in all ſuch caſes of omiſſion with the Churches. Their Work is to have the care and care of Churches, and their Miſcarriages; and therefore to deal with Members only, and let the Churches alone, is to neglect that which is their proper charge.

3. So it was in the Government of *Judah*, the *Synhedrim* did not themſelves meddle with the Perſon to be Judged, and pronounce the Sentence in ſtead of the Judges of a particular City, but left it to them ſtill to Judge according to their proper Priviledge; but dealt with the Judges, in caſe they pronounced not the Sentence; and ſo here it ſhould be, if we will ſuppoſe any ſuch power at all to be in Synods.

2. It may and hath been ſaid, that Presbyterial Government ſuppoſeth the fault of this Excommunication, to lie in the Elders that Excommunicated the Man, and ſo need not to deal with the Churches by way of coertion to them; but only with thoſe Elders that had the Hand in it, who may be Depoſed, and others placed in their room.

To which we Reply, 1. That the People are ſuppoſed alſo at leaſt to give their conſent to the Excommunication of a Perſon in a Church (by their own acknowledgment, and according to the practice of the Reformed Churches) yea, and are to Judge as the Jury doth, by finding a Man Guilty; and the Officers are as the Judges (ſo in the Church of *Corinth*, 1 *Cor.* 5*th* and 6*th chap.*) And if ſo, then they are to be Judged in fault, as well as the Officers.

But 2. If the People are not to be Cenſured and Judged, yet ſuppoſe they cleave to their Officers in this Act, as thinking that they ought, and as being convinced with them, that this Man is to remain Excommunicated; and therefore dare not partake with him, as it is their Duty in ſuch a caſe: Then the People are to be Excommunicated, as well as their Officers, and both of them for this ſame thing, as being a Church Act, according to their intereſts, common to both.

3. If the Officers only ſhould be Excommunicated in this caſe, and others put in their rooms: Then 1. If the People do cleave to their former Officers, theſe Officers will want a Church to officiate unto; and why ſhould they Deſert their Elders, when they in their conſciences Judge their Act to be Juſt? It becomes them to ſay, let us all dye with them in ſuch a caſe. And if the Synod will Excommunicate a Paſtor, and the Elders of a Congregation (ſuppoſing the People cleave to them) where is it that you will Excommunicate him? In their own Church, or in your Churches? In his own Church, the People are againſt it. And if in your Churches, where is the Peoples concurring conſent to this Man's Excommunication? And if it be done in your Churches, you only throw him out of your own. Or, 2. If they do not cleave to their Officers, yet they conſcientiouſly Judging that they ought not to receive the Man into communion with themſelves, here is ſtill no ſufficient remedy for the Man by this.

4. Let it be further conſidered, that if theſe Elders only ſhould be Depoſed; yet they are perhaps the whole, the greater part at leaſt of a Claſſis (for by the greater part, every thing is carried) and ſo of the Elders of many Congregations. Yea, if the Provincial hath ſeconded the Sentence; then the greater part of the Elders of a Province, are to be Excommunicated alſo: And if the People cleave to them (as of old they did uſe to do to their Biſhops) then the People of all thoſe Churches alſo

alſo, muſt be Excommunicated, and what a havock of the Churches will this make? Book V.

If it be ſaid, that in this caſe as in a Rebellion, ſome few are ſingled out for example to the reſt: It is anſwered,

1. It is not in this, as in civil Government; for there capital puniſhments are chiefly for example, to prevent and deter others; but here this of Excommunication, is for the perſonal good of thoſe that have Sinned, to deſtroy the Fleſh, that they may be ſaved; and therefore the Souls that deſerve it, ought and muſt be Excommunicated: Neither is there any Warrant to think, that when the Merit and Obſtinacy of the Sin, calls for that Ordinance appointed, the only means to cure it (which cure is only to bring Sinners to Godly Repentance) that that Sin will be healed, by any lower means of making others an Example: The Excommunication of ſome few, may be a means to prevent thoſe that are not fallen; but not thoſe that are fallen into obſtinacy. 2. In ſuch civil Mulcts, Princes and States have power to Pardon the Rebels, or to paſs the Crime by; becauſe the Injury (ſo far as 'tis civil, is to themſelves) but no Eccleſiaſtical Court hath power to forgive, but where Chriſt forgives, and he forgives only the Penitent; nor yet ought they to forbear, if they have the power of inflicting this Spiritual Puniſhment.

Laſtly, Let the Inconvenience be conſidered, if Synods ſhould Excommunicate Perſons (when the Inferior Churches did acquit them) without Excommunicating the Churches themſelves, what Confuſion and Diſturbance it is like to bring. The Perſons Excommunicated will ſay, where I am known, and am a Member, there I am acquitted, and not medled with; but by Strangers, and the Elders of a Nation (having taken the cauſe out of their Hands) I am condemned. This will bolſter up Perſons, and make them obſtinate, and they will oppoſe Sentence againſt Sentence.

CHAP. IV.

Arguments againſt Subordination of Synods, to rxerciſe Eccleſiaſtical Juriſdiction or Government. The firſt Argument, that there is no Warrant or Deſignment of ſuch a Subordination in all the Scriptures.

THough we judge Synods to be of great uſe for the finding out, and declaring of Truth in Difficult caſes, and encouragement to walk in the Truth, for the healing offences; and to give Advice unto the Magiſtrate, in matters of Religion: And though we give great Honour, and conſcientious Reſpect unto their Determinations: Yet ſince not only an occaſional, but a ſtanding uſe of them be aſſerted and maintained; and that in Subordination of one unto another, as Juridical, Eccleſiaſtical Courts; and this in all caſes: We Humbly preſent theſe Reaſons againſt it:

All Subordinations of theſe Spiritual Courts, having greater and leſſer Degrees of power, to which in their order cauſes are to be brought, muſt have the greateſt and moſt expreſs Warrant and Deſignment in the word for them. Whence it is argued thus.

Argu. 1. *Thoſe Courts that muſt have the moſt Expreſs Warrant and Deſignment for them in the Word; and yet have not the leaſt, their power is to be Suſpected; and not Erected in the Church of God; But theſe have not the leaſt: Therefore*, &c.

There ought to be the greateſt and moſt expreſs Warrant, and that for two things belonging to them. 1. For their Subordination and Number. 2. For their Bounds and Limits of Power. And becauſe this principle is made uſe of both in the point in hand, and other of like nature; Namely, to argue *à pari ratione*, from like and Parallel Reaſon, the Argument to Eſtabliſh this Propoſition, ſhall proceed accordingly, from the ſtrength of like Reaſon, in other caſes and inſtances, that there ought to be, that there ought to be a Warrant and Deſignment in the Word for them.

1. From the like Reaſon, in the caſe of Subordination of Officers in the Church, one over another, there was a ſpecial Inſtitution, and it is required, or we own them not;

Ch. II. not; and that for intenſive power, and extenſive power; and therefore for the Subordination of ſuch Courts alſo. The Rule of proportion holds; for a Government of, and by ſpecial Subordinations, whether of one Church-Officer or Perſon over another, and of him over others; or of a many in the like Degree of Subordination are but ſeveral Forms of Government, of which there is the like reaſon in common. As of Subordinations in a Monarchical way, wherein but ſome one Perſon is Superior to another downwards, or in an Ariſtocratical way throughout, in this they come all to one; that if there be to be an Inſtitution or Warrant for the one, there is to be for the other, whether God or Men be to be the Inſtitutors of them. Now in the Government of the Church, for the Subordination of Officers, there was an expreſs Inſtitution, or Men ought not to have aſſumed it, 1 Cor. 12. 18. *God hath ſet in his Church; Firſt Apoſtles, Secondarily Prophets and Evangeliſts* (who were of a Parallel Order) *Thirdly Teachers*; and the difference of power in Apoſtles and Evangeliſt's, is by Subordination; but Chriſt hath not ſet the like Subordination of Courts.

2. It is proved from what the Presbyterial Principles themſelves Reject: An Inſtitution is required by them in the caſe of Subordination of Biſhops, Archbiſhops, Popes in their arguing againſt them and their power: Yea, and by the Epiſcopal Writers themſelves, who when it is objected, that if there may be a Biſhop, and an Archbiſhop over him, why not a Patriarch over Archbiſhops, and a Pope over all? They deny this, and Reject a Patriarch or Pope (although theſe Popes ſhould Renounce Infallibility) as not warranted by the Word. They ſay, an higher and more Univerſal Subordination, alters the caſe. And the uſual exception againſt this Subordination of ſuch Church-Governours, is that in Scripture, we read neither of the Name of an Archbiſhop, nor of the thing, and therefore not of a Subordination. The like may be ſaid of thoſe; where read we of Councils Provincial, National, Names or Things? Yea, and in this way of arguing (in this Reſpect) the Diſadvantage is on this ſide rather; for we are ſure that once there was in the Church, ſuch a Subordination in Church-Officers, Evangeliſts over Paſtors, Apoſtles over Evangeliſts (only they were extraordinary, and ſo no Patterns.) But of ſuch Subordinations of Councils in an Ariſtocratical way, there is nothing to be found.

3. It is argued from like and juſt reaſon, in other Societies and Bodies politick. In all Kingdoms and Commonwealths, well ordered and conſtituted, there is, and ought to be a ſet and expreſs Order by the Laws, both of the number and bounds of Courts of Judicatory, from whom, and to whom Appeals are made, and in what caſes, *&c.* And if this Subordination ſhould be ſet forth, and fixed by the Law, is as neceſſary as the Laws and Rules by which Men in a Kingdom are to be Governed. The Wiſdom of the Law doth Judge it not enough to appoint ſeveral kind of Officers, as to ſay, *Councellors, Serjeants, Judges*; but deſigneth alſo, and appoints ſeveral Courts, with their power and bounds, the Deſignment of which (eſpecially ſtanding Courts being made up of theſe) is a matter of much more Moment, than the other. Yea, and ſtill the greater and higher ſuch Courts and Aſſemblies are, having amplitude of power over others, the more expreſs Evidence and Warrant for their power, there is and ought to be; as for Parliamentary power, and the priviledges thereof. And this is evident, as from the Example of all Kingdoms, ſo from what the Scripture ſpeaks of the conſtitution of them. Each part of the Subordination of ſuch power in all Government, both was and is called a Creation of Men in things Humane, whether it be in a Monarchical or Ariſtocratical way, 1 Pet. 2. *Submit your ſelves to every Humane Creation.*

And he ſpeaks there evidently of (and therefore thus ſtileth) the Subordination of powers in a Common-wealth, whether Officers or Courts, for it follows, whether unto the King as Supream, or unto Governours, as thoſe that are ſent by him, *&c.* and ſo have Subordinations of power under him, now Parallel, Spiritual and Eccleſiaſtical Government with this. As in the rearing of an Humane fabrick and contignation of power, there muſt be an Ordinance or Creation from Man, when God hath left the framing of it (as in this caſe he hath) ſo this Subordination being in Divine power, there muſt be a Divine Inſtitution of it, beſides that of the Diſtinction of the Officers themſelves.

4. It is argued from like Reaſon with Chriſt's Inſtitution, *Matth.* 18. If in a particular Church, Chriſt hath preſcribed the ſeveral Subordinations of proceedings, and

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ſet forth the Degrees, Bounds, and Order of them; then much more it is required in theſe, by how much a larger extent of power is committed to them. The First Rule in *Matth.* 18. for proceeding, is, *If thy Brother offend thee, tell him thy ſelf*: Then 2. Take two or three, and if he hear not them, then 3. *Tell the Church*. If there were a Thouſand Brethren in a Congregation, a Man were not bound, nor were it orderly in an ordinary and ſet way, to take, as the Church ſhall pleaſe, firſt two or three, and then ten, and then twenty, and ſtill the like proportion of a greater and greater number, ere he comes to the Church it ſelf: But Chriſt hath ſet the Order, and his Wiſdom ſaw it meet thus to deſign, and limit the proceedings in a particular Church: And it had been much more neceſſary, to have appointed the like about theſe more general and greater Aſſemblies; becauſe every one of theſe Courts (intended) have the power of a Sentence and Judgment, whereas thoſe two or three, proceed but in a way of Admonition, in order to a Superior Court. Shall he take care of Congregations (which are eſteemed the meaneſt) and not for theſe, of which if he ſhould not have ſet the bounds of power, and the Subordination thereof? None would know what belongs to them, who is in fault, if offences be not corrected; now would any know whom firſt to Appeal unto, I will appeal to the National Aſſembly firſt, ſays one, and am not bound to the Claſſical or Provincial: Another would ſay, I will appeal to a general Council, which can beſt judge, and will be ſure to make an end of it. Why ſhould any be hindred from going, *per ſaltem*, if Chriſt hath not ſet forth, and obliged us to theſe Subordinations in their Order?

5. In the Churches of the *Jews*, the Subordinations that were, were ſet forth and Determined, by Inſtitution or Example, how many Courts there ſhould be, and where to reſt. There were the Courts of the Cities and the Towns; and then their *Synhedrim*, to which the cauſe was to be carryed, if it were too hard for their particular Courts, *Deut.* 17. In the New Teſtament, we have for removing Scandals, a Congregational ſtanding Court and Government (or be it a Claſſical ſtanding Preſbytery, over many Congregations, as our Brethren ſay) and we have an example alſo, of going out from a particular ſtanding Church, whether the one or the other electively to another Church or Churches, when Diviſions are therein (which *Acts* 15. holds forth) but ſtill for ſuch ſtanding Subordinations and Courts, as theſe out of this Church nothing at all. If there had been any National *Synhedrim*, a ſet and conſtant Judicatory; then Chriſt would have appointed it as he had done before, but he hath not, no example, no Inſtitution holds it forth, which is the ſecond. And

I come now to prove, that theſe Subordinations of Synods, have not the leaſt Warrant and Deſignments of them in the Word of God.

1. The New Teſtament is ſilent in it. And if it be ſaid, that all Nations were not then converted, when the Apoſtles Wrote: It is anſwered, that God in the Old Teſtament, took care aforehand to ſet the Order when they had no Cities, nor were ſetled in the Land. And accordingly, if the Apoſtles had not lived to ſee that which might occaſion ſuch an Inſtitution or Precept; yet they would ſome way have left order for time to come.

2. But, Secondly, Though the Apoſtles lived to ſee many Famous particular Churches Erected in a Province, as well as in Cities; in a Nation, as in *Judea*, in *Aſia*, in *Creete*, there were many Cities and Churches in each: And although all the People in thoſe Countries, were not Chriſtians nor Members of Churches; yet there was matter for the moulding and caſting them into theſe Subordinations, as well as now in *France*, where not the third part are Proteſtants; or in the low Countries, where not the Tenth part of the Inhabitants are Members of their Churches. It had been as neceſſary to have appointed them. They ſet up, and appointed all needful Remedies, for ordering the Churches after them, when they ſhould be gone: And 'tis more ſtrange, that in the caſe of the ſpreading of Errors, they ſhould not Write to Churches as gathered into Synods, and as having the ſtanding power to prevent and ſuppreſs them (if ſuch Ordinary ſtanding Aſſemblies Armed with coercive power, had been then in that exiſtence as now.) That upon no occaſion, this ſhould be done, when yet they had occaſions.

Take the Seven Churches in *Aſia*, *Epheſus*, *Thyatira*, *Smyrna*, &c. with the reſt of the Churches therein, a Province, called therefore *Proconſular Aſiæ*, and though therein

Ch. V. therein we find many great Diſorders, and ſome in Doctrine (the more proper Work of theſe ſtanding Synods) yet we ſee that Chriſt Writes only to each of theſe Churches apart; and Reproves each, for the Diſorder in Each: Whereas had they been one Church, in ſuch a ſtanding Aſſociation for Government, and had had ordinary Provincial and National Aſſemblies extant, as now, the Reproofs would have been eſpecially directed thereunto. As if Errors and Diſorders were in the claſſical Churches (as thoſe all are pretended to be) of *Scotland*, the chief Rebuke would now more juſtly fall upon the National and Provincial Aſſemblies as their conſtitution is.

3. Yea Thirdly, The Holy Ghoſt would have at leaſt vouchſafed to theſe or ſome other Churches that were in like manner in a Nation or Province, as *Galatia*, &c. in Reſpect of ſuch a Combination, the Name of a Church, who muſt have had according to the Principles of this Government, ſo much of the power of a Church. But no where are the Churches in a Province called a Church, but Churches in the plural: And if the leſſer Churches, then theſe; yea, rather theſe, having moſt of the power, ſhould therefore rather have had moſt of the name. Yea, and by how much the Church-power thereof, ſhould have been moſt independent (as a Nation is) and ſo come moſt eminently within that Rule, *Tell the Church* (from which words, theſe pretend their power; and yet cannot ſhew ſo much Title thereto, as to have the Name Church given them) let a Rational account be given of this.

CHAP. V.

The Second Argument againſt Subordination of Synods, that it would introduce a Foreign Eccleſiaſtical Power over every State and Kingdom. The Third Argument, that there is no conſtant ſtanding Rule, by which ſuch a Subordination ſhould be ordered and managed.

Arg. 2. *IF there be ſuch a Subordination of Synods in the Church of Chriſt, then there is no Independency, but in an Oecomenical Council: Which firſt would bring in a Foreign Eccleſiaſtical Power over each State and Kingdom. And Secondly, which therefore of all other, ſhould have its Deſignation and Exiſtence in the Word, and is more needful, than all the other two ſorts of Synods mentioned; for if any ſhould be Extant, then that which is* Remedium efficaciſſimum. 'Tis ſaid, there is wanting *Remedium efficax*, if theſe Subordinations be not; but according to theſe Principles, there is wanting that which is the moſt Efficacious Remedy, if a General Council be not extant. For if there be not a Reſting in a claſſical Presbytery, but Provincial alſo muſt be, and appealed to; neither are they reckoned Efficacious enough, but there muſt be National alſo, upon this Suppoſition, that the greater Aſſembly hath more of the promiſe and aſſiſtance of Chriſt, than the leſſer; then of all other, a General Council muſt be ſuppoſed in a Tranſcendent manner above all the reſt, to have the promiſe of Aſſiſtance made to it, and ſo to be the moſt eminently Efficacious (if not the only) Remedy on Earth; yea, and only to be Reſted in, being that which only is the ultimate. Some of the Papiſt's, they gave this to ſuch a General Council, that it cannot err; but according to theſe Principles of Presbyterial Divines, though it might err, yet it is ſuppoſeable to be Tranſcendently more irrefragable, than all the other under it; and God more with it, than with all the reſt: And therefore God in his Word, would have given eſpecial Order for this, above all other; and the ſame God that ſuits his Providences to his Inſtitutions, would not have fail'd in what is the moſt Soveraign Remedy of all other, that it might have been exiſtant in all Ages; as we ſee his promiſe was to the *Jews*, to keep their Land, when the Males thrice a year went up to the *General Aſſembly* at *Jeruſalem*. But for 300 years, the Churches wanted them, and could not enjoy them, and they are adjudged, therefore not neceſſary to the Government of the Church, which yet according to theſe Principles, muſt have been the moſt neceſſary of all the reſt. Yea, and further elſe, Thirdly, there muſt be an Injurious Independency ſet up in a National Synod; For when a Man hath Appealed from one Court to another, and comes to this National, that is, the

the ultimate existant, and upon the Sentence thereof, comes next to be Banisht out of a Nation, to have his Estate forfeited, to the Ruine of himself and Posterity; then it is he most of all needs the Relief of an higher Remedy, more Efficacious, than all those he hath gone through (if such an one may be) yet then he is left Remediless, and (according to those Principles) left more unsatisfied than ever; because, thinks he, there is by God's Appointment, a Court that hath more of God, and of Christ in it, than all these to Judge of the Truth and Right; and Lo it is not, nor can ever be expected. Book V.

Let it be withal considered, that when God appointed a Subordination of standing Courts, he withal designed out which should be the Supream, and made it the Ultimate: And the Supremacy and Independency of it, in a Set and Standing way, was his Institution, as much as the appointment of the Court it self: So that he was to be put to Death, that obeyed not the Sentence of it, and all Appeals were thereby cut off. Therefore if a National Church, doth take upon it to be an Independent Church, upon the Sentence thereof, to have the extreamest punishment executed (but that of Death) that in a Nation Men are capable of it, had need, for the quieting of all Men's Spirits, that must submit to it, not only shew a Warrant from God, to be an Ecclesiastical Judicatory; but also to be the Supream Court, as the *Synhedrim* was, that Appeals should be made unto.

Arg. 3. *To that end Thirdly, Let it be examined, what Set Rules there is, or may be supposed to be of these Subordinations, and their Bounds, and the Ultimate Independency in a National Church; which should be fetcht from some standing considerations, which the word Warrants: God never having constituted a Church, but he gave the bounds thereof.* All variation of Church-power, is from God. The alteration of the Government of his People the *Jews* from a Family Government (which had been under the Law of Nature) to National in *Moses* his time, was by expres appointment: And as himself made and constituted it a National Church, so there was an Ecclesiastical Government framed by himself, suited thereunto. And in the New Testament, there is a Reed to measure the Temple, *Rev.* 11. 1. a Rule to set out the limits of Church-power, as well as under the old. And therefore the Argument is framed thus:

That Church-power which cannot shew a set and constant Divine Rule for its Variation and Subordination, and Ultimate Independency, is not of God, and so May not be. *But this Variation of Church-power into these Subordinations, cannot shew any such steady constant Rule for these things. Therefore,* &c.

The *Major* is evident from what hath been said. The *Minor* is made good by a removal of all particulars, that may be supposed to be the Square of framing these Subordinations, &c.

1. Not that Rule, that the greater number or company of Churches, should Rule and Govern the less; and that the whole should Rule the part, is a sufficient square, by which to Frame these Subordinations.

For then, 1. There would be as many several Subordinations, as there can be supposed Variations of greater Numbers; and that will arise to more than these three only. Every New greater company, would constitute a New Synod. 2. Where is the promise of God, that he will be more with the greatest part of them that profess Christianity, rather than with a few, so far as to constitute a New Power and Government? Yea, 3. The greater number of Churches professing Religion, are more corrupted; the pure Churches are fewer. It had been ill for *Philadelphia* and the Angel, and Elders thereof, if those seven Churches in *Asia*, had been cast into such a Subordinate Association for Government, to be exercised by the Angels and Elders of all the other six Churches, with the rest in *Asia*. And the like may be said of the purer Reformed Churches in *Germany*; if the greater number of those that yet were True Churches, should have Ruled the lesser; then (*Lutherans* and *Calvinists*, being bound to this Government) the *Lutherans* (being also True Churches, and yet the more in number) would by vertue of this Law, have soon corrupted the purer. And what reason can be pretended (according to this Rule and the Principles of this Government) to leave any True Churches out of an Association? 4. Suppose there should be as many Elders and Churches, more purely Reformed in one Province or Shire, as in the rest of a whole Nation besides (as instance

Ch. VII. might be given in ſome of the Reformed Churches that there are) why ſhould not God be thought to be as much with them, as with the National Aſſembly? And if all are to give themſelves up to this Law, how will the greater, which is the woſe, either corrupt the purer, or expreſs them? 5. If *Qua* greater, then the Decrees of greater; (*viz.* General Councils) in former Ages ſhould bind us more than National or Provincial now; for they ſhould have had more of Church in them (by this Rule) and ſo more of Chriſt; and then take all General Councils, that ſet up Popes and Biſhops, and all other Superſtitions. If it be ſaid, we choſe them not; yet ſtill that is not the ground makes their Decrees leſs Divine, or obliging to us; but it lies in the Authority of God's Ordinance, that they were the greater and more General Councils. And however, ſtill if this be the Rule, that the greater number of Churches, Rule the leſs; then take the meaſure of this greatneſs and number of Churches from Time, ſtretching the Line over all Ages paſt, as well as from the greater number of Churches in ſuch or ſuch a place, or Nation in the preſent times; and ſo look what General Councils, for moſt Ages of the World did Eſtabliſh, ſhould (by vertue of this Law) oblige the preſent times, and have more force upon us, than the Univerſal Church in this preſent Age; much more than of any National Aſſembly, if either be ſimply conſidered, under a meer Eccleſiaſtical obligation; that is, *Qua* greater, and more of Church: Time varies not the caſe ſo, but that all their Acts, having been Acts of the Church-Univerſal in all Ages, ſhould comparatively ſtand more in force; but however, the Acts of any of the laſt General Councils will ſtand in force, until a Ceneral Council of like extent, Repeal thoſe Acts, as the Statutes of Parliament of our Anceſtors do, if not Repealed by like and equal Authority.

2. It is not the notion, or the conſideration of their being Churches in ſuch or ſuch a Nation or Province, that can be the Rule of making this Obligation, or ſetting of theſe Bounds. It muſt be conſidered, that the queſtion is of a meer Eccleſiaſtick obligation, by vertue of Church Principles, ſuch as ſhould have been a juſt Rule and Meaſure to the Primitive Churches, e're Princes turned Chriſtian, to have reared up the like Subordinations. Now then the Limits from hence, muſt either riſe from being firſt one Church in a Kingdom, under the ſame civil Government. Or Secondly, One Church in a Nation; that is, either from a *National* reſpect, or *Political.*

1. Firſt in general from neither; for that inſtance in *Acts* 15. of the Council there, its Riſe, or the bounds of its Authority, was founded upon either: For if either *National* or *Political* Reſpects, ſhould have obliged them, they ſhould have ſent to *Syria*, or *Cilicia*, and not *Hieruſalem*, who were both under a differing Government civil, and of another Nation. But,

2. Secondly, More particularly.

1. Not *Qua* Church in one Kingdom; for that is *per accidens* to a Church, that it grows up to a Kingdom, or that the whole Nation is converted to Chriſtianity; and therefore a Set Rule for all Times cannot be fetcht from thence. This could not be the certain meaſure of the Independency of Church-power, in the Apoſtles times.

2. This makes the bounds of Eccleſiaſtical Independency and Juriſdiction, uncertain, varying, as the bounds of Kingdoms do vary. When the *Roman Empire* had all Kingdoms under it, all the Churches muſt then have been obliged, to have had then General ſtanding Councils, ſuited to the extent of the Empire, to have been the next unto the Provincial, for their Supream Judicatory, ſuch as the National are now to the Provincial, or elſe before the Empire turned Chriſtian, there was this Rule, even as many Independencies as Churches: And then again, when this Empire was broken into ten Kingdoms, yea, and many more, there aroſe inſtead of the former, many new Independent Boundaries of Church-power (of which only the queſtion is, and not of that power which a Church doth come to have, and ſimply and alone holds of the Magiſtrate, which will be meerly civil) and then, as Kingdoms vary by Conqueſt; the like alteration the bounds of Church-power muſt receive. Among the *Jews* it did not, which when the Church was broken into two Kingdoms, by Gods appointment, yet the Church-State by God's Inſtitution, varied not; but was ſtill one Church. Laſtly, If this Independency ariſeth from the Magiſtrate, then there is no need of ſuch Subordinations, which is proved by experience in Reformed Churches abroad, who are well enough governed, without

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theſe Subordinations. *Geneva* hath no Appeals, but is governed by one claſſical Church; and why may not all other Churches, as well without them, if the Magiſtrate overſees them, and keep each to their Duties? The Churches in the Low Countries, want National Synods, and yet are peaceably governed; yea, ſome for a long time have been without Provincial, and ſay, if they can, they will never have more; and yet are peaceably and quietly Governed. It is as the civil Magiſtrate will Terminate the Independency, and himſelf overlook it. Book V.

2. Secondly, If theſe bounds be fetcht from National Reſpects, then in *Germany*, the *Calviniſt's* muſt be ſubject to the greater number of *Lutherans*; and in this Kingdom, all Miniſters muſt make up this Aſſociation, and the greater number will be the worſe, and oppoſe the good. If becauſe the *Calviniſts* that profeſs a further Reformation, are Diſobliged from Aſſociating with the *Lutherans*, then thoſe in any Nation, that profeſs a further Reformation than others, are free by the ſame Law. Surely uniformity of Principles, is a more intimate bond of ſuch Aſſociation, than any ſuch outward extrinſecal reſpects. 2. If *Qua* Nation, then *Wales* muſt be Independent. 3. If *Qua* Nation, then 1. If Nation be taken for a People of the ſame Tongue and Kindred, all the Chriſtian *Jews* in the Primitive Times, when ſcattered into any Nation, were bound to have made one Church Diſtinct, from all the Churches they cohabited with. 2. If for a People dwelling in the ſame National bounds; then the ſame *Jews* being diſperſed into ſeveral Countries and Nations, muſt have made one Church, with the ſeveral Nations where they lived; whereas *Peter* in his Epiſtle, and *James* in his, and *Paul* to the *Hebrews*, wrote unto the *Jews* apart, as Churches in all Nations.

CHAP. VI.

The Fourth Argument againſt Subordination of Synods, that it requireth Repreſentations of Spiritual Power, ariſing from other Repreſentations.

Arg. 4. *THAT Government which neceſſarily requireth and produceth Repreſentations, ariſing out of other Repreſentations of Spiritual Power, having a Derived power therefrom, there is no Warrant for. But theſe Subordinations of Synods, Provincial, National, Oecumenical, for the Government of the Church do ſo,* &c.

The *Major* ſhall be ſpoken to, after the *Minor* Propoſition is both cleared and proved, which is done by putting two things together. 1. That if there be an Authoritative Subordination of all Churches in the Provinces, to a National Aſſembly, and ſo of many Nations to an Oecumenical, binding unto Subjection; that then all in the Provinces, muſt be intereſted in that National, and all in the Nation, in that Oecumenical; ſo as it may be ſaid, that they are all involved and included, and ſo obliged, as it is in Parliamentary power, wherein the Shires are involved. 2. That this intereſt in this Subordination, cannot ariſe but either by immediate choice of thoſe Elders who ſhall Repreſent them, by each Church and Congregation immediately (which is the caſe of our Parliament Men choſen immediately by thoſe they Repreſent) or elſe, that the Provincial Elders ſent by the Congregations, ſhall chooſe out of themſelves, ſome few that ſhall Repreſent the Provinces; and ſo likewiſe the National Aſſemblies, ſhall chooſe out ſome few, that ſhall Repreſent the whole Nation in a General Council. Now the firſt of theſe is not, nor can be: The Congregations meet not for any ſuch immediate choice; but the Elders of them, all chooſe out of themſelves. So as the Obligation of all the Churches, to Subject to a National Aſſembly (ariſing out of thoſe other Subordinations) is not becauſe they are a greater number of Elders or Divines; for in a Provincial Synod, there may be Aſſembled as many, as in the National; but it ariſeth from hence, that ſome out of all, do Repreſent the reſt; and otherwiſe, when a National Aſſembly ſits in a Great City, all other Neighbour-Miniſters muſt come, and Vote with them, and Outvote them who are the Repreſenters of the whole.

Now ſuch a Repreſentation, having a derived Spiritual power from other Repreſentations, is not in matters Spiritual Warrantable. Beſides all Arguments againſt de-

Ch. VI. legated power in matters Spiritual, all Miniſters being immediately *Chriſti vicarii*, and that all ſuch Repreſentations grow weaker, as Reflections uſe to do, Elders Repreſent the Churches in Claſſical and Provincial Aſſemblies, as being immediately choſen by them; but the Elders in National Aſſemblies, are the Repreſentations of Elders in Provinces, and ſo are a ſhadow of that firſt ſhadow, whereas yet they have the moſt of power, even all that can be ſuppoſed to belong to the whole Subſtance. Beſides ſuch conſiderations, it is argued thus.

1. If that theſe few out of Nations, ſhould bind all thoſe Nations in matters Spiritual, and a few out of Provinces, the Nation, they muſt be ſuppoſed to have the the promiſe, and an Aſſiſtance anſwerable. But where is either the promiſe, or can Gifts in a few, be ſuppoſed to produce ſuch an Obligation? 'Tis true, *where two or three are gathered together*, his promiſe is to be in the midſt of them, and ſo ſuppoſe with more, when more are met; but that his promiſe ſhould be to be with a few out of a Nation, as with the whole Nation; and thoſe not choſen immediately by the Nation, but the Repreſenters of them, cannot be expected. 'Tis granted, that each ſo met, hath the Gifts and Aſſiſtance of an Elder; and ſo the whole, as of ſo many Elders met (as we in this Aſſembly are to be lookt upon, and the Judgment thereof accordingly Reverenced.) But that as they are Elders Repreſentative of Hundreds of other Elders, who themſelves are Repreſenters of Churches, that any ſuch Addition ſhould ariſe to them, by vertue of this Duplicated Repreſentation, over and above what is in their ſingle Gifts and Offices, let either a Warrant be produced, or a promiſe. Two things are allowed them; but a third denied them. 1. It is granted, they may have Aſſiſtance to Judge as Elders, which is their Office. 2. Aſſiſtance to Judge according to their Perſonal Abilities, being thus called to give their Advice. But 3. Such a Superadded Aſſiſtance, as holds proportion to that Spiritual Bulk and Body, which they Repreſent (for ſuppoſe that always it falls out, that the beſt and choiceſt of a Nation, are choſen; yet ſtill not to hold proportion to a whole Nation) there muſt be a more than ordinary promiſe for it, and therefore had need be expreſs and evident. That it is otherwiſe in Common-wealths, is becauſe the Repreſentations, and alſo the power conveyed, being Humane Creations, the Perſons Repreſented, can ſet up a power which ſhall Repreſent them: But this power we ſpeak of, is Supernatural, and muſt be from God, and his Inſtitution. The *Synkedrim* of *Jeruſalem*, had a ſpecial Aſſiſtance above all Courts elſe; and therefore God appointed cauſes to be brought to it, which ſpecial Aſſiſtance is intimated twice in the Inſtitution of it, *Deut.* 17. by this, that they *ſhould go up to the place which God ſhould chooſe*, ver. 8. *and do according to the Sentence which they of that place (which the Lord ſhall chooſe) ſhall ſhew thee.* An Emphaſis is put upon the Bleſſing, which by God's Choice and Election, did accompany that place which God had choſen, to put his Name, and promiſed to be in an eminent manner, preſent in, and to accept their Sacrifices there offered (which was a Repreſentative Worſhip of that Nation) and not elſewhere. Now as that was the Repreſentative Worſhip of the Nation, ſo theſe Governours were the Repreſentative Governours of the Nation; and both Sanctified in that place, as the Gift was by the Altar, as that which God had choſen. If the like Inſtitution were found, with the intimation of ſuch a Bleſſing from a peculiar choice of God's, of National Aſſemblies, all ought to ſubject to them in matters Spiritual.

2. If there be ſuch Repreſentations as theſe, in one or few Perſons of many Churches; they have each for that time, whilſt in ſuch an Aſſembly, Archiepiſcopal and Epiſcopal power, and their caſe is Parallel (Parallel then for that time and occaſion, and as met in a Synod) with that of ſo many Biſhops, when met in a Council, whoſe Epiſcopal power, as then and therein met, lies in this, that they are ſo many Churches Repreſentative, eſpecially this would fall out, if theſe Synods ſhould ſtill conſiſt of the ſame Men, or if ſome few ſhould be always choſen to them. And why may there not be ſtanding Perſons, that are more Skillful in ſuch Affairs, through exerciſe uſually choſen, as well as ſtanding Aſſemblies themſelves? And then as touching matters of Juriſdiction in ſuch an Aſſembly, they are for the preſent, the ſame with ſo many Biſhops met in a Convocation.

3. If theſe Repreſentations, having the power of all the Churches in the Nation, were Warrantable, they muſt be a Church. Beſides, that they are no where ſo called (we leave the Uſurpation of that Name, to the Popiſh Clergy) and if ſo, then a Body

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to Christ; for ſo every Church is, and where is Chriſt ſaid to have a Repreſentative Body of his Body? They are a Church, that is, a company of Elders perſonally gathered, but a Repreſentative Church they are not, cannot be; and yet muſt be, or they have not the power of all the Churches in a Nation in them, nor otherwiſe do their Acts oblige them to Subjection. Book V.

CHAP. VII.

Reaſons againſt the Allegation brought, of Acts 15. *for the Subordination of Synods, Provincial, National, Oecumenical. And Reaſons againſt the Argument drawn from the Analogy of* Matth. 18.

BEſides what hath been ſaid againſt this Example, alledged to prove Presbyterial Acts of Government, by the Elders of the Church of *Hieruſalem*, in the Reaſons formerly preſent, proving, 1. That that one Example, cannot ſerve to prove both the Presbyterial Government and Synodical; but that if the Aſſembly will lean to the one, the other muſt be quitted. 2. That the Aſſembly was not a formal Synod, but only a Reference by the particular Church of *Antioch*, of their differences among themſelves, unto this particular Church of *Hieruſalem*, and no other. It is moreover added, that the Example of it is here further extended, to prove all ſorts of Synods and Subordinations thereof, both Provincial, National, and Oecumenical, and ſo it muſt ſuit all theſe ſo great varieties, when it was not made fit for any one of them.

But if it had been a Synod; yet 1. Neither Provincial, nor National, but the contrary; for *Antioch* conſults not with the Churches of her own Nation, but ſeeks to *Jeruſalem*, a Church of *Judea*, of another Nation, and another Province. 2. Neither is it the inſtance of a ſtanding Synod (which the word Subordination doth neceſſarily infer them to be ſtanding Courts, or elſe the Links of thoſe chains, will not hang together) but Elective; for they ſent, out of Election and choice to them, but about this one queſtion at this time, without any obligation to refer all other matters to them in an ordinary way. 3. Nor is it the Multiplication of Synods, but only of one, in whoſe Judgment thoſe of *Antioch* reſted. 4. Much leſs is it the inſtance of rearing up of a Subordination, and Contignation of Synods, Superiour and Inferiour, which is a further thing. For though when offences are not healed, and one Reference to other Churches is not ſufficient to cure them, there ſhould be a ſeeking to others; yet the example obligeth the Churches that are in difference, not to take and chooſe the Churches of that Province, either as of that Province, or as the greater number to whom both thoſe among whom the controverſie is, and thoſe to whom it was afore referred, muſt be Subordinarily Subject. Much leſs doth it hold forth, that the Churches of that Province, may judicially challenge a Right of Authority to decide it, and oblige them *ſub pœna*, to their Determination; and then the Churches of that whole Nation, challenge the like over all. But ſtill it runs in this way only, that thoſe who ſhall be Judged meeteſt and ableſt, and Faithfulleſt to Determine and compoſe it, by thoſe who are to refer it.

The Argument is uſually drawn from like Reaſon, and let there be found like Reaſon, and it is granted; and though it ſelf is not the pattern of a Formal Synod, yet it holds forth this Rule of Equity, that when offences ariſe among Churches, References ought to be made from out of themſelves, to Churches abroad to heal them. But the queſtion is, to what Churches theſe References are to be made, and how? And let the like Reaſon held forth in the Example, be kept unto, and decide it. Say we ſtill to thoſe Churches, the Churches offended or divided, ſhall chooſe as fitteſt and ableſt to determine it. This is clear in the Example; *Antioch* was not bound to refer it to the Church of *Jeruſalem*, as greater, or as a next Neighbour, or of the ſame Province; but as beſt able to Judge of the Differences. And this way agrees with the Law of Nature, and of Arbitration, ſo uſual amongſt Men, which God hath there ſet up, as an Ordinance and Pattern of proceeding in ſuch caſes. But this Subordination of Synods intended, holds ſo differing a courſe from this, as 1. In ſtead of Elective Synods and Occaſional, it ſets up Standing, and ſo ſet to be the Judge

of

Ch. VII. of the Churches under them for ever. 2. Not in one caſe (as *Antioch* to *Hieruſalem*) but in all caſes what ever ſhall fall out. 3. Not in a way of Multiplication or Diverſification, as need ſhall be, but of Subordination and ſetled Superiority; and the grounds of this to be, becauſe the greateſt muſt Rule the leſs, and that they are Neighbour-Churches, in the ſame Province or Nation. And this the like Reaſon, in *Acts* 15. is ſo far from countenancing, that in all things it is unlike, and ſo there is a differing conſtitution, and Riſe of thoſe Synods thus Subordinate, and what the Reaſon drawn from *Acts* 15. will warrant; and therefore doth make a differing formal Reaſon in the Government; and Humane Prudence added, will not Rectifie it, when the Reaſon of the Inſtitution is ſo much varied from. For inſtance, if the Fundamental Law for Remedy of Wrongs, and deciding controverſies in any Kingdom, were by Arbitration Elective to take them their Judges, whom the parties in difference judge apteſt every way for the preſent controverſie, and that the Preſidents and Ruled caſes hold forth no more; and if that the Government of another Kingdom were, that the greater ſhould Rule and Determine the cauſes of the leſs, and according to the proportion thereof, to have Subordinate ſtanding Courts erected, to which (by Appeal from the one to the other) all cauſes ſhould be brought: Whether were not theſe two ſuch differing Frames of Government, ſo as that he that would mould the firſt to the ſecond, might not be challenged to ſet up a new Government, differing from the Fundamental Law of that Kingdom? And whether the one is not at liberty to withſtand the Second, if it were vouchſafed to any Kingdom (and that is the caſe here) is humbly Submitted? And the bounds of ſuch Aſſemblies Elective, needed no ſet or ſtanding Rule; becauſe they riſe from occaſional Electiveneſs, in caſe of controverſie and offence, and the extent thereof: And ſo the condition and nature of the things themſelves, do preſcribe their own Limits, and hold forth their own riſe; like as the bounds of particular Congregations, to be of ſuch as live ſo, as conveniently to meet in one place, ariſeth from the Nature of the thing it ſelf, and the neceſſary requiſites thereunto.

I ſhall now conſider the Argument drawn from the Analogy of *Matth.* 18.

1. The ſtrength of the Argument runs, that becauſe there ſhould be this Remedy, that therefore there is ſuch a Remedy.

2. 'Tis granted there is a Remedy, which is a going forth to other Churches, which *Acts* 15. holds forth; but that Excommunication (which is the Remedy held forth in *Matth.* 18.) of the offending Church or Churches, ſhould be the Remedy, is not there held forth, as hath been ſhewn. There is a Remedy of Co-ordination, ſuch as between two Nations, and as between *Pares* (as Churches are) proceeding in a way ſuitable to their condition, but not this of Subordination, that the greater number of Churches ſhould become ſtanding Courts, and have power to Excommunicate the leſſer; but that all Churches have a power to *Declare* the offence, and withdraw communion from thoſe Churches. And in Reaſon, how is it poſſible for a National Church, to Excommunicate all the Churches of a Province? And how ineffectual would that be? Or for a General Council to Excommunicate a Nation? And if they cannot uſe this Remedy, to what end is this Subordination of Synods, having this Authority pleaded for?

And whereas 'tis ſaid, that there muſt be the ſame Remedy, that is is in a Congregation for an offending Brother, or elſe where the Diſeaſe is ſtrongeſt, the Remedy is weakeſt: It is anſwered,

1. That where the Diſeaſe is ſtrongeſt, there this, which is called the ſtrongeſt Remedy, cannot be applyed, or with an apparent inefficaciouſneſs; for when the Churches in a Province err, or a National, here the Diſeaſe is ſtrongeſt, and yet it would be in vain to interdict them communion among themſelves, or deliver them unto Satan. Yea, when it comes to the higheſt, and where the Diſeaſe is greateſt and ſtrongeſt, there is not only no Remedy, but the higheſt and greateſt power to do hurt upon all under them; as when the generality of the Clergy were *Arrians*: And if they err, the error is worſe than of a Pope's erring, or of a Biſhop's, he is but one, and may be Depoſed; and in the greater Bodies of the Clergy, the greater part are, and have been ſtill the worſer, and more corrupt, as is apparent in this Kingdom at preſent, in which (by vertue of the Presbyterial Principles) all Miniſters muſt be taken in; and if you will put them out, where will others be had in their room? Convert

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Men we cannot, and if not converted, Ministers of all others, are the worst and greatest opposites to Religion: And if a National Assembly be chosen by these, the greater number are like to be of the worst, and such as may alter all that you now have done. And if it be said, that this would hold against great politick Bodies as well, who may undoe the Common-wealth: The Answer is, that the common and equal interest of all, and the common Principles of preserving the Rights and Liberties of a State, and seeking the common good, is natural to the generality of Men; but the Truth of the Gospel and Purity of Religion, and the power thereof, is contrary to the principles of all Natural Men; and in all Ages the most of the Clergy have been aptest to corrupt the one, and oppose the other. And in those Ages, when such Councils began to be standing, and in most credit, after the first 300 years, then was it that the Mystery of Popery did work most powerfully, and those Superstitious and corrupt Opinions grew up, which made way for *the Man of Sin*, and that Body of Popish Doctrine, that hath overspread the World. And if there should be no danger of corrupting the Truth; yet the Churches (though Reformed) coming all out of Popery, and not being fully enlightned in all things, and the first Notion of any thing further in matters of Theology, usually falling into the Hearts and Spirits but of a few, we shall have no further Truth taught, but Suppressed, till a whole Nation is inlightened in it.

2. The Efficacy of all Remedies, doth depend first upon Christ's Blessing on them, which depends upon his Institution of them; and *Par Ratio*, or like Reason will never set up an Ordinance, unless Christ hath himself appointed it: And in the example *Acts* 15. there is not this way of Proceeding held forth. Secondly, it lies insuitableness to the condition of those that are to be dealt with: Now when many Churches deal with an erring Church, the Churches in a Province, with many erring Churches, or of a Nation with a Province, they must be in Reason dealt with, suitably to the condition of Churches, and of a Multitude; and surely a Brotherly way of Admonition, and withdrawing Communion, is more suitable unto such: As in the civil Government, if a Province Rebelleth, or a great Multitude of Subjects, should the State presently hang up all in that Province, although unto particular Persons Rebelling, this is Efficacious to suppress Rebellion. Thirdly, Christ hath suited his Remedies unto all times. and unto all conditions; and how National and Provincial Assemblies could be during the first 300 years, when yet the Churches were all Governed, is submitted.

3. And Lastly, if the Analogy of this 18*th* of *Matth.* be argued; then first let the Analogy be kept, and then when a Church hath offended other Churches, they are not to bring them to a Set Court of Judicatory at first; for Christ's Rule is otherwise, in dealing with an offending Brother, elective to take two or three Churches, and Admonish them, which is suited to that way forementioned, *Acts* 15. But as for the proceedings against a Brother in a Congregation, there is not a Set appointed number, of two or three standing Persons, to be the Admonishers of all, e're it comes to the Church, nor have they power to Excommunicate: And thus by this proportion, in stead of these Set and Standing Provincial Assemblies, to whom causes are next brought, and these Armed with power of Excommunication, there should only be two or three or more Neighbour-Churches, to Admonish the offending Church; and not a Stated Court to bring it unto. Secondly, Let it be shewn, where a standing Synod of Elders is called *the Church*; and how then can the Analogy hold, when it holds not in this, the main, *Tell the Church*? Lastly, the like reason holds not, unless these particular Congregations have the power of Excommunication; for otherwise if these greater Assemblie's power be argued from the Analogy of the lesser, and the same Remedy, Excommunication, and the particular Congregations have not that allowed them; then by the principles of this Analogy, it is no where to be found, but as the Congregational Churches have a power only to Admonish, and to Suspend to Sacraments, that so the greater Assemblies should have no more also. And though the Church Universal, is called a Church, and one Body to Christ; yet as materially considered, and not as a politick Body, in respect to Government; which was never yet asserted by this Assembly. *The Assembly of Divines at West-minster.*

CHAP.

Ch VIII.

CHAP. VIII.

Of the Intercourſe or Communion, which particular Churches are to hold one with another. That there is a Twofold Communion of Saints, the one ariſing from the Relation which they all bear to one another, as Members of Chriſt's Myſtical Body; the other which proceeds from their being formed into particular Churches by Chriſt's Inſtitution. That the Duties of Catholick Communion, which one Believer owes to another, by vertue of their all being Members of the ſame Myſtical Body of Chriſt, thoſe Duties, one, or many Churches, may and ought to perform to another Church.

HAving proved that neither the Church Univerſal, nor a Church as National, or in a Kingdom, nor a Church claſſical of many Congregations aſſociated, are the Subjects and Seats of political power for Juridical cenſures, as Excommunication, &c. but a Congregational Church only: There yet remaineth to be conſidered, what Intercourſe, Communion, and Correſpondency we aſſert, to be between each Church and their Elders, by vertue of any, or all thoſe conſiderations and reſpects. We acknowledge, that by vertue of the conſideration of the Church Univerſal, whereof each Congregation is a part; and by vertue of Churches being in a Nation of the ſame Language, under the ſame civil Government, or living in the ſame Neighbourhood, and being of the ſame Judgment; there is to be a great and near communion to be entertained between all ſuch Churches, and according to ſuch reſpects. This communion is to be obſerved, with ſome more nearly and ſtrictly, and ſuch is the Nature of this communion, as it will oblige all Churches one to another, in a multitude of mutual Duties; which if obſerved, may help to preſerve Churches from running into confuſion, may rectifie miſcarriages, preſerve them from errors, and may Salve all thoſe inconveniences, which uſe to be objected againſt this Aſſertion, of placing only political power in Congregational Bodies.

We lay this for a General Rule; that there is a Twofold Church, and Church Relation, which the New Teſtament holds forth; and anſwerably, a Twofold way of communion. There is firſt, a Church-Myſtical; and ſecondly, there is a Church Political, or a politick Body, which is the Seat of Government by Inſtitution. We ſaid at firſt, that communion of Saints and Churches, do both run along together, in a parallel proportioned communion of Saints, being the Foundation of uniting all into that Body of the Church, and as we ſaid, there is a Twofold Communion of Saints, one fixed for communion in publick Ordinances, the other occaſional, ſo there is a double conſtitution of Church.

1. There is firſt a Church Myſtical, and a communion anſwerable, whether we take it for the inviſible company of the Elect, or for the viſible compauy of the profeſſors of Chriſtianity, that do walk as Saints throughout the World. The inviſible Church, is acknowledged by all ſorts, to be a Myſtical Body; but it is not only called a Myſtical Body, as it is oppoſed to the Church viſible, but as it is oppoſed to a Church by Inſtitution, that is, a politick Body. The viſible Catholick Church, is not a Body by Inſtitution, as in Heaven it ſhall not be. We acknowledge, that the viſible Saints in a Kingdom, or in a City, may be called the Church, as bearing the reſpect or conſideration, or notion of the Myſtical Univerſal Church (as every part of water bears the Name of the whole) ſo as it is not only the Church Univerſal, that hath the conſideration of a Myſtical Body put upon it; but the ſame conſideration may be put upon any company of Saints, whether ſmaller or greater, in a Kingdom, or in a City, or in a Province. And ſo we believe, that oftentimes when in the New Teſtament, the Saints in ſuch a place are ſpoken of, and called the Church; they are called ſo, *Sub conſideratione Myſtica, under that Myſtical conſideration*, and not as conſidered as a politick Body; as when it is ſaid, that *Saul perſecuted the Church*, 1 *Cor.* 15. 9. it was not the Church Univerſal that he perſecuted, it was not a Church under a political conſideration; but it was the Saints in every place, where he came: So when it

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is said, that Prayers were made *by the Church for* Peter, *Acts* 12. 5. it is not spoken of them, as a Church congregated for Worship, or a Church political; but the meaning is, that the Saints generally in *Jerusalem*, and about in *Judea*, prayed for him, the Saints being there called a Church under that Mystical consideration, that the Church Universal is called. Book V.

Now answerably unto these two several considerations and notions of Church, whether applyed to the Church Universal, or to any parcel of Saints; there is a Twofold Communion, and the Duties are Twofold, which the Saints owe one to another. The one in respect of general and Mystical Relation, as occasionally they meet, or are cast together; and the other is as they are formed up into several Bodies by Christ's Institution. This may be exemplified by the like, among Mankind. Take all Mankind, as they are made of one Blood, under the general notion and consideration of being Men, by vertue hereof, there is a communion that one Man may have with another, and there are Duties that thence do arise, and as it is the Law of Nature, singly and apart considered, which obligeth them, as they are Men; so answerably there is a communion, and there is a Duty, which every Man oweth to every Man, as a Man, and a Duty which one Man oweth to many Men, considered as many, or to a greater number of Mankind; and therefore we say, there is the Law of Nature, which holds all the World over, and Laws of Nature, that are Fundamental to Men, as Men: And if you cast Men into several Nations, there is the Law of Nations, common to all Nations, as they are Nations, which binds them to Duties, one toward another. But there is another communion that Mankind hath, as they are formed up, and when they are formed up into several commonwealth, which tho' it be a mutual communion of those commonwealths, one with another; yet it ariseth not to Government and Authority over one another, but is but suitable and answerable to that communion, which Men have one with another as Men. Thus in the matter of communion of Saints as Saints, there is a communion which is carryed through all Saints, as it were by the Law of Nature, and that is carryed between these Saints, as formed up into several Bodies or Churches. The same kind of communion, holdeth between Church and Church, Elders and Elders, that would hold between Mankind, as formed into several Common-wealths; and there are Duties which they are obliged unto mutually, for mutual Help, for mutual Strength, &c. There are Associations, and Leagues made to several purposes; and there are Defiances, and Renunciations, when the Laws of Nations, and Nature common to Kingdoms, are broken. Amongst the Saints, there is a communion betwixt the Saints cast into the same Family, and there are Duties answerable and suitable; and then there is a communion which the Saints have, consisting of many Families united into one Church, and there are Duties agreeable: And there is a communion, and Duties which are to pass between these Saints, as they are Members of a Nation, and as they are Churches in the same Nation, and upon many such Respects; yea, and also as they are parts of the Church Universal. Only in this, here lies the difference between us and our Brethren, that they would make the communion which is between all the Saints, and all the Churches in the World, to be as truly political, the lesser being subject to the greater, in the Church Universal, or in a Nation, as it is in a particular Congregation, as we would; or as it is in a Church classical (according to their Opinion) or as it is in a particular Congregation, as we assert it.

Now that there is such a differing kind of communion, the one by way of Authority and Jurisdiction; and the other according to the common Law of Nature as we may so express it) is evident by the Principles of either side. For the Presbyterian Divines, who hold National Churches, in a political consideration (when Churches come up to that number, as to make a Nation, and so several Nations, several National Churches) yet hold, that there is a communion to be held between these, and an obligation to a multitude of Duties; yea, and an uniformity that is to be between these, when yet they will not say, that the one hath Authority, or power of Jurisdiction over the other. As for instance, if you take the National Church of *Scotland*, and the National Church of *England*, or if you suppose that there were but two Churches in the World, there would be a great deal of communion held between the one and the other, and ought to be, when yet the one could not assume a power over the other; but each retains a power of Jurisdiction intire within themselves. This different kind of communion, appears likewise by *See the Scotch Reasons for Uniformity.*

Ch VIII. this, that there are Duties which one Saint oweth to another, upon meer Moral grounds, as that a Man ſhould pray with, and pray for a Saint, and build him up in his Holy Faith, and Admoniſh him; and not let Sin lie upon him, or withdraw from him, if he do not Repent, &c. So that if there were but two Saints in the World, which could not make a politick Church, they would owe all theſe Duties one to another; but not upon a ground of Inſtitution, as a Duty of the Second Commandment, but as of a Duty the Second Table, which bindeth us to love our Neighbour as our ſelves. And ſo if there were no Congregations or Churches in the World, the Saints would upon ſuch a conſideration, owe to one another abundance of Duties. Yea, indeed there is almoſt no Duty that is practiſed in a Congregation, by way of Inſtitution; but a Duty of a like kind upon another ground, is required occaſionally of Saints one to another. Men that have Preaching Gifts, might exerciſe them occaſionally, to the edification of others in a Natural way, where there was not a Church, nor Officers of a Church; and yet God hath took up Preaching into an Office, made a calling on purpoſe for it, by way of Inſtitution. So, to avoid any Man that walketh inordinately, to inſtruct him, to reprove him, are Duties which one Saint oweth to another, and one Saint to many Saints, and many Saints, to any Saint; which kind of Diſcipline, the Saints did practice one toward another, in the Biſhop's times, and had a Warrant ſo to do, in the Word of God; but all this did run, as it were by the Law of Nature, in a Moral way, by vertue of the Second Table, and the Duties of it. But as Jeſus Chriſt hath by Inſtitution, formed up his Saints into ſeveral Churches (ſo that ſuch Bodies are by Inſtitution) He hath ſtamped all ſuch Duties, as are amongſt Chriſtians by this general Law of Nature, with an Inſtitution over and above that former meer Natural or Moral conſideration. He hath here appointed one Brother to Admoniſh another, in order to bring him up to that Church he belongs unto, to a cenſure; and he hath Ordained publick Perſons, that ſhould be by way of Office Admoniſhers in publick; and that ſhould Admoniſh with Authority, and with ſuch an Authority put upon that Admonition, as thus performed, as is not to be found in all the Saints in the World, if they ſhould Admoniſh a Man. There is not only a withdrawing (which one Saint may do from another, though there was no way of Church-Fellowſhip) but there is Superadded, an Inſtitution of caſting out; and not only ſo, but a delivering unto Satan, which all theſe Saints in the World cannot do; for what power had they, unleſs it be from a promiſe annexed to an Inſtitution, to deliver a Man to the Devil, for him ſeize upon a Man's conſcience, when he is thrown out.

Hence therefore the Saints formed up into Congregations, with their Elders, being to us, the only Eccleſiaſtical Body by Inſtitution; an inſtituted Authority and Power of Juriſdiction, is found only anſwerably in them; and all other Relations of Saints and Churches one to another, fall only under a Myſtical conſideration, and therefore their Communion and their Power, is anſwerable. The one runneth *in a way of ſpecial Inſtitution*; the other, *Modo Myſtico, in a way of Myſtical Communion*: To the one, the Ordinance of Excommunication, is therefore only proper and peculiar, to the other a withdrawing, or a Non-communion appertains.

1. Hence therefore in the firſt place, we do grant and acknowledge, that many of the ſame Duties and Actions, which performed in a particular Church, do riſe up to Juriſdiction, are and may be performed by a greater number of Churches to another Church; but only *Modo Myſtico, in a way of Myſtical Communion*, becauſe the Relation is ſuch; and yet the Duties may be the ſame, and the Actions the ſame. A greater number of Churches, may Admoniſh another Church, they may caſt out another Church from their Communion and Aſſociation; but all this will not ariſe to a Juridical power of Excommunication. They may declare Men to be perverters of the Faith, to be Hereticks, ſo as to fulfil the Apoſtles Rule, not to eat with them, or bid them God ſpeed, *John* 2. 10, 11. and yet in all this, it doth not ariſe to aſſuming Juriſdiction.

2. We acknowledge in the ſecond place, that in ſuch Actions of many Churches toward one Church, there is an Impreſs of Authority, taking it in a larger Senſe, for that which hath a perſwaſiveneſs, and an inducement in it; but it will not ariſe to an Authority Juridical, ſuch as Jeſus Chriſt hath placed in them, as they are a political Body: But for that power which is placed by Chriſt, by vertue of an Inſtitution, there is a Superadded Authority of Jeſus Chriſt, beyond the force of Moral

ral or Rational Inducements; and the conſcience is to be ſubject to the Power and Authority therein, as unto the power of Chriſt, for his Will and Inſtitution ſake. Book V.
If we take the Elders of one Congregation, beſides all the conſiderations that are common to them, with all other Elders and Saints in the World, there is an Authority ſtamped by Chriſt upon them, by vertue of their Relation and Office, ſo as the Members of that Congregation, are to be ſubject to them, not only upon Moral grounds, but on account of that Authority with which Chriſt hath inveſted them: And in the Acts that they do (Admonitions, caſting Men out, Excommunication and the like) there is an Efficacy to be expected, which is in no other order of Men in the World, if they would undertake the like. The Difference of theſe two powers may appear, by Abſtracting all Rational or Moral Inducements. 1. This Authority of the Elders, is more than Authority by way of Reaſon, or by ones alledging an expreſs Rule out of the Word, which a Man's conſcience may apprehend by Faith, from the Mouth of him that doth direct him, or lay it before him. Another Man's Wife or Servant, may Subject her ſelf to the guidance of a Reaſon, or of a Scripture, that is brought by another Man, who yet hath not Authority added to it, ſuch as her Husband hath, when he addeth a command thereunto beſides. A Child is ſaid to lead one New Converted, *Eſa.* 11.6. But in this caſe, it is meerly the Authority of the Word or Reaſon alledged, that the conſcience ſubjects it ſelf to, without any further reſpect to any thing in the propounder. 2. The Authority of Juriſdiction, which is in a particular Church, is more than the Authority of Reverence or Reſpect, to the Grace or Judgment of another, founded upon whatever conſiderations, beſides the Inſtitutions of Chriſt. There are many conſiderations, that may breed Reverence to another, as their Grace and their Holineſs, and the power of their Gifts, as *Herod* Reverenced *John Baptiſt*, and feared him, becauſe he was an Holy Man. Thus a Man's Wife may be induced to obey the command of one that is a Miniſter, though not her Miniſter, ſhe knowing him to be a Judicious Man, and a Man of much Holineſs; but yet ſtill, this doth not ariſe to a power given from Chriſt Juridically, by way of Inſtitution, over and above ſuch Reſpects. It is not ſuch a power, as her own Miniſter hath over her, and for which, ſhe is to reſpect and regard him; neither is it ſuch, as her own Husband hath over her. The Judgment of many Miniſters Aſſembled, hath an Authority of Reverence in it, becauſe they are Wiſe; yea, and becauſe they are the Miniſters of Chriſt, by whoſe Judgments, Jeſus Chriſt leadeth Men into Truth; and as they are Miniſters of Chriſt, they have a ſpecial Bleſſing accompanying of them, and all ſuch Reſpects the Conſciences of Men are to take in to move them to yield to what they declare and determine: Yet, ſtill this doth not ariſe to the conſideration of Juridical Authority, which they have from Chriſt, over thoſe whom they would guide, but ſuch a Man's own Elders have. 3. There are many conſiderations, which may make a Man to Subject himſelf, to what another ſaith, which yet doth not riſe to Juridical Authority. A Man in the caſes of Scandal, and offending of a Church or a Brother, may forbear to do that which is in his liberty to do; but the Brother offended, hath not Authority Juridical over the other; for it is but an accidental conſideration.

3. In the Third place, we acknowledge that by vertue of this Myſtical communion, the Churches hold one with another, in their Mutual Tranſactions one with another, they are to look on them as Churches, and on the Elders, as inſtituted by Chriſt, and not only as Holy; but yet ſtill they are not to regard them, as having an Inſtituted Authority given them by Chriſt, over this or any other Churches. Thus when *Paul* would put a weight upon his commendation of *Titus*, he put it upon this; that he was one, whoſe praiſe was in all the Churches, and that he was choſen by the Churches, to carry the Alms. And therefore of old, in the Letters that were wrote from one Church to another, were Superſcribed as from the Churches (as in *Clement's Epiſtle*, the Stile runs thus, *The Church of* Rome, *to the Church of* Corinth) and they do deal with them, as one Church of Chriſt dealeth with another; and as having the Authority and Spirit of a Church with them, in their Admonitions, in their Reproofs, in their Directions, or the like; but ſtill it riſeth not to Juriſdiction. As if one Kingdom or State, doth deal with another State, they look on it as ſuch, and accordingly Reſpect it, and their Mediations or whatever other

Ch. VIII. interpoſitions of theirs, are directed to them, not only as a company of Men; but as they are a State: And yet ſtill it riſeth not up to any Juriſdiction, that one State hath over another. And ſo alſo in the Tranſactions of Elders of other Churches, unto any Member of a Church, or to the Church it ſelf, over which they are not Elders, they yet are to be looked upon as Elders, and accordingly reſpected in their Admonitions, and in their Judgments; but ſtill it riſeth not to Juriſdiction. If a Noble Man comes from one Kingdom to another, as the Nobles of *Scotland*, as Commiſſioners into *England*; they are to be Reſpected and Regarded as Nobles, according to their Place and Quality, by the Law of Nations, and the Law of Nature, and communion of one State with another; but ſtill they are no way to be regarded, as having Juriſdiction, or exerciſing the Office of Nobles where they come, as the Nobles of *England* do.

4. In the 4*th* place, we do grant that other Churches may deal with any Church (as occaſion is) as in the Name of Chriſt; and Admoniſh them, Reprove them, and the like: But they deal in Chriſt's Name, in this Senſe, that they intreat them by vertue of that Name of Chriſt, which is called upon by them, and which in a common way, all do profeſs, and which would be thus and thus Diſhonoured: But they deal not with them in the Name of Chriſt, in this ſenſe, as if they had a Juridical power from Chriſt, to deliver them up to Satan, ſuch as the Church at *Corinth* had, when met together, over the Inceſtuous Perſon, 1 *Cor.* 5.

5. In the 5*th* place, it may ariſe to an Authority of commanding, and that in the Name of Chriſt; and anſwerably it ariſeth to be the Duty of that Church to be ſubject, and to obey them. In 1 *Cor.* 16. 16. (ſays the Apoſtle) *I beſeech you, ſubmit your ſelves unto ſuch, and to every one that helpeth with us, and laboureth.* He ſpeaks of Miniſters, thoſe that Labour in the Goſpel. It's the ſame word with that which is uſed of Subjection to a Mans own Elders, in *Heb.* 13. 17. And yet it is not *Subjectio legalis, a Subjection by Law of Authority* (as *Eſtius* Diſtinguiſheth it) ſuch as a Man hath to his own Biſhop (ſaith he) but *Moralis*; *Qualem reverentes præſtamus virtute excellentibus.* But a Moral Subjection, ſuch as we yield in Reverence, to thoſe who excel in vertue. So as all Elders are to have in all Churches, the Reverence of Elders; and yet but ſuch as a Church, conſidered as ſuch, hath, and is to have from all other Churches. It is Reverenced, as a Church indeed, and as a Siſter Church, but not as having that Authority over another Church, which it hath over its own Members, and ſuch an Authority all the Churches in the World have not over one Church; as all the Imperial Cities of *Germany* have it not over one City. So as the queſtion is not, whether there be not an obligation ariſing from the Admonitions and Judgments of many Churches, and the Elders of them, and alſo a Duty commanded from Chriſt; upon all ſuch conſiderations as have been mentioned: Yet ſtill ſo far, and no farther, than ſuch grounds will carry it, is this Duty to be laid upon a Church, and a Subjection called for, as Jeſus Chriſt himſelf lays it upon them. They are to be Subject, not only becauſe theſe Churches do preſent to them, in the Name of Chriſt, what is their Sin, or what is their Duty; but further, they are to take into their conſideration, their being Churches, and Churches Inſtituted by Chriſt, with whom the Bleſſing of Chriſt is to lead them into Truth, and to regard the Elders of Churches, as Perſons with whom he is in a more peculiar manner preſent. But yet ſtill they are not bound in ſuch a Subjection to them, as to their own Elders, who are by Inſtitution, ſet over them, and to whom they have a Special Relation, *Acts* 20. 28. If a Paſtor of another Congregation ſhould come, and is admitted to Preach for his Brother Elder in any Congregation; they are to hear him as an Elder, but yet not to hear him with that ſpecial peculiar Subjection, which by vertue of Chriſt's Inſtitution, a Congregation ows to their own Paſtor.

CHAP.

Book V.

CHAP. IX.

The ſeveral Duties of Communion, which one Church owes to another, Enumerated. That this Communion doth not include in it, that one Church may exerciſe any Act of Juriſdiction over another.

HEnce then all ſort of Duties, that the Law of Love and Brotherly Union can any way exact or extend to, and that are founded thereupon in the Word of God, of Saints to Saints, and Church to Church, we approve of, and Judge ought to be held by any Church, to all Churches in the World; which we take to be the true meaning of that Scripture, in *Epheſ.* 4. 16. that the whole Body of the Church being joyned together, every part is to edifie every part, and the whole, upon all occaſions, and in all ways poſſible; but it is in ways of Brotherly Love, it is not with a Spiritual Rod, but of coercive cenſure and juriſdiction. The Bonds and Tyes of Law, are acknowledged, not Rods and Whips of coercive cenſure, and Juriſdiction *Sub pœna Traditionis Satanæ, under the penalty of delivering to Satan.*

1. Thus firſt, They are to afford part of their Spiritual good things, as occaſion is, to all or any Church: So by vertue of that communion, the Church of *Philippi*, was bound to cauſe to be read, as much as in them lay, that Epiſtle which was Writ to them in the Church of *Laodecea* alſo, which was one of the *Aſian* Churches; yet that their cauſing that Epiſtle to be received by the *Laodeceans*, was not by any Juriſdiction, but by communion of good things.

2. There may be communion in whatever is matter of meer priviledge in any Church; but not in Juriſdiction. Yea, there may be Aſſociations, and Leagues of Friendſhip, as between two States, when yet not Subjection, thus between Kingdoms, a mutual intercourſe of Trade. As he that was free of *Rome*, was free all the World over, and he might come and Trade in any other Kingdom; ſo any that are Members of ſuch Churches as profeſs both, for receiving in of Members, and caſting out of Members, to go according to the Rule of the Word, may occaſionally receive the Sacrament in any Church truly conſtituted, and bring their Children to be Baptized, and may partake of all the Ordinances; for this is only to partake of the common priviledges, but they are not to exerciſe any act of power or puniſhment, when they come to thoſe other Churches; as if a Miniſter were to be choſen, or a Member to be thrown out, or Suſpended from the Sacrament, they are not to take upon them, to have a voice in it. Between two Families, there may be communion of good things, without exerciſing of Acts of Power and Authority; when as one Family doth not take upon them, to exerciſe Authority in the other Family, as not to chaſtiſe the Children, to diſpoſe of parties in Marriage; nor is there any communion in conjugal Acts. So in Common-wealths, there is a communion of things communicable, as to afford Men, Money, and Aſſiſtance, to give Subſiſtence to any one that will live in a Stranger Kingdom: But they are not admitted to choice of Magiſtrates, to Judge of Cauſes, to be of a Jury in any Nation, but their own.

3. Alſo Thirdly, There is that Brotherly communion between Churches, that whom one Church denies communion with, having caſt him out by a juſt cenſure, all the reſt of the Churches do Reject him alſo; which was an uſual practice in the primitive times, as often *Cyprian* Writes to other Churches, ſaying, *Abſtinuimus, we have abſtained* from ſuch or ſuch a Man, that they might have warning not to admit communion with him. And this ſeems to be one great end of Synods, as appears from the fifth Cannon in the *Nicene* Council before cited. And the Reaſon is fetched from that principle, which both Mr. *Cartwright*, and *Didoclavius* aſſert, that we have communion with the Univerſal Church, by means of being joyn'd to a particular Church; for communion with the Univerſal Church, we cannot have immediately, and yet by vertue of a particular Church, we enjoy the ſame kind of Ordinances, as if the whole Univerſal Church ſhould meet together: Hence therefore, as we have communion with the whole Univerſal Church, by having communion with a particular Church, ſo we are caſt out of all Churches, by vertue of being caſt out of one; the truſt being committed by Chriſt, to particular Churches!

Book 3. ch. 8. pag. 148. Of this Diſcourſe.

Aliter. Damaſcen. capſ. 10. p. 853.

Ch IX. Churches: And the Law of Eccleſiaſtical Society, and Brotherly communion between Churches, requires it; that if they be caſt out by one, they are Rejected by all; for there is that Sympathy and Concordance between all the Members of this Body, as one Body, and ſo between particular Churches, as Members of this whole, that as when one Member ſuffers, all ſuffers; when one Member rejoyceth, all rejoyceth, ſo whom one Church caſteth out, all Churches caſteth out, and whom one receives, all receives by vertue of this communion. Or if, when it is bound by a particular Church, it is bound in Heaven, then all the Earth over too; all Churches being to Reverence the Act and Judgment of a particular Church, with whom Chriſt hath betruſted the Keys. So as all the Churches do not Reject ſuch an one, by an Act of Juriſdiction, or of intereſt in the Juriſdiction, but by the Law of communion; and by the like Law, that there is among Kingdoms, where there is Leagues Offenſive and Defenſive, to be Enemies to thoſe that are Enemies to any of them, and not to Harbour thoſe whom they have thrown out, and to be Friends to thoſe that they are Friends to, and that are their Allies.

4. There maybe a communication, by a ſending out of Elders from Churches, to Churches that want; yet without Juriſdiction, or the chooſing of Elders for them, or putting Elders upon them. So Anciently, the Biſhops in Cities did Inſtruct and Educate young Men, to fit them for the Miniſtry, whom afterward they ſent out to the Villages that wanted (as young Men in Colledges, now under a Maſter) but yet (as our Divines againſt Biſhops have argued) that did not prove a Juriſdiction, as in Colledges it doth not. So the Church in the *Canticles*, *Cant.* 8. 8, 9. ſpeaking of a Siſter Church ſhe had, which wanted Breaſts, by way of communication of good things, ſhe afforded help, but yet without Juriſdiction, for ſhe was her Siſter. For ſtill thoſe Elders which in that caſe they ſhould ſend out and afford, and part withal from themſelves, or any other Church, are to be received and choſen by that Church, as Elders to them; and no way by vertue of any Juriſdiction, in the Church that lends them.

Dioceſan Trial, p. 72. 5. So alſo in matter of Advice, there is communion between the Churches. There is a double Direction (as *Baynes* Diſtinguiſheth) one *Poteſtativa*, *Autoritativa*, the other *Sociacia*, or *Social*, as one Servant that hath more experience than another, may give Advice to another upon occaſion. An Advice we acknowledge in Churches, by vertue of this communion; but then let it be but Advice, and where there is need. And ſo now in difficult caſes, we acknowledge they are bound to Adviſe with other Churches; and in caſe of Miſcarriages, they are to be Adviſed, and Admoniſhed by other Churches. But when they do Adviſe, that ſuch a Man ſhould be Excommunicated, for ſuch an Act done, they do not add Authority to that Church: Jeſus Chriſt hath furniſhed the Church with ſufficient Authority in it ſelf, only they add Counſel, and Direction, and Countenance: Moral ſtrength or countenance they add, but not political Power or Authority. There is as much power in the Church it ſelf, to deal with its own Members alone of it ſelf, as in all the Churches of the World, put together: But this Adviſe is given, but as Alms is given to a Neighbour-Church. And again, that Advice, as to the object of it, is properly but only to give their Judgment of the Rule; it is not a joynt putting forth the Act of Adminiſtration of an Ordinance, in a way of Application of the cenſure to the Perſons: Neither is a Congregation bound up by the Inſtitution of Chriſt, to Adviſe ſo, as if they do not Adviſe with a Neighbour-Presbytery, the Act is Null, and made Void, which they do, as if by Chriſt's Inſtitution it were ſo, that they ought to Adviſe, ſuch their caſe would be. In *Babylon*, they had ſuch Elders as came to enquire, but not to judge, *Ezek.* 14. 1. & 20. 1. But all this Obligation to Adviſe in ſuch caſes, and the help that the Churches do give, ariſeth (as our Brethren themſelves ſay, in their anſwers to our Reaſons) *Ex Charitate, ex debito mutuæ ſocietatis colendæ, from Charity, and the Duty of maintaining Mutual Fellowſhip,* Pag. 49. as is between Friends and Equals; *Non ex debito inferioris conditionis ad præſtandum obſequium, not from any Duty, obliging the Inferior to Obedience.* And all that they there ſay afterward, *pag.* 50. unto *line* 16. we acknowledge. And ſince they ſay it is *ex debito ſocietatis colendæ* only, and *ex charitate*, or as others have expreſſed it, *Jure fraternitatis, by the Right of Brotherhood*; and that the communion between Churches, according to their own expreſſions, is founded but upon that ground, hence therefore it can never grow up to *Jus Juriſdictionis, a Right of Juriſdiction*; for if the

the communion of these Churches, be in a way of Fraternity, then the Acts it ariseth to, will be but Acts of communion in a Brotherly way, but for the communion of Friendship to arise to Acts of Jurisdiction, exceedeth the Sphere of it, as the Acts of Grace, exceed the Acts of Nature. And if it be said, that all Acts in a Church, are Acts of Brotherly communion; it is answered, they are Acts of Brotherly communion, in distinction to Magisterial power, or such power, as a Master hath over his Servants. It is not Lordly Power; but the power of Spiritual Jurisdiction, is a middle thing, between that of meer Brotherhood, which is between Saint and Saint, or Church and Church, and that which is Lordly; for it is a power Ministerial, erected by Jesus Christ, and by Institution, having also a Spiritual punishment, put into their Hands, to execute it, with a promise to accompany it. Book V.

6. One Church is bound to communicate to another their Temporal things, to send Alms, *&c.* and one Man may be chosen by several Churches, to carry in their several Alms, to several Churches, as (2 *Cor.* 7. 19.) it is said of *Titus*, that he was chosen of the Churches, for that Service, the contribution being to be carryed from many Churches. But it is not to be said, that all those Churches met, when he was chosen; but his Office, being the Office of an Evangelist, to Travel up and down from Church to Church, he was by a Tacite consent chosen, first by one, then of another, and so of a third; otherwise the Apostle would have said, he was chosen of the Church of such a Province, if all the Churches had been united into a Synod, when it was done; but in that he saith *Churches*, it implies, that they were a part, when he was chosen. But if it had been such a common meeting; yet it was not an Act of Jurisdiction, it was by a common consent, to carry Alms; and such Acts in Synods, we acknowledge.

7. We acknowledge, that there are *Res communes*, *things in common*, that concern many Churches alike, in a Brotherly way. There were between the Apostles themselves, some things that were *Res communes*, as that they should confer, to see how far they should agree in the same Doctrine; and how far God had Revealed the same things to them, as *Paul* went up to that end, to confer with the Apostles at *Jerusalem*, *Gal.* 2. And yet there was not an Authority, that the greater number of the Apostles had in matter of Doctrine over another Apostle. We acknowledge, that the setting up Ministers over particular Churches, is *Res communis*; because the Transactions of all Business's between Neighbour-Churches, is ordinarily done by the Elders thereof; and therefore the bringing in a new of Ministers to such Associations, should be with their Privicy and Knowledge. But that will not arise to this, that the Neighbour-Ministers have the power of Ordination, the power of Deposition, or that they have a Negative Vote, by way of Jurisdiction, to which the Church must by vertue of an Institution submit: They may give the Right Hand of Fellowship, and it may be a due, *Ex debito fraternæ charitatis*, *from the Duty of Brotherly Love*, that a Church, when it chooseth its Elders, should ask the Right Hand of Fellowship from other Churches; but it must be remembred, that it is but giving the Right Hand of Fellowship, it is not giving the Right Hand of Authority to choose them their Elders, or to lay Hands on them. Because that Marriages are of a publick concernment to a Commonwealth, and to Families in a Common-wealth; therefore States are to be acquainted with Marriages, but the Power and Authority to guide them whom they should Marry, lies in the Parents, and in the Persons that are to Marry; and they may Marry whom they will, only in the Lord. And such a Respect to other Churches, it is no more an Act of Subjection to them, as having Jurisdiction then according to our Brethren's Principles, it is a Subjection in the Elders not to Excommunicate, if the People (who they say have no interest of Authority, or of a Negative Voice at all) should be against the Excommunicating of a Person.

As there are these ways of communion, differing from Government; so there are certain Tyes and Bands, some more general, some more special among all Churches, by which this communion is to be exercised, as appeareth by *Ephes.* 4. *Vide Zanch. in Eph. 4. in Tom. 6. oper.*

There is 1. That General Tye and Obligation of the Church-Catholick, which we acknowledge to be the chief Fundamental Relation or Obligation (Transcendent

Ch. VIII dent above all others) of communion of Churches: the other particular being but ſeveral Reſpects and Relations, that do knit more faſtly by vertue of it.

2. We do acknowledge that every particular Church is to be conſidered as a Member of the Church-Catholick, as 1 *Cor.* 12. 27. the Apoſtle ſpeaks of the Univerſal Body, in the words afore, and in the words after. But although it be a part of the Church Univerſal, yet not of the Church Univerſal, conſidered as a Miniſterial Body, that hath Juriſdiction in it; but as being a Myſtical Body, and it is therefore obliged to perform to other Churches, by vertue of this Catholick Obligation, only all ſuch Duties of Chriſtian communion, as proceedeth in a Myſtical way, as hath been ſhewn. So as we profeſs our ſelves wronged, to have this put upon us, that in gathering of Churches, we make ſeparate Churches from all the World; but do acknowledge as many, and as great Duties in a way of communion, to lie between us and all other Churches, as according to their Aſſertion, there are Duties of exerciſing Juriſdiction and Subjection, reſpectively among themſelves.

3. They are to look alſo to the other Churches Elders, as Elders, and accordingly to Reverence them; but yet not as Elders, they carry Juriſdiction over all Churches, about with them. It will be hard to ſhew wherein Miniſters have power of Juriſdiction over Perſons that belong not to their own Churches.

If it be acknowledged that they are Elders, and ſo to be looked upon by other Churches; yet ſtill but by vertue, and in the way of a Myſtical communion, as all things in the World are the Saints, 1 Cor. 3. 21, 22. *Therefore let no Man glory in Men, for all things are yours: Whether* Paul, *or* Apollo, *or* Cephas, *or the World, or Life, or Death, or things preſent, or things to come, all are yours.*

Again, there are two things to be conſidered in every Elder. There is firſt his Separation unto the work of the Miniſtry, and unto Chriſt, that he is Dedicated, and ſet apart to him: And then in the ſecond place, there is his Relation of an Elder, to this or that particular Church.

Now his particular Relation of an Elder to this or that Church, may ceaſe by the Churches ceaſing, by the Death of the Members, or by his Removal or Abſence, when yet his Separation to Chriſt, and the Relation that is between Chriſt and him, continueth: It is here, as in the caſe of Widdows, as they were Dedicated to Chriſt, as Widdows, and ſhould have waxed wanton againſt Chriſt, if they had Marryed; ſo *he*, if *he* ſhould (unleſs upon an abſolute neceſſity) divert to another calling, he would offend againſt Chriſt. And if his Relation to a Church, ſhould thus ceaſe; yet the Bleſſing of Chriſt, in Reſpect of his Dedication to him, might follow him in his Preaching unto thoſe, who yet perhaps would not acknowledge him to be their Elder, in Reſpect of Relation to them. And the power of Juriſdiction, that he hath together with other Elders, is (for the exerciſe of it) in Reſpect of his fixed Relation to that particular Church, to whom he is an Elder: And therefore, although in many Miniſterial Acts, he may have the Bleſſing of an Elder ſecretly accompanying of him from Chriſt; yet he cannot claim the power of an Elder, in reſpect of Juriſdiction. The Apoſtles themſelves, had the Bleſſing of Apoſtles, and Miniſters of Chriſt in their Preaching to them that were without; and yet they had not a Juriſdiction Eccleſiaſtical over them that were without; *What have I to do to Judge them that are without?* ſaith *Paul*, 1 *Cor.* 5. 12.

Again, our Divines have Diſtinguiſhed, that there is *Poteſtas ordinis*, and *Poteſtas Juriſdictionis*, in Miniſters and Elders; *Power of Order*, and *Power of Juriſdiction*; and that there are Acts, which are Acts of meer Power of Order of his Office, as an Elder, which he may perform alone, as to Preach, and the like; and that power he may carry along with him, where ever he goes; becauſe he performs it perſonally, in reſpect of his Dedication to God and Chriſt: But the power of Juriſdiction is a farther thing, which therefore he exerciſeth with other Elders; and with other Elders not materially conſidered, but as formed up into the Relation of Presbytery, to a Church which is to be the Seat of it. Power of Juriſdiction, is an External power, and therefore dependeth upon an External Relation to Men; but the Bleſſing and Power, that accompanieth his Miniſterial Acts, to Preach, and the like, that depends principally upon his being Dedicated unto God, and is internal, and hath a more ſpecial Relation to God, according to which Relation, Men where ever he cometh, Reverence him, and receive him; and the Bleſſing of God

may

may accompany him. And therefore this power of Jurisdiction with others is not to be extended beyond the Seat, the Church, to which he hath Relation. As is the case also of Magistrates, if you could suppose, that besides the Relation of a King to his People, in respect of which, he hath a Jurisdiction as a King over them, that there were such a Dedication and Separation of him to this Office, that where ever he came, he were a King in respect of some Acts, had a Kingly Spirit, Kingly Wisdom, to give Counsel in an Diety or Assembly of King's and Princes in the World, he might be received in all such, to perform such Acts; when yet he could not perform an Act of Jurisdiction; because that's founded upon that special Relation he hath to his own People.

And it is in respect of the communion of Churches, and other Elders, as it is in respect of Churches, and the Brethren of other Churches. If the Brethren of other Churches, few or more, occasionally come to a particular Church in a City, where, a Mart of Men coming from many Cities, is kept, if they receive them to all the meer Priviledges of that Church, by vertue of their Church-communion; yet they would not receive them, so as to sit and Vote with them, in the choice of Officers, or the like; because that's an Act that properly concerns that particular Church, whereof he is to be an Officer. So answerably, a particular Church, may receive the Elders of other Churches, and receive them as Elders, in respect of some Acts, as Preaching and the like; but not in respect of Acts of Jurisdiction, which we believe our Brethren themselves, would deny to the Elders of other Churches. As for example, if upon an occasion, the Elders of other Churches, belonging to other Presbyteries, should be present at some one classical Presbytery, although they would receive them as Elders, and Reverence them as such; yet they would not have them to sit with them, and Vote, so as that the Vote of those Stranger Elders, which yet they acknowledge Elders, should over-rule, or cast the Acts of their Presbytery. They would perhaps hear their Advice, and their Judgment as Elders, but not admit them to Acts of Jurisdiction, and Ecclesiastical Authority; because that *that* dependeth upon Relation to such a Seat or Corporation of several Churches, according to their Principles; but, to the Seat of a particular Congregational Church, according to ours.

CHAP. X.

That though it were granted, that the Elders of one Church, might exercise Acts of Authority and Jurisdiction in another, occasionally and when called to do so by that Church; yet from this cannot be concluded, that Authority over particular Congregations, which our Presbyterian Brethren challenge.

BUT if the Elders of other Churches, were capable to exercise the Acts of Jurisdiction occasionally in some cases over Churches (which they have not a constant Relation of Eldership unto) by vertue of the Catholick communion of Churches, yet the Seat in which, and the Bounds of Extent, over which this Jurisdiction should be exercised, must still be only a particular Congregation. And the call by which this Jurisdiction is to be exercised, should be occasionally from that Congregation, in case of want or need; which therefore should, in such cases, stand in stead of a fixed and a constant Relation, that Elders do bear to that Church, the call being occasional, and from themselves, in case of need, as the Jurisdiction they exercise is but meerly occasional, and for that time. And so by this means, still as the right bounds, that Christ hath Instituted for the Seat of Jurisdiction, is kept unto, and not exceeded; so the power of the Congregation it self, is hereby also preserved. But it is another thing, which by vertue of the Catholick communion of Churches, and the Elders thereof, that the Presbyterian Divines do challenge, and would erect, according to their Principles. They do challenge an Association, to be an Institution of Christ; by vertue of which, the greater company of Elders of other Churches may assume and challenge a power over any Congregation in that Association; and so erect a constant and an ordinary consistory, whereby not only the bounds and limits set

Ch. X. by Christ, for the Seat of Jurisdiction, are transgressed and exceeded; but an unlawful power is erected, and set over the Churches; not only in respect of the constancy of it, but in respect also of the want of that Relation, of being Elders to them, which is the Foundation of the constant exercise of Jurisdiction.

So as the question will not be, whether by vertue of this Catholick communion, a particular Congregation may make use of the Elders of another Congregation, to Ordain, to assist them in Excommunication, &c. and so they may come to have power in a particular Church, by their special and peculiar call, for such an Act at such a time, (though this will not be acknowledged by us) but the question is, whether by Christ's Institution, they may erect a Judicatory, and challenge a Subjection from all the Churches. In the other way, the Congregations do not Subject themselves, nor their Liberty, but make use of that Ministry of an Elder, which Christ hath put upon them: Even as in Arbitrations, or in References unto other Churches, they do not Subject themselves to other Churches, it being done occasionally, and by their consent, whom they would single out to be the Arbitrators. So as it is one thing, that there may occasionally be an exercising of an Elder's power, in another's Congregation, and it is another thing, that it should be assumed and challenged (which is the thing that remains further to be proved by the Presbyterial Divines) as it is one thing for a Child under Age, though he should not govern himself, to have liberty to choose a Guardian for the time; but it is another thing, that a company of Men should assume to be his Guardians for ever. It would be one thing for a Corporation to send to another Corporation for their Recorder, a Man skillful in the Law, to perform the Office of a Recorder, with a Jury at their Sessions, they now wanting one, or there falling out a case of Difficulty, wherein their own doth need assistance: But it would be another thing, for the Recorders of several Corporations in a County, to go and challenge by vertue of Association, and the common Law of communion in the Kingdom, a constant power of Jurisdiction to be exercised over them.

And in this case, the communion of Churches in respect of Members, *Qua* Members, and of Elders *Qua* Elders, answer one another, according to our Principles. For as the Members of another Church, if they come to a particular Church, and are received by their consent by them (and so for that time, become as one Body with them, by vertue whereof, they receive the Sacrament amongst them, as being for this Act incorporated, and as one bread with them occasionally) in this do not receive meerly and simply, as Members of another Church, distinctly and a-part considered, although by vertue of their being Members of another Church; but they are thereby for that time, occasionally received into that Church, *ad tantum*, *so far*, as to enjoy such and such a Priviledge: So as the Sacrament in this, is not said to be given to the Members of two Churches a-part considered, but to one Church, as thus making one, tho' upon a differing respect. And so it is also in their receiving Elders (if we may make that Supposition) to perform Acts of Eldership occasionally, they do it not in this single and a-part consideration, that they are simply Elders of other Churches, as if considered only as such, they may make a consistory met out of this Church, to be over this Church, and so Excommunicate; but they come to, and are present in and with that Church, being called by them, and received as Elders for that Act, and for that time, as one with them: So as the Acts which they do perform are acts as of that Church, or of Elders in that Church, and are not to be considered as acts of other Elders that have power over that Church.

Though Ministers thus should be supposed to have, in respect of their Dedication to God and to Christ, a passive capacity to be used for any Ministerial Act in any Church, by vertue of the communion of Churches; yet it would be effectively, and upon the call of that Church: But that they should have an active power, so as to come unto Congregations, and say, we ought to have this power amongst you, by vertue of Christ's Institution, and you ought to Associate with us, for all Acts of Government in common; and thus to challenge, as Elders, a power, upon occasion, in any or all Churches in the World, this is that which was properly the prerogative of an Apostle. The greatest thing in the Apostles, for their extent of power, lay in this, not only that when they came to a Church, they were capable of being called to joyn with a Sister Presbytery, and Eldership, when they wanted Ministers and Elders; but it lay in this, that when ever they came to any Church, they could

could challenge this as having an Universal call as Apostles, from Jesus Christ; and so they had Authority active, which they might assume. And if it were granted by us, that ordinary Ministers succeed the Apostles so far, as to have a passive capacity and power to be called to exercise their Ministry, in all or any Church; yet to assume the other, were to step into the Apostles Throne. The power of Authority of Jurisdiction is an active thing, not a passive, it is not as a dead Instrument that may be used; it is not simply to have the Gift and Ability to Judge, but it is to have the Power and Authority to Judge; which if the Church should not call them unto, they might call upon the Church, regarding it to be their Duty to exercise it for them. As the power of Government, or Jurisdiction of a King, is not a meer passive capacity, but it is a power to command them that are under him, which he is to perform and exercise among them. It is the Authority that gives the calling. Book V.

And in this respect, the Arguments that our Brethren use to bring, that Elders may exercise some Acts of Elders in others Churches, as that they may Preach, *&c.* and are to be received as Elders in other Churches, by vertue of the Catholick communion of Churches, are no way sufficient to prove and establish that Jurisdiction in their way. For,

1. It doth not follow, because they may do one Act of Ministry, as of Preaching, or Administring the Sacrament, that therefore they may do all; no more than it would follow, that because a Man may Preach alone, Baptize alone of himself; that therefore of himself alone, he may exercise Jurisdiction. Unto Acts of Jurisdiction there is a Formality, and the Formality doth lie in their Relation to such or such a Seat or Subject, over whom the Jurisdiction is exercised, and so and so bounded, and that by special Institution.

2. It will not follow, that if they may exercise as Elders one Act of Ministry, therefore all of Jurisdiction; because there may be some Acts of Ministry, which are properly belonging to the Church Universal, as Universal, and such Acts we judge Preaching, and Baptizing to be; and therefore we read, that Baptism was done both out of a Church Relation, and without the presence of a Church, as the Baptizing of the *Eunuch* by *Philip*. But so Ordination is not, so the Lord's Supper is not; Baptism we rather take to be an Ordinance of the Church Universal, *One Faith, One Lord, One Baptism, Eph.* 4. 5. But the Lord's Supper is an Ordinance of a particular Church, making one Body, and one Bread, and consisteth in a communion. One Apostle, and one Man, could not receive the Supper of the Lord together, because they could not make one Church, for this is made essential to it, 1 Cor. 10. *We being many, are one Bread*; therefore it is called, *the Communion of the Body of Christ*. But one Apostle may Baptize one Man when alone, and so we think one Minister may do it at this day, if he had converted him.

3. If the Elders of other Churches should have power to Judge and Determine things in a Doctrinal way, to give the Rule upon occasion; it will not follow, that they have the power of Juridical Application, of Excommunication according to that Rule. The Apostles might deliver the Doctrine of Faith, as Apostles to them that were without, when yet they could not Juridically judge them that were without. The *Pharisees* by their Doctrine, did bind Burthens upon Men's Consciences, and that in their Sermons, when they Sat in *Moses* his Chair, when yet they did not bind by way of censure. Yea, every Minister may Doctrinally deliver the Rule, when yet alone, and that as a Minister he cannot exercise an Act of Jurisdiction. We see this in civil power in Kingdoms, the Judges of the Kingdom altogether met cannot condemn a Man, without a Jury, though they may deliver what is Law, and say what is the Rule. Yea, though the House of Commons in Parliament, in an extraordinary way, by way of Bill, may adjudge a Man to Death, yet in an ordinary course, they are not Witnesses to the Fact; and although they have power of making all the Laws in the Kingdom, they do not give an Oath, as the House of Peers doth. The Assembly that now Sitteth, they are betrusted with power in a Doctrinal way, to give their Judgments what shall Reform the Kingdom; and their Judgment herein is to be looked upon, as the Judgment of so many Elders of several Churches; but they have not power to Administer a censure. *The Assembly of Divines at Westminster.*

4. Because they may come to have as Elders, Authority in any Church, in the way forementioned, occasionally, electively (the power of the Church being seen, in calling

ling them upon ſuch an occaſion together to aſſiſt them, and to be preſent with Ch. X. them, they exerciſing that power but in that Church, and joyntly with that Church, and as an entire Act of that Church, whereto for the preſent, they perform the Office of Elders) it will not follow, that therefore they may in all Churches, uſurp a power over them, and call upon them, and challenge it from them. This will not follow from the other, becauſe, as was ſaid, the Priviledge of Government is given unto the Church, as the Seat of it, and is therefore to be drawn down to it, exerciſed in it, and not to be claimed out of it.

The one therefore running thus in a Natural Moral way, the other by a ſpecial Inſtitution, forming up a Body on purpoſe, and arming it with a power, over and above what the Natural Law of communion and Non-communion reacheth to, which is to deliver unto Satan, and to perform all Acts of Admonition and Cenſure, in order thereunto: Hence therefore,

1. This commuion with other Churches, is not in a fixed ſet way, but occaſional. The *Synhedrim* was a Set and a fixed Court, and therefore by Inſtitution; but this communion is but as the communion of Saints one with another, in a general way. Hence,

2. It being in a Moral way to other Churches, and the Elders thereof, therefore the Obligation for matters of ending of controverſies, is anſwerable and ſuitable. They are not bound to go to the next Neighbour-Church, but to any other whom they do moſt Reverence, or who are moſt fit and proper to end the controverſie; therefore *Antioch* ſent to *Jeruſalem*. If it were by Inſtitution, it would take in the Neighbour-Churches, as in the caſe of Murther, the next City was to make an Atonement. When *James* doth bid us confeſs our Sins one to another, in caſe a Man be ſo troubled with Luſt, ſo that he is called to confeſs it to another, the Obligation doth not require him neceſſarily to confeſs it to his Miniſter, or to the next Saint or Brother he meeteth; for it is not laid upon him in a way of Inſtitution, but upon a Moral ground, and anſwerably he is Morally to conſider who is the fitteſt Man to confeſs this Sin unto, and will be Faithful and Secret, and is able to eaſe him; ſo that it runs not in a way of Inſtitution of Set Perſons.

3. Hence therefore, that Neighbour-Churches ſhould have a Ground and a Warrant to call a Neighbour-Church in queſtion, or to an account, is not by way of Power and Authority, as, if it ran in a way of Inſtitution, it ſhould be; but it is by way of Offence, and therefore they are to do it, when they are offended with their proceedings, and with their miſcarriages. So then, as the Subjection of a Man or a Brother, in the caſe of Offence, to forbear ſuch a practice, which is otherwiſe indifferent to him, is not by vertue of any Authority his Brother hath over him, but it is in a Moral way; ſo it is in this caſe.

4. Whereas the Analogy of *Mat.* 18. is urged to be as well between a Church offending and other Churches, as between a Brother and a Congregation; that when they are offended, they are to tell it to a greater number of Churches. We ſhall not be againſt this Analogy, for the like way of proceeding; only we are againſt the like Authority of proceeding. If other Churches will deal with a Siſter-Church, in the way of Moral communion ſpecified, let them obſerve the ſame Analogy, and we ſhall ſubmit to it; but if they will erect from that Analogy the like Authority and Power of Juriſdiction, unto that we deny the Analogy to reach; becauſe that in the Church-Univerſal, and the communion thereof as ſuch, Chriſt hath placed no ſuch Juriſdiction.

CHAP. XI.

That Churches in the ſame Nation, are obliged to maintain a nearer communion, one with another, than what all Churches, though ſeparated by Diſtinct Kingdoms, are bound to, by vertue of their Catholick Obligation.

AS there is the general Bond of which I have Diſcourſed, that knits all Churches together, which, like to that which the Apoſtle ſpeaks of charity, is above all, and runs through all, and gives Strength to all other, ſo there are more ſpecial Relations

Relations and Bonds, which knit some Churches to a more near communion than others: Even as in a Congregational Church, although there is a common Bond and Tye, which knits all the Members together; yet there are special Bonds and Tyes besides, by which that Fellowship is improved more between some of the Members, than others; as the Relation of Man and Wife, Servant and Master, Friend and Friend, all which are occasions of more converse, and so of Edifying one another more. Book V.

And herein we give and acknowledge much to those National Relations of being under one common civil Government, if considered as a bond or Tye, which makes the communion more near, and occasioneth more obligation of Duty. As also there is a closer communion between Churches, that are more near, Neighbouring in the same City, and the same Vicinity; because they have a more special occasion of converse, and of knowing each other's Affairs. But yet still all those Bonds and Tyes, by which Churches are thus knit together, doth not give Neighbour-Churches, or a National Church, power of Jurisdiction. For it runs in a way of that Mystical communion of the Church Universal; only there is a ground and occasion of exercising that communion more nearly. Thus in the Churches of a Nation, many Advantages do arise (we acknowledge) unto Churches thereby; as that they have the benefit of the common Laws, to protect them under the Christian Magistrate, who is to be a Nursing Father, and a Nursing Mother to them; and so to unite them together, and make that Mystical communion more entire. But the power of the Magistrate cannot set up, or form them into any other Ecclesiastical Power and Government than Jesus Christ hath Instituted. What communion Christ would have to be amongst Churches, the Magistrate may exact of them, and keep them to it; but he cannot raise up a new kind of communion, their having one Language, their having one Government, makes a greater nearness of it. The Apostles Write therefore unto the Churches of *Asia*, as in one Nation, or in one Province. Thus *Paul* Writing to the Church of *Corinth*, Writes to the Saints of *Achaia*, and many Churches in *Achaia*, may be called *Achaia*, for so it is in the Apostles Stile; *Achaia was ready a year agoe* (saith he, *2 Cor.* 9. 2.) meaning many Churches in *Achaia*. So we may say *England*, for the Churches of *England*, and the Name may be given from the Nation, but the Name with the word *Church*, is never put together, as being a *National Church*, cast into one Body, in respect of Ecclesiastical Government and Jurisdiction, as the Kingdom is for civil Government. The Apostle therefore, when he Writes to Churches of a Nation, calling them Churches and not Church, doth argue, that the common Relation between them, was by way of communion, each Reserving their Jurisdiction as several Churches, but not as cast under one Jurisdiction, as being one Church. Yea, perhaps the Name *Church* may be given unto a Nation in a Mystical Respect; that which is given to the whole, being given to any part or number of Saints. The Strangers that were scattered all over lesser *Asia*, *1 Pet.* 1. 1. are called *a Flock*, *1 Pet.* 5. 2. And so our Saviour Christ saith, he had Sheep that were not of that Fold, *i. e.* that were not of that Nation, but that were *Gentiles*, and yet they are both called one Church in the General; for he would make them (both *Jew* and *Gentile*) one Fold; but they are so called, in respect of their Mystical Relation, as under him their Shepherd, not in respect of Government. *Peter* calls the *Jews* that were Scattered, a Flock in the General, distinct from the *Gentiles*; because they could not perhaps understand the Tongues of the *Gentiles*; and therefore kept together, as *Jews* distinct.

So then we shall grant very far to National communion of Churches kept in a Mystical way. As,

1. * We grant, that God under the Gospel, hath made a covenant with, and a promise unto Nations (in respect of the Gospel) as well as unto Families. *Paul* when some in *Achaia*, had received the Gospel, calls them *the first Fruits of* Achaia, *Rom.* 16. 5. He calls them the first Fruits, as a sign that more would come of the same Nation; but he would not Baptize Men of the same Nation upon it, or upon a bare outward profession, as the Apostles did not therefore Baptize all the Nation of the *Jews*, because some received the Gospel as the first Fruits. *Abraham's* covenant indeed goes to Nations, as well as to Families; *Esa.* 52. 15. *He shall sprinkle many Nations.* And God removes the Light of the Gospel from Nations, as well as from particular Churches. The Gospel it self becomes a National Blessing; and we see that

* *Yet we understand this in the same sense, as* Revel. 5. 9. *interprets it, of the Redeemed out of all Nations, so that all the people in Nations, will never grow up to be Members of Churches, especially, not till the call of the* Jews.

Ch. XI. that one Nation hath more light in one Age than another; as the *Grecians* and thoſe in *Aſia* once had, and now we *Europeans*, in the Northern parts have. That part of *Brittain* which is now called *Wales*, had it more than the reſt of the Nation, when *Auſtin* the *Monk* came into this Iſland, thoſe that oppoſed him, being only found there, whereas now the whole Kingdom hath had it ſince, and the Goſpel becometh a National Bleſſing; and when the Practices and Priviledges of it are Eſtabliſhed by the Law, it cometh to be a National Right. And when the civil Magiſtrate by Law doth countenance Religion, God doth bleſs the Nation, and bleſs the Magiſtrate for it, as he did the Houſe of *Obededom*, for the Ark's reſting there, 1 *Sam.* 6. 11, 12.

2. There are National Duties, which the Churches in a Nation, as they are a Nation, owe unto God in a joynt way, as to keep Solemn Faſts and Days of Thankſgiving for National Bleſſings, or for threatned Judgments, as *Nineveh* did.

3. In caſe that the Churches of a Nation are corrupted, they may have Aſſemblies and Conferences, where mutually it may be ſeen, what light theſe Churches can hold forth; ſo to make a Reformation, and to become a new lump, they may have ſuch Aſſemblies, to direct them to do it. In *Babylon*, the *Jews* had Elders to come one to another, *Ezek.* 14. 1. *Eze.* 20. 1. but they had not the power of a *Synhedrim*, which was Inſtituted by God, that was only proper to them, while they were in the Land; and the promiſe was to it, as being in the place that God ſhould chooſe. They came to enquire, but not to judge; and the Prophet was with them, who yet had not the power of Juriſdiction as a Prophet. Or otherwiſe at other times, we acknowledge, that National Aſſemblies may be choſen out by Parliament for National Reſpects, to adviſe them.

4. And by vertue of oneneſs of Language, and of Affinity, Churches in one Nation are able (by vertue of this Bond, as a Band and Tye to knit together) to edifie one another more than other Churches; as by Writing Books in the ſame Language, ſpeaking the ſame Tongue, *&c.* Yea, and as they are Churches in a Nation, as they walk more exactly, God will give ſuch a Nation more light than he doth another Nation. Theſe, and many more ſuch Advantages as theſe are, in ways of communion, we do acknowledge belong to them as a Nation; and the ſame alſo, by reaſon of Neighbourhood to Neighbour-Churches.

But to caſt all theſe Churches into ſuch a National Government Eccleſiaſtical, and ſuch Subordinations as Presbyterian Government caſts them into (ſuch as being a Nation, in reſpect of civil Government, they are caſt into) and that they ſhould be obliged in reſpect of a National Bond to an uniformity, or obliged for uniformities ſake, to the ſame Pitch and Model, that one particular Church, ſhould not practiſe further than another, or hold forth more light in matters of Doctrine than another; but that there muſt be one Standard for all, and that they ſhould be obliged to this, by vertue of a National conſtitution, ſuch an Uniformity as this, we think is prejudicial to the Churches; the Apoſtles Rule holding in this, that ſo far as we have attained, we ſhould walk by the ſame Rule. So the Churches in a Nation, may meet to ſee how far they have attained, and to convince one another, and ſo Eſtabliſh by common conſent, a common Rule amongſt them ſo far; but ſo as that if any be otherwiſe minded, they ſhould wait in this, till God Reveal it in his time; for otherwiſe the purer Churches, which will ſtill be the fewer, muſt be kept and conformed to the light of the impurer, which would ſome corrupt them. And the greater compaſs is taken, to make the uniformity, ſtill it will be the worſe; becauſe the greater part is ſtill more corrupt.

And therefore for meer uniformities ſake, to make a general Rule, that ſhould bind weak and ſtrong alike, when that general Rule alſo, is made in favour of the weak only (as to preſcribe forms of Prayer, becauſe many, or the moſt of Miniſters, cannot pray conceived Prayer, or to make one and the ſame form of Government for all Churches; becauſe many or moſt Churches, have not Miniſters, or a People fit to Govern, or to give Prudential Rules for Worſhip, which ſhould bind all; becauſe ſome Elders of Churches as now conſtituted, have not wiſdom to direct themſelves, and yet are ſuffered ſtill to be Elders) thus to bind up both weak and ſtrong, under the ſame Rule, and to Reſtrain the one, for the ſake of the other, we think is contrary to the Apoſtolical Rule. As Men in a perſonal walking, are to be left to a more or leſs purity,

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so Churches too, and there is no reason, that those that have a further light, should be Retarded by those that have not. Book V.

And that which we say of the Churches of a Nation, may in their several respects (so far as the Bond or Tye will hold) be said of the Churches in a City, or in any Neighbourhood: Yet so, as we conceive, that always Neighbourhood is not so near a Bond to induce Churches to Associate, as correspondency of Principles and Practices. As in *Germany*, where there are Churches that are *Lutheran* Churches, others that are of the *Calviniſt's*, the Neighbourhood is not so near a Tye or Bond, as agreement in Principles to Associate themselves; tho' this principle is to be held Sacred, by vertue of the universal Catholick communion, that so far hold forth as Churches have any thing that is good in them, so far forth (whether in respect of Doctrine or Worship, or the like) there is to be a communion held with them (when in practice there cannot, yet, in judgment there ought to be) to acknowledge them the Churches of Christ, and the Ministers of Christ, and approve whatever is good in them; and if in one practice we cannot joyn, yet in others we may. This we do acknowledge, to be the universal Law of communion between Church and Church, throughout the World.

And we do acknowledge that it is possible, that a Congregational Government may be adequate with a Nation. For if it were a Nation of all visible Saints, according to the Rules of the Word (as the Nation of the *Jews*, when called perhaps shall be, *Rom.* 11. 28.) then the Nation and the Church, would be adequate. But a few in Nations, come to be Saints; and then the Government must be suited to them. And if you would make a Rule for a whole Nation, where there is but a few Saints, tho' the whole profess Christian Religion; then the Rulers, whereby Jesus Christ would have his Churches Governed, as by the Peoples choosing the Officers, and the Peoples having an interest in censures, would not universally be applicable, and such a Government would not suit to a whole Nation, in a Congregational way; but the fault is not in the Government, but it lies in the Persons. *Castellus Bononiensis*, would say that the Old Government of Chnrches would not be available, *Nisi Ecclesiæ quoque statum antiquum obtineat.* The Rules whereby Jesus Christ would have his Church Governed, will not suit Churches, unless they have that State and constitution for Members, which in the Apostle's times they had, which, in the common profession of Christianity in a Nation and Parishes, as now more generally they are constituted in respect of Members, cannot be.

CHAP. XII.

That though no Church or Churches have the power to Excommunicate any other Churches, yet they have Authority of declaring Non-communion with them, upon occasion of just offence given.

THE upshot of the difference, between us and our Brethren, lies in this Principle; that all Church-Government, consisting in a Spiritual Instituted Punishment, or being in order to it, which is properly called a censure and an ἐπίτιμια, a punishment by the Apostle, 2 *Cor.* 2. 6. (for that is properly Government, which hath a power inflicting of punishment as such) now Excommunication being properly a Spiritual punishment, in a strict Sense so taken; hence therefore, where that only is placed, there is the Government placed, in a strict Sense. And that which makes Excommunication, as it differs from Non-communion, to be a punishment, lies in this.

1. That it is a delivering up to Satan, which because it Superaddeth to the severing of a Person or Persons from external communion, which is common to it, with that which we call Non-communion; therefore it must be a special Institution, and cannot be founded upon a natural ground, for who hath power to give up a Person to Satan, when any Church hath thrown him out, but only Christ? And hence other Churches, after a particular Church hath Excommunicated a Man, cannot Excommunicate him further, they cannot give him up to Satan again; for that

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Act is already done, if he be rightly Excommunicated, and all their Act can be but a pronouncing Non-communion. Ch. XII.

2. Excommunication and Non-communion differ thus, that in Excommunication, the Person is to look upon himself, as cast out of communion with Christ, and he hath his sins Judicially bound upon his conscience, not only in a Doctrinal way (for so his sins are bound, when a Brother reproveth him) but as by such an Ordinance, wherein Jesus Christ doth, as as a Judge from Heaven, bind his sin upon his conscience, having promised to do so, upon the Churches binding sin upon him; but declaring Non-communion, they do not a-new Judicially bind his sin.

3. In Non-communion, there is not so much an Authoritative Act over others, as an endeavour to keep themselves pure. It is indeed an Authoritative Act over others in this Sense, or the Church that doth keep another Church, or the Persons of another Church from communion with them exercise Authority in this Sense, that they having Authority from Christ positively, to partake in such and such Ordinances, and to receive Men thereunto, they receive only such and such Members (although of other Churches) and refuse others. Both these Acts are comparatively (take both positive and negative together) Acts of Authority; for they proceed by way of consequence, from the Authority they have to Administer ordinances amongst themselves: Yet the keeping out of that Person is not an Act of Jurisdiction over that Person, as the keeping out of an Heathen is not an Act of Jurisdiction over him.

4. Look what difference is between Suspension from the Sacrament and Excommunication within a particular Church; the same may serve to express the difference of Excommunication and Non-communion by other Churches. The Act of Suspension from the Sacrament is but by vertue of the Mystical communion that is between all Saints; but Excommunication is by vertue of the communion, which the Members of a particular Church, have one with another.

If it be said that they differ thus, that Suspension is but for a time; but Excommunication is a Final Sentence: The Answer is, that even Suspension is for ever, unless the Man Repents, as well as Excommunication; but they differ only in this, that the one is a withdrawing from a Brother to keep themselves, and the Ordinances pure; but the other is an Authoritative giving him up to Satan, in the Name of the Lord Jesus. Suspension therefore is after the Sin, till they try whether he will Repent or no; but Excommunication is when they have tryed, and they see he doth not Repent.

Of Non-communion, there may be two grounds.

1. The one is when a Church urgeth, suppose in some one Ordinance (as kneeling at the Lord's Supper) that practice upon a Person which to him is Sin, although in all other Respects, that Church to him, is as pure a Church as any is in the World. In this case he is forced to a Non-communion, that is, to a forbearing communion with them in that practice, and in that Ordinance, wherein especially publick communion with the Saints lies: And this is done without any censuring of that Church; but only professing his not being able to see that light and ground, upon which he should have communion with them in it. Therefore those that leave other Churches upon such grounds, do not pronounce a Sentence of Non-communion with those Churches; but do it meerly and only to keep themselves pure and undefiled.

2. Another ground, or perhaps a Second kind of Non-communion is this, whereas a Church or Churches do judge another Church or Churches to be corrupt in their Doctrine, or in their countenancing such gross Sins, for which Men should be Excommunicated, and so are offended at those Churches; which being Admonished, do not Repent, but continue obstinate. Now such a kind of Non-communion in these cases, is materially for such kind of Sins, and ought not to be for such, as for which in a particular Church, Excommunication is to be Denounced against a Member or Members: And so both the one and the other do agree.

1. In the object matter of offence, for which, Men proceed to the one or the other.

2. They may agree in this, that for the external Act they are the same, and for the consequences of it too, so far as lies in their practice one toward another externally. For the outward substance of the Act, they are both a denying outward communion

nion in Ordinances; and also for the consequent Act, they are both of them a denying communion in ordinary converse.

Then 3. They agree in the Analogy of their proceedings, that as in a particular Church, in Admonitions tending to Excommunication upon Impenitency (upon which Excommunication follows) there are these degrees of proceedings; first to take two or three privately; then to give two or three Admonitions in a publick way, e're they proceed to Excommunication: So should other Churches deal with a Sister-Church offending, e're they proceed to Non-communion.

If the question be askt, what Institution there is for Non-communion: We answer,

1. There needs no Institution for it, since it ariseth from all the former Principles; and is not an Act of censure by way of Institution; but according to the Law of Nature; And as the Saints are taught of God to love one another, so they are taught of God to withdraw, and also any Church to withdraw from those that live inordinately. As the Mystical communion runs in a natural way, by Reason of the Law of Love that is in the Hearts of all the Saints, so doth the Law of Non-communion.

2. It cannot be said that there is no Warrant: For 1. The same Precept that Warrants Suspension, Warrants this; Namely, the withdrawing from a Brother that walks inordinately, as to what is in their power to give or refuse him Fellowship in; and it is in the power of one Church, to give or refuse Fellowship to other Churches in their Ordinances. So that it cannot be alledged, that there is not a command for it, but only that there is not an Institution for it; it is a Duty, though not an Act of Authority. 2. That which Warrants any Christian not to bid an Heretick good speed, which yet is not an Act of Jurisdiction, nor to receive them into their Houses, Warrants also this. 3. That which Warranted *Timothy*, being a Minister to Guide and Direct the Churches, *to turn away from those who had only* a form of *Godliness*, *denying the power of it* (2 *Tim.* 3. 5.) Warrants also this Non communion of which we are Discoursing. It was Written to him by way of Prophecy, and so to all Ministers and Churches in the latter Age, when the profession of Christianity should grow as common, and be carryed by the same grounds of common Education and Imperial Laws, as the *Pagan* Religion before had been. When before (all in a general implicit way, thus professing Christianity, the Churches might be in danger of being defiled, by holding communion indifferently with all, since the case is such, that many should have a Form of Godliness, and deny the power of it, although professing Religion: Therefore (saith the Apostle) from such turn away. 4. What one Apostle did to another in case of offence, the same one Church may do to another, upon the same grounds. One Apostle had not power to Excommunicate another in a way of censure; neither had *Paul* power to Excommunicate *Peter*, or Admonish him in an Authoritative way; but to Admonish him by way of that Mystical communion, which all Saints owe one to another, and so was due from one Apostle to another. *Paul* accordingly did Admonish *Peter*, and withstand him to his Face. And when in that contention between *Paul* and *Barnabas*, *Barnabas* was in the wrong (for he went upon a carnal ground, because *Mark* was his Sisters Son, and so therefore he would have him along with him, though formerly he Deserted the Service; for which *Paul* would not take him into Fellowship with them) they, upon this occasion, part Fellowship one from another, and *Paul* did justly do it from *Barnabas*, though he could not Excommunicate him.

If the question be, why Jesus Christ should put this Ordinance of Excommunion, and delivering up to Satan, in a particular Church, rather than in a Multitude of other Churches: I answer, although the Reason of Institutions is only the Will of Christ; yet all his constitutions are consonant to Spiritual Reasons, and the consonancy of this particular instance to Spiritual Reasons may appear in this.

1. Because in the proceeding of other Churches with another Church offending; they can have but half that power as present to concur in it, which the Ordinance of Christ hath setled Excommunication upon. For there cannot both Elders and People meet in Synods ordinarily; and yet in a Congregation, both Elders and People must concur to Excommunication, as a Judge and a Jury use to do. Now to suppose that the power of this Ordinance should be Transferred to those that have but half the interest, to a company of Elders only, where the concurrence of the People as

Cha:XII. preſent is wanting: To ſuppoſe that in a Congregation both theſe ſhould concur, and that in a Synod which hath the greater power but one of theſe ſhould concur, would not be uniform to this Ordinance. Dealings with other Churches, muſt be Tranſacted by Commiſſions, and by way of Repreſentation; and the power of Excommunication is not given to a Repreſentative company. And for theſe to have power to take upon them to Excommunicate not only Perſons, but Churches, when yet to Excommunicate Perſons in a Church, both People and Elders concur, is yet leſs imaginable.

2. Again this Honour God hath given to his Church of Saints, that if the Formal Authority of Jeſus Chriſt be not placed in them; yet virtually it ſhould be exerciſed as amongſt them, ſo as the unanimous concurrence of their Spirits, as well as of the Miniſters, ſhould have an influence unto this Ordinance, or ſhould be concomitant to this Ordinance; and that therefore the power of Jeſus Chriſt ſhould be put forth, 1 Cor. 5. 4. *When you are gathered together*, both Elders and People. As the vertue of the Load-ſtone is then put forth, when it is ſet in Steel, and as the Authoritative power of an Act of the King and State is exerted, when both Houſes of Parliament are met, and in their Preſence; without which it would not be an Act of Authority, to Ratifie and Eſtabliſh Laws; ſo is here: The power of the Lord Jeſus Chriſt, to deliver a Man up to Satan, muſt be in the preſence of the People: And as tho' the Eye alone ſees, yet, as Seated in ſuch a Body; ſo ſuppoſe all the power ſhould be in the Elders, by which a Man is delivered up to Satan, yet, in the Elders, as Seated in this Church. And therefore to take a company of Elders abſtracted from their People, Jeſus Chriſt hath not given this power unto them, as the Laws of this Kingdom hath not thought fit to give the power of condemning any Man to the Judges alone, but as concurring with the Jury.

3. The enjoyment of a conſtant communion, as in a Congregation formed up into a fixed Body for Worſhip, is only proper to a particular Congregation, and the Members thereof; therefore the throwing out of ſuch an enjoyment, out of ſuch a Body (having this puniſhment annexed to it, to be given up to Satan when he is thrown out) is moſt proper to it, rather than to any other Body, where a Man comes but to meet occaſionally: And as it only is the Seat of fixed Worſhip, ſo it only is the Seat of throwing one out of the Seat of Worſhippers, and of delivering him up to Satan. And the nature of the Ordinance is ſuch as that it could be placed but in one Seat; and therefore that Seat which hath it firſt ſhould only have it; or a Man can be delivered to Satan but once.

Now the next queſtion will be, how far this Law of communion of Churches will draw on a Subjection of one Church to another, and will tend to order Churches? And what proceeding by vertue hereof, one Church may have toward another, and what one Church, or many Churches, is to give to any Church?

We lay this for a general ground, that as there are particular Duties, and in a manner for the external part all the ſame kind of Duties, which are to paſs between a particular Church, and the Members thereof; therefore by Analogy, there may be the ſame proceedings uſed, and courſes taken for the diſcharge of theſe Duties between Church and Church occaſionally, as is amongſt the others. As,

1. There is an obligation of one Church over another, by vertue of this communion; to enquire in caſe of Jealouſie, or common Fame and Report, how it fares with them? And therefore there may be an Aſſociation of Churches, whereby (in the meetings of their Elders or others Deputed) there may be enquiries of Miſcarriages, which may be equivalent to thoſe of Annual Viſitations, which have been amonſt us.

2. If that Perſons wronged do complain, and their complaints do ariſe to that Height and Appearance of Injuſtice, as that there is a juſt offence occaſioned: In ſuch caſes, or in what ever other caſes of Miſcarriages, one Church or many Churches are bound to give an account; and in caſes doubtful, to give Oaths to clear things; and to Swear Witneſſes to help to find out the Truth.

3. For the Judging part, they may declare againſt Churches, by way of Declaration Doctrinally, that they have thus and thus Tranſgreſſed the Rule. They may condemn them as having Sinned againſt light, as perverters of the Faith; they may Admoniſh them and Threaten them in the Name of Chriſt; that is, for his Name (his Name is put for his Honour) and ſo for his Honour's ſake, that is called upon them:

them; his Name is put also for power. They may declare that they are offended as a Church, and that it is a Church Act as from them, and so deal with them, as a Church offended with a Church Delinquent; but still they act not by a power over them given by Institution from Christ: They do not Act from a power of delivering up to Satan; but only with the power of Christ's word, and Threatnings laid a-fore the offending Church. Book V.

4. When by way of Sentence, they profess to hold no communion with them; that Sentence yet is not that of Excommunication, for therein tho' they exercise Church-power over their own selves, in Relation to themselves, binding themselves as a Church, not to have communion with them; yet it is not an Act of Authority over them: As a Lord of a Mannor meddles not with anothers Mill, when he interdicts his Tenants to grind there; for it is not an Act of Jurisdiction over the other, but only over his own Tenants.

If the question be, what Fruit and effect there may be from Regulating Churches in this way? We answer,

1. That the Efficacy of all means, lies in the Blessing of Christ. Now there being two ways of Church proceedings, one by way of communion of Churches, and the Law of Nature, the other by Institution: there is to either, in their kind, a promise of Christ. The Admonition of one Saint to another, though not in Church-fellowship, as it proceedeth by vertue of the communion that is among Saints, and as a Duty of one Saint to another; so it hath a promise of Blessing answerable. The Exhortation of one Saint to another, hath a Blessing often to convert, though Preaching by Officers be the only instituted means; and so is it here. Therefore such proceedings, by way of Admonition and by way of Non-communion, have the promise of the Blessing of Christ as well as that of Excommunication in a particular Church.

2. In a Moral way there is a great deal of Efficacy in these means, to work upon Men. 1. A convincing of a Church offending of their Sin, and of the Error of their way. 2. There is a Testimony given against them. 3. There is a shaming of them, for the design of such withdrawing is (as the Apostle saith, 2 *Thes.* 3. 14.) that they may be ashamed: There is 4. A Depriving them of the Priviledges of communion with all other Churches.

3. In an External way, this is like to work as much as Excommunication it self, especially, being back'd by the civil Magistrate, as Excommunication useth to be.

4. It is more suitable for Churches to deal with another Church, or with Multitudes, with Provinces, with Churches in this way, than to assume a power of delivering them up to Satan.

If it be said that Excommunication being the Highest Supream Means, if this means should not be used, there is the most Efficacious means wanting: I answer, that God doth not always Establish that means that is most Efficacious for one sort or kind of Persons, or in all cases that he doth in some, and unto some. Neither is it necessary therefore, that what is in it self to be supposed the most Efficacious means should be applied to Churches, from a greater number of Churches, as the Argument would hold forth. For according to this Reason, God should have appointed Apostles always infallibly to have Governed Churches, because that was the most Efficacious means, and was once extant in the World. And it may as well be said and objected, as it is by the Papists, that unless there be an Apostolical Seat assisted with Infallibility, there is not an Efficacious Remedy for all controversies; and that God hath not provided for his Church, in our Age, as he did for his Church in the first Age. But it suited his Wisdom to leave the Churches in after Ages to have Recourse, in respect of Government, to a means less Efficacious. The like he did with the Church of the *Jews*, to whom he stirred up Prophets in all Ages, till after the Captivity, but then left them to the ordinary guidance.

The Government OF THE Churches of Christ.

BOOK VI.

Of the constitution of a particular Congregational Church. The Rise, Institution, and Definition of it. A Comparison between it and the Church Universal. That Christ hath given to his Saints, a Right and Liberty of Gathering into such Holy Societies. That, in doing so, they are not Guilty of Sinful Separation or Schism. Of the Diverse kind of Officers in a Church. That there is an Institution for each sort. That the Pastor and Teacher are equal in Authority and Power. Of the Exercise of the Communion of Saints, which the Members of a Church ought to have, one with another.

CHAP. I.

The Reasons why God and Christ would have a Church, as the Seat of Divine Worship, wherein they might be Adored and Praised. What a Church is. That Saints or Persons Regenerated and Holy, are the proper matter of it. The Church is either the Universal Mystical Church, or a particular Congregation. The grounds of this Distinction shewed from Scripture.

IT is the practice of all Societies and Corporations, at first embodying themselves to read over their Charter. Thus at the Assizes the Commission is first Read, and in Parliaments, the Writ, by which they are Summoned, is opened.

It is then requisite, when any number of Saints do, by mutual consent, joyn into so Holy a Fellowship as a Church is; to shew what Charter and Commission they have for it from Jesus Christ. The question otherwise may be put to us (which was put to Christ, *Mat.* 21. 23.) *By what Authority we do these things?* Which Authority, if we are not able to produce, we incur that *premunire*, *Acts* 19. 40. *We are in danger to be questioned* by God, by Men, *If there be no cause whereby we may give an account of this meeting.* The word is ἐκκλησίας, whence, the name of ἐκκλησία is given to such a Fellowship of Saints.

All

All inferior civil Societies do embody themselves by a liberty granted and derived from the Head of the Common-wealth they live in; especially when they take on them to exercise any judicial Acts. Therefore this Holy Divine Fellowship, must much more be Authorized by Christ the Head of the Church Universal, since those joyned in it, take upon them the Authority to Judge them within it, as occasion is, 1 *Cor.* 5. 12. As all meetings in civil Affairs are said to be in the King's Name, so we must prove this to be in Christ's Name: and for this we have that known place, Matth. 18. 20. *Where two or three are gathered together in my Name*, &c. Where he spaaks not of every Assembly of Saints; but of such an Assembly as doth make and constitute a Church; for (*ver.* 17.) those two or three to whom this promise is made are call'd the Church. And by *Name* is, among other things, chiefly meant the Power and Authority of Christ; and is usually so taken in Scripture. So *Acts* 4. 7. The *Pharisees* take it, asking the Apostles, *by what Name or Power have you done this*? And in that Sense the Apostles make answer, ver. 10. *Know that, by the Name of Christ, this Man stands whole before you.*

That there is and ought to be a Church is the confession of all the Professors of the Name of Christ: Papists and Protestants agree in this Assertion, it being a Principle of the Gospel, universally asserted to by all, to whom the sound of the Gospel is come: As, *that there is a God*, is owned by all to whom the sound or preaching of the Works of God is come. As that Notion of a God was preserved in the ruines of the fall; so the Notion that there is a Church hath been preserved, notwithstanding the Apostacy and falling away of Nations to Antichrist, and accordingly hath been Transmitted to us. And as that Notion, that there is a God, was the occasion of an Idolatry and false Worship through Darkness; and of Worshipping a false God, not knowing the true: So this Notion, that there is a Church on Earth, hath, through the like Darkness been the main occasion of all Errors about Ecclesiastical Government, Men not discerning what was the Church which Christ intended.

And indeed, that God should have a Church, is exceeding natural and requisite.

1. The Divine Nature in God desires it, as it desires communication of it self to the Creatures, that they might glorifie him, so it design'd a communication of it self to many, and to many together united, mutually to praise him. The God-head it self is naturally communicated to three Persons, who mutually rejoyce each in the other, and together in the Union and Participation of such glorious Attributes, *Prov.* 8. 30. There is a blessed Fellowship between those three Persons; and God would also have Creatures taken up into the same Fellowship; not only each a-part with himself; but mutually together to glorifie him, which is the nature of a Church. Those three Persons that were three in one, would have a Church of Creatures also; and resolv'd, *that many should become one, as they are one*, *John* 17. 21. 23. The Gospel is called *the Fellowship of the Mystery*, *Ephes.* 3. 9. Wisdom also loves to open and cry her precious Wares in places of concourse, *Prov.* 1. 21. *Psal.* 22. 22. *Psal.* 40. 9, 10. Christ who was this Wisdom of his Father says, he had declared his Faithfulness not to his Brethren only apart, but together in the great Congregation, (*Psal.* 35. 18.) Because thereby Glory and Praises, being joynt and mutual, are so much the more encreased; for Glory manifested Results out of the Apprehensions and *Encomiums* of many joyned: Therefore God, e're he would so fully communicate himself, desires a meeting, and an Assembly of the People: So Exod. 25. 8. *Let them make me a Sanctuary, that I may dwell among them*; and *Exod.* 29. 42, 43, 44. *There I will meet with you*, that is, when they are all met there. And therefore it is called, in the Original, the Meeting-place; so that if there be a God, he will have a Church to Worship and praise him.

2. Jesus Christ desires it also, who was to be made glorious; and therefore was to have a Church, that is, many united in one, whereof he might be the Head: So *Ephes.* 1. 22. God gave him to be Head to the Church. It was a priviledge to him to have a Church, she is therefore given him; and as this was his desire too, his Father in answer bestows her on him, *Ask and I will give thee*, *Psal.* 2. 8. As he was to be a Head, so to have a Body; in whom, as in a Head, they might be gathered together in one, *ver.* 10. He was to have many Brethren; and his desire was, that they might be gathered together about him. Thus he declares, *Psal.* 22. 22. and thus he promises to them when assembled on Earth, *Matth.* 18. and thus he Prays, John 17. 24.

That

Ch. I.

That he and they may be together. So as if there be a Christ, there is to be a Church also.

3. The Divine nature in us, (2 *Pet.* 1. 4.) breath's after such a Fellowship. As Reason and Understanding desires communion with Men, since Man is by Nature (as he that had but Nature said) *Animal πολιτικον sociable, a sociable Creature*, so a Saint is too. As it was not good for *Adam*, the New Creature of the First World, to be alone; so nor for the New Creature of Christ's World. It was *that one thing* of *Davids* Desires, that is, the Top the chief of them, Psal. 27. 4. *One thing have I desired. to dwell in the House of the Lord.* The Church, as they have a Relation to Christ, so likewise one to another; for they are not an *Holy Seed* only, but an *Holy Nation*, a *Royal Kindred:* Who, out of an instinct, desire Fellowship one with another. *They are taught of God*, (says the Apostle, 1 *Thes.* 4. 9.) And therefore as natural instincts shew themselves in Creatures, who, when new fall'n from the Dam, gather in a company about it; so a Spiritual instinct shews it self in those, who, being new Born, associate together. So in *Phil.* 1. 5. *Paul* gives thanks *for their Fellowship in the Gospel from the first Day*; as if, when they were not an Hours standing, they desire it. And therefore in the *Acts*, to be converted to the Church and to the Lord are used promiscuously; they breathing after a Church-Fellowship with the Saints as well as with God.

But our Business further, is to enquire what manner of Church it is, which Christ would have erected; and unto which his promise is made that he will be in the midst of them.

We shall come the better to know what this Church in particular is to be, if we enquire what the Church in general is?

A Church in general is an Assembly of Saints, of Believers; of Men called.

1. It is a Company or Assembly united. If there had been but one Angel, or one Man saved, he had not made a Church. 'Tis a Body that hath many Members, 1 *Cor.* 12. 15. and *Rom.* 12. 6. *We being many, are one Body.* 'Tis a Nation, 1 Pet. 2. 9. *A Flock*, an Houshold, a Kingdom, a Common wealth, *Ephes.* 2. 12. The same Men, that considered a-part are call'd Saints, collectively taken, are called the Church.

2. A Church is a company united in one, for without Union, they are not a Church, but a confused Multitude; Therefore it is called one Body, *Ephes.* 4. 4. as there is one God, and one Spirit, *&c.* 1 *Cor.* 12. 12, 13. And *Ephes.* 4. 16. it is said to be knit together.

3. A Church is a company of Saints united in one. It is a Society of Believers who are called, as 'tis a Nation for Multitude and Order, so 'tis a Holy Nation, 1 *Pet.* 2. 9. as it is an Houshold, so of Faith. As it is a Common-wealth, so of *Israel*, *Ephes.* 2. 12. As it is a Temple, so an Holy Temple, *ver.* 21. *Holiness* becomes thine House, *Psal.* 93. 5. It is a Congregation, but of Saints, Psal. 89. 5. 1 Cor. 1. 2. *To the Church of God at* Corinth; *to them that are Sanctified in Christ Jesus, and called to be Saints*, not by Invitation only, as if all to whom ever the Gospel is Preached, might have that name; for so the *West-Indians*, if but Preach'd unto, should be called. But they are called Saints by qualification, that is, they are Sanctified. *They that were not my People* shall be called my People, *Rom.* 9. 25. (called Saints) that is, that are Saints; for God calls things as they are. *They are called with an Holy Calling*, 2 *Tim.* 1. 9. To all callings a qualification is required. If a Man is to be of the Privy-Counsel, the place requires that he should be Wise: If he is to be of a Company to Trade, it is requisite that he be brought up to it: If he is a Minister, that he be Gifted; and so, if he be of a Church, that he be Holy.

4. It is a company joyned to have Fellowship with Christ, 1 *Cor.* 1. 9. It is called therefore Christ, 1 *Cor.* 12. 12. and *Complementum Christi*, the fullness of Christ, *Eph.* 1. 23.

The Kingdom is Spiritual. so are the Subjects; for Christ is, in Relation to his Church, a King of Saints, *Rev.* 15. 3. To be in a Church is to be fellow Citizens with Saints, *Eph.* 2. 19. and with Christ, 1 *Cor.* 1. 9. And as Reason only fits us to have Fellowship with Men; so Grace only qualifies us to have communion with Saints and Christ. A Fellowship is of those who are alike in Nature and Disposition. Thus God would not have *Adam* joyned in Fellowship with Beasts, and therefore

fore made a Woman for him, as a meet companion, much leſs will God admit his Second *Adam* Chriſt, and his Members to be joyned with Swine. *What Fellowſhip is there between Righteouſneſs and Unrighteouſneſs*, 2 *Cor.* 6. 14, 15, 16, 17. They are a Temple to God, and the Stones which frame it are Hewn, before they are laid in the material Building, 1 *Kings* 17, 18. and therefore they are to be lively Stones, not Dead, as *Peter* alludes, 1 *Pet.* 2. 5. They are a Body, and the Body of Chriſt, and therefore the Members are to be ſimular to the Head. Hence hath ariſen that diſtinction of a Church Myſtical, and of a Church Inſtituted, which ſuppoſe the ſame matter, the ſame Men, and which are but ſeveral Adjuncts of the ſame matter or relations, whereof the one may be Superadded to the other. As in *Holland*, the ſame Man that is a Member of the Society of the States General is alſo, and may be alſo, of the States of a particular Town; but yet ſtill he muſt be a Dutchman: Or as in *London*, every Man of a particular Company, may alſo be a Member of the Common-Council of the whole City, but yet he muſt be a Londoner, and free of the City. So here in this caſe, if a Perſon is a Member of the Church Myſtical, or of an Inſtituted Church, he ought to be a Saint. As a Church in general is a Company and Aſſembly of Saints united; ſo the Church Myſtical is the general Aſſembly of all Saints on Earth united in Chriſt to him, and one to another: And the *Church Inſtituted is*, a particular Aſſembly of Saints on Earth, united in Chriſt by a ſpecial Covenant. The Members of both the one and the other, are to be Saints united into a Company and Aſſembly, that ſo there may be a communion.

1. I will ſhew the ground for this Diſtinction of Church, in Scripture.

1. There one Church is called *The General Aſſembly, and the Church of the firſt Born*, *Heb.* 12. 23. An Aſſembly it is, and a General Aſſembly: And that part of the diſtinction argues, there is another to be found from which, by that word, it is Diſtinguiſht. And therefore, there are particular Aſſemblies, which alſo muſt be called a Church. Members of this General Aſſembly, theſe *Hebrews* were; for he ſaith, ver. 22. *Ye are come to this General Aſſembly* as being made a part of it: And that theſe *Hebrews* were alſo Members of particular Aſſemblies, though Diſperſed through all Countries, and that they had a Relation unto them, is expreſly mentioned, Heb. 10. 3. 25. *Not forſaking the Aſſembling of our ſelves together*. And they were ſo to Aſſemble, as in a ſpecial Relation joyned to conſider and exhort one another.

Yea, more expreſly we find this mentioned, 1 *Cor.* 12. 27. where having Diſcourſed of the whole Body in the former verſes, he (in *ver.* 27.) draws down all he had ſaid in the General of the whole Church, to that particular Church at *Corinth*, to whom he Writes, chap. 1. 2. *Now ye are the Body of Chriſt* (ſays the Apoſtle) *and Members in particular*: Where the Phraſe *in particular*, hath Reference both to *Body*, as well as to *Members*. So as the meaning is this, that they in particular, made a Body of Chriſt; and were Members one of another, alſo in particular. And therefore all that he had Diſcourſed of the Nature of the Body, and the Members, and the Offices, and Duties in General, he brings home as particularly true of them, as making a ſpecial Body a-part, ſo the word is ἐκμέρους. They were a Body a-part in Relation to other Churches, and more particularly Members one of another, and that in ſuch a particular manner, as they were not ſo of any Church elſe. The like we have as expreſs, *Epheſ.* 2. Where having Diſcourſed of the Body Myſtical, as made up both of *Jews* and *Gentiles*, as appears by *ve.* 16. he ſhews (*ver.* 19.) their Relation thereunto. *Ye are no more Strangers, but fellow Citizens with the Saints, and of the Houſhold of God*, (namely, that great Houſhold of Heaven and Earth, as he calls it, (chap. 15. *and are Built*, &c. ver. 20. *With all Saints into an Holy Temple*. And then he further adds, ver. 22. *and you alſo are Builded together for an Habitation of God, through the Spirit*. Where 1. He means ſome one more ſpecial further Temple, then to be Members of the Myſtical general Building: For he had ſaid before, *ver.* 19, 20. Ye are Built up with the whole Church into ſuch a Temple, and it needed not ſo Emphatically be Repeated again. But in that he ſays, *you alſo are*, &c. he affirms ſome further thing of them, then what he had ſaid of them before. He means ſomething more than that, whereas the whole Body is built into a Temple, they are built with them, as a part of that Temple: For that he had ſaid afore (*ver.* 19.) they being part of that whole Temple, of which he ſays, all is built, &c. *ver.*

20. 2.

Ch. II. 20. 2. he makes them a diſtinct Temple from the former, and plainly intends, that as with the whole they grew up into a Temple: So they in particular, were built up as an Habitation, beſides the other. You *Epheſians*, and you as together conſidered (ſays he) συνοικοδομεῖσθε, *are built up together.* So as he ſpeaks it not of that Perſonal Relation and Conjunction, which they had with all the reſt of the Saints in the World, and which every one had privately and perſonally to the Myſtical Church (for that was as common to the *Galatians* as to them) but he means that which they had together in a more peculiar manner, in joynt Relation each to other. If he had deſigned only their common Relation, he would rather have ſaid, *you together with all Saints, are thus built up*, but this he had ſaid afore; but now (ſays he) *You* Epheſians *together one with another, are built up into a more ſpecial Houſe*, or private Oratory (as I may allude to private Chappels in great Cathedrals) or little Sanctuary (as the Prophet ſpeaks, *Ezek.* 11.16.) private by themſelves. I might prove the ſame out of *Epheſ.* 4. where having firſt at large Diſcourſed of the whole Body on Earth (*ver.* 12.) he then paſſeth (*ver.* 16.) to the uſe, and end, and benefit of a particular Congregation, which he alſo calls a whole Body fitly joyned together, ſo as to ſupply Nouriſhment, and to edifie each other. Which of all the Saints on Earth, making up a Myſtical Body, cannot be ſaid; for how is every one ſo Diſperſed able to edifie each other in love?

And becauſe there is the ſame Reaſon every way of the Body Myſtical, and of the Body Inſtituted; therefore the ſame priviledges every way, which appertain to the whole Body Myſtical, do belong alſo as fully to every ſuch particular Church, ſo as indeed they are one, that is, there is *unica & eadem ratio, one and the ſame conſideration* of the one and the other, as there is the ſame Nature of a drop that is of the Ocean, ſince both are Wrater, the one as well as the other. Therefore the Apoſtles do ſo promiſcuouſly ſpeak the ſame things of the one and the other; and in their Diſcourſes, paſs without much Diſtinction from the one to the other. As he that reads an Anatomy of the Body of Man in general, may be ſaid to read it of every Man in particular: So what is ſaid of the inviſible Church may be ſaid and applyed to the viſible. As the one is called the Body of Chriſt, ſo is the other. Yea, as the one is called the whole Body of Chriſt, ſo is the other. So of the Church of the *Corinths* he ſays, when the whole Church is come together in one place. For the Church of Chriſt is *totum homogeneum, an Homogeneal whole*, whoſe parts are of the ſame Nature with it ſelf; and ſo what is ſaid of the whole, is ſaid of every part.

CHAP. II.

The Reaſons why Chriſt hath Inſtituted a Congregational Church.

I will now give Reaſons, why Chriſt did Inſtitute ſuch a particular Ordinance, as a particular Congregation of Members joyned, to grow up to be a Body, a Temple apart unto Chriſt, and why he hath thus endowed them with the priviledges, Name and Nature of the whole.

1. That there ſhould be joynt and publick profeſſion of the Name of God; and that God ſhould be Worſhipped of his Creatures, as Aſſembled together, is exceeding neceſſary, and indeed natural. Though the manner of Divine Worſhip is Inſtituted, yet that God ſhould be Worſhipped by many (when many are extant, that may Worſhip him) is as natural, as that he is to be Worſhipped. Therefore all Nations have ever had publick Aſſembly's, in which to Worſhip their God's. And therefore in *Geneſis*, no ſooner did that common Work of Mankind ſpread into Branches; but it is upon the Genealogy preſently Recorded, and put unto it, as the conſequence of it, Gen. 4.26. *Then began Men to call upon the Name of the Lord*, that is publickly and together; for privately, they had done it afore: Or if it be meant of Idolatrous Worſhip (as ſome interpret it) that the Men began prophanely to call on the Name of the Lord; yet publick it was. And however that they thus fall upon it, argues the voice of Nature as it is, *Mich.* 4. 5. and is argued from it. The People of God argue from it, to provoke one another to publick Worſhip, of which he there ſpeaks,

(ver.

(ver. 1, 2.) *How in latter Days*, that is, under the Gospel, *there should be flowing to the Mountain of the Lord, and all People should flow to it. And many Nations shall say, come, let us go up and Assemble*, &c. He speaks in the Language of the Old Testament, to express the Worship of the New. You know the Temple stood upon a Mountain, to which the Church of the *Jews* Resorted for publick Worship, so as to go up to the Mountain of the Lord, is to Assemble together to Worship. And how do they provoke one another to this? By the Law of Nature Written in all Men's Hearts, ver. 5. *For all People will walk in the Name of his God*; that is, make a joynt and publick profession of him, and together call upon him: For to that he there exhorts, *v.* 5. It is a Natural instinct in the New Creature, therefore they breath after it.

2. As to have Assemblies wherein to Worship God, is natural; so now under the Gospel, particular Assemblies are necessary. When indeed the Church was contracted in *Judea*, so as all the Nation might at once meet; for greater Solemnity, God ordained three Solemn meetings every year; and therefore they were a National Church. But now when the Gospel was Preached all the World over, and Saints were to be gathered from over all the World; it was necessary that Church Assemblies should be Instituted, and set up every where. Thus *Paul* gives Directions for publick Ordinances, that as now they might pray for all Men, which the *Jews* might not do; so that God now would have all Saved, 1 *Tim.* 2. 4, 6. And therefore he was the Apostle of the *Gentiles*, 8. 7. *I will therefore* (it is an inference therefrom) *that Men pray every where*, he speaks of publick Assemblies, and the ordering them, as in the whole Epistle. Therefore *Judea* it self, which was before a Church National, and they were to come to the Temple to Worship, now had many Churches in it; *Gal.* 1. 2. And therefore the Prophets speaking of the latter days, and Prophecying of the Church Assemblies, then call them not an Assembly only (as that of the *Jews* was called the great Congregation) but Assemblies. So *Isa.* 4. 5. He says, *He will create upon every dwelling place of* Mount Sion, *Assemblies*, &c. not *Assembly*: Which yet should be all on *Mount Sion*, and have the same priviledge and promise, that *Mount Sion* had. So we have it expressed in *Malach.* 1. 11. *Incense shall be offered up every where*; and so the Temple was to be every where.

For 3. It cannot be imagined, that Christ should not be as good to his Church, in respect of Dispensations of Grace under the Gospel, as under the Old Testament. Therefore all the Priviledges that the *Jews* met together in the Temple had, and all the Ordinances wherein they joyntly partook, and the like helps, and more full of Grace in stead of those other, were to Succeed in the New Testament: For his Name, he says, should be as great among the *Heathens*, as ever among the *Jews*. Therefore Christ sets up a Temple, and gives power to his Church in all places to set up Temples and Habitations to himself; and endows all those private Churches, with all the priviledges and endowments that the Assembly of the *Jews* had. And hence now, every such Assembly is called the Lord's Mountain, and his Temple; and hence, all the *Encomiums* mentioned of the *Jews* Church, are now given to two or three poor Assembled. As he said of the Temple, I will put my Name there, (*Deut.* 12. 11. 1 *Kings* 8. 29.) so now Christ's word is, (*Matth.* 18. 19, 20.) *I say to you, That where two or three are gathered together, I will be in the midst of them.* Which words as *Cameron* Notes, are not Assertory only; but Institutive. Yea, I say further, look what Priviledges and what Ordinances all Saints on Earth, if Assembled together, should partake of, the same as fully and entirely hath Christ appointed, two or three Assembling in his Name to partake in, till they all meet together in Heaven.

4. It was for Christ's Honour, that it should be thus; that such Spiritual Regiments and Common-wealths, and Bodies of Saints, should be erected to shew that Christ is King. For Christ is a King, and must Rule amongst the midst of his Enemies, *Psal.* 110. *Rev.* 15. 3. He Reigns over Wicked Men by his Providence; but as he is peculiarly King of Saints, *Rev.* 15. 3. so in and over his Saints peculiarly, and that not in their Hearts only; but outwardly and visibly in an ordered instituted Kingdom and Body. He is King not only in having Saints, but in having Saints ordered and embodied together in Holy Societies, Col. 2. 2. *I rejoyce to behold your Order.* He is a King over the Bodies of his Saints, as well as their Souls, 1 *Cor.* 6, 20. for he Redeemed both. And therefore as his work is to guide their Souls in-

Ch. III.

wardly by his Spirit; ſo their outward Man by his Officers and Ordinances appointed. An Inſtituted Church is called his Kingdom, *Mat.* 21. 43. For he ſays, *That Kingdom* ſhall be taken away, he means Ordinances, and the Candleſtick of the Church. And it is reaſon, that his Kingly Office ſhould be extended as large as his Prophetical and Prieſtly. His Prophetical reacheth to outward things, to Baptiſm, and the Lords Supper, *&c.* His Prieſtly Office was performed externally a-fore the World; and ſo he was to the *Jews* in outward things, *Jeſus Chriſt the ſame to day that yeſterday*, *Heb.* 13. 8. The Kingdom then anſwerably, is viſible in an external Adminiſtration. Chriſt was to have an Houſe under the New Teſtament, as under the Old, *Heb.* 10. 21. We have an High Prieſt over the Houſe of God, and thereupon he urgeth Aſſembling together, *ver.* 25. which makes Chriſt an Houſe: Now if we are not to forſake the Aſſemblies, it is then our Duty to begin to form them, and it is remarkable that he ſays *Aſſembling*, not Aſſemblies only.

5. By the Inſtitution of theſe particular Churches, Chriſt ſets up a Kingdom, and judgeth a-fore-hand. He judgeth them within, by caſting them out if Offenders, which ſhews, that he will not bear with Scandals: And he Judgeth alſo thoſe without, in denying to admit them, and ſo ſeparates between the Pretious and the Vile, and makes a day of Judgment aforehand. Therefore we find it made by the Prophets, the Fruit of theſe Aſſemblies that Chriſt Judgeth amongſt the Nations, *Iſa.* 2. 3. 4. *Michah* 5. 2. 3. And another Fruit is that they are Bleſſed, as means to convert Souls, *Acts* 9. 31.

6. Saints have as much need now of Aſſembling thus, as then. *Adam* had need of Fellowſhip in Innocency, and much more do we need it in a State of Corruption. Therefore the Apoſtle exhorts upon that ground to theſe Aſſemblies, *Heb.* 10. 25.

CHAP. III.

A Compariſon between the Church Myſtical, Univerſal, and an Inſtituted particular Church. Wherein they both agree, and in what Reſpects there is a difference between the one and the other. The Definition of a Congregational Church.

SInce there is like Reaſon for the Univerſal Myſtical Church, and particular Churches; and ſince every particular Church hath the Reſemblance, Name, Priviledges, and Attributes of the general, and all that it hath, is Modificated by a ſpecial Inſtitution: Let us therefore compare a little the one with the other, by which we ſhall the more clearly ſee the true Notion and Nature of an Inſtituted Church, by ſeeing both what is common to both, and wherein the one is Modificated, and differs from the other.

A Church Inſtituted, is a company as well as the other, 1 *Cor.* 10. 16, 17. for the Ordinances of it are a communion, ver. 16. *And we being many, are one Body, and partakers of that* one Bread, *ver.* 17. There is only this difference, that an Inſtituted Church is but of as many as come together in one place, 1 Cor. 14. 23. *When the whole Church is come together in one place*; mark that, he calls that the whole Church, which yet was but thoſe Saints at *Corinth*, 1 *Cor.* 11. 20. When you come together in one, not with one mind only, but in one place: But that other Myſtical Church, is the company of Saints all the World over. And the Reaſon why God did contract this Inſtituted Church to ſuch a number, as could meet in one place, was becauſe the end of that Inſtitution and Meeting, was full communion and entire, ſuch as that they who meet, ſhould partake in all Ordinances together with one accord, as *Acts* 2. 46. And then Nature doth teach, that it can be but ſuch a company, and ſo many as can all hear and edifie one another, *&c.* and who may from the ſame Paſtor, receive the Holy Ghoſt, and the ſame provocation of Grace at the ſame time; and who may *Glorifie God with one Mouth, and one Mind*, Rom. 15. 6. *and ſerve him with one ſhoulder*, *Zach.* 3. 6. And therefore in that Inſtitution of a Church, *Matth.* 18. he mentions their agreement. 'Tis agreement as met together, which is eſſential to every

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Ordinance. *If two ſhall agree*, our Saviour, *Matth.* 18.19. The word is συμφωνήσωσιν, that is make up a Conſort, an Harmony; for Ordinances and Prayer are ſo to God, *Epheſ.* 5.19. And therefore, 1 *Cor.* 10.16. Though he ſays, many made that one Body at *Corinth*; yet they were but ſo many, as could be partakers of that one Bread, and receive the Sacrament together, and as many as might all learn, when they Propheſied one by one, 1 *Cor.* 14.31. And ſo at *Epheſus*, (*Acts* 20.28.) The Elders were to take care of all the Flock, therefore ſuch a Flock is to be no more, then ſuch as Paſtors can take the care of. And therefore in thoſe Countries and Regions, where the Saints did Multiply, their Churches were Multiplied alſo, as in *Galatia*, there were the Churches of *Galatia*, 1 *Cor.* 16.1. and ſo in *Aſia* too, *Revel.* 1.4.20. *Acts* 18.41. But the Myſtical Church, is the Aſſembly of all Saints, it is *the whole Family both in Heaven and Earth*, *Epheſ.* 3.15. which, like the Sea, is too vaſt in this World, to be gathered into one place.

2. As the Church Myſtical is a company of Saints; ſo is the Church Inſtituted alſo to be. So was the Church of *Corinth*, 1 Cor. 1.2. *To the Church at* Corinth, *called to be Saints.* And it is a company of ſuch as are Elect: So 1 *Pet.* 5.13. The Church which was at *Babilon*, is ſaid *to be Elect together with them*, that particular Church was ſuch. Thus *Paul* Teſtifies of that Inſtituted Church at *Philippi*, *Phil.* 1.1. calling them the Saints there, with the Biſhops and Deacons, and in as much as he mentions Officers, he ſpeaks of them as of an Inſtituted Church. And this he ſays, not ſpeaking of the better part, as giving the Denomination to the whole; but as of every one amongſt them, ver. 6. *being confident in this, that you have a good Work in you.* And he expreſſeth that it was meet to think ſo of them all, *ver.* 7. elſe they all had not been meet, to have been of the Church. The like is ſpoken of the *Theſſalonians*, 1 *Theſ.* 1.2. and 1 *Theſ.* 5.5. And there is a World of Reaſon for it.

1. For to all callings there is to be a Qualification.

2. Becauſe theſe are to make up a Body to Chriſt, as well as the Myſtical; therefore they muſt be anſwerable to their Head. It would be very unſuitable, *Humano capiti cervicem jungere equinam, To joyn Monſtrous Members to ſuch a Glorious Head.* They who are joyned to Chriſt, muſt not be Members of an Harlot.

3. Theſe are called to Fellowſhip with Chriſt and his Saints. And as Moral vertues fit Perſons to have communion with Men, ſo Grace only qualifies Men to have communion with Chriſt and Saints.

4. Their Fellowſhip, and Meetings, and Tranſactions, are to be with one accord, *Acts* 4.32. and with one Heart. Now Faith will give them that. The Believers met with one mind, *Acts* 4.32. And they only can and will do ſo. There is to be an Agreement, an Harmony, συμφονία in a Church, and one falſe ſtring makes a Diſcord. There muſt be agreeing in Principles to fit Men for Church-Fellowſhip, and as Men that agree in the Fundamental Laws of a Kingdom, are only fit to be Subjects in that Kingdom: So thoſe only are fit to be Subjects of this Spiritual Kingdom, that agree in acknowledgment of the Fundamental Principles of Godlineſs; which only true Faith will enable a Man to do, *Titus* 1. 1. *Philemon* 6. Therefore thoſe, who deny the power of Godlineſs, are not to be received; but we are to turn away from them, 2 *Tim.* 3.5. Nay, ſuch a mixture will cauſe apparent variance, ſo Chriſt ſays, *Matth.* 10. 34,35. For ſuch Perſons are contrary, and led by contrary Principles; and how then can they be joyned in ſuch a Fellowſhip, as is the moſt near communion with Chriſt.

5. The ends of Church-Fellowſhip, are the Form of it (as I ſhall ſhew anon) Now therefore ſuch matter is only to be taken in, as may comply and be Serviceable to thoſe ends. Chriſt, when he makes any Inſtitution to an end, makes it ſuch as may attain that end; or elſe it is in vain, and ſo not an Ordinance. Now wicked Men are no more fit matter, nor no more capable of the Spiritual ends of a Congregation, than the body of a Beaſt is fit for a reaſonable Soul to dwell in and enform, and to uſe to actions reaſonable. For the ends of this Body of a Church, and of this Holy Society, and of every Member of it, is to edifie one another, and every part is to ſupply Grace to it, *Epheſ.* 4.16. And for that Men muſt have received the Spirit, and ſome Spiritual Gift. Therefore thoſe who have not the Spirit of Chriſt, and have no Spiritual Gifts and Graces, have but the Spirit of this World, and are unfit, and will be ſo far from edifying the Church, that (as *Solomon* ſays *Eccleſ.* 9: 18.) *One Sinner will deſtroy much good.* And are ſuch Perſons alſo fit to Reprove, to Judge, and thereby

Cha. III. to preſerve the Church pure? Since they are ſuch whom Chriſt calls Swine; they are ſo unfit to Reprove, as they are not fit to be Reproved; *Matth.*7.6. And it is of ſuch the Apoſtle alſo ſpeaks, (1 *Cor.*2.14.) That they cannot receive things Spiritual; but they are fooliſhneſs unto them, and therefore they are unfit to Judge thoſe within, for the Spiritual Man only Judgeth all things, and is Judged of none, 1 *Cor.* 2.14. How many Men are of *Gallio's* Temper, if it be a matter of right or wrong, that is to be Judged of in the Common-wealth, they can do it: But if the matter is about the Spiritualneſs of the Law or Goſpel (which things are within the proper cognizance of this Church-Court) they care for no ſuch matter; or if they Judge, they will certainly caſt out their Brethren, *Iſa.* 66.5: And ſay God be glorified when they have done.

So then as well an Inſtituted Church, as the Myſtical is to conſiſt only of Saints, and Saints are to be the matter of both; only *de facto*, indeed there ſometimes falls out this difference.

1. That the Myſtical Church being immediately called by God, conſiſts of thoſe only, whom, as the Apoſtle ſays, *The Lord approves and Judgeth ſuch*, (2 *Cor.* 10.18.) without the Judgment of Men coming between, who are *Jews* inwardly; and whoſe Religion is that of the Heart, and whoſe praiſe is not of Men, but of God, *Rom.* 2.29. But this Inſtituted Church, though immediately ordained to be of God, and according to his Laws; yet the gathering of it, and aſſembling of it, is an Act of Man's (namely of Saints) and therefore *Heb.* 10. 25. It is called *the Aſſembling themſelves together*. And ſuch is the calling and apointing of Miniſters; whoſe calling, though it be of God's Inſtitution; yet the Deſignment, who ſhould be a Miniſter, is immediately by Men. And therefore ſo the Apoſtle Diſtinguiſheth his immediate call from that of other Miniſters, (*Gal.*1.1.) That it was not by Men, but by Chriſt: Hence therefore becauſe what Perſons ſhould be of this or that Congregation is Determined by the Judgment of a company of Men that are Spiritual, whom in theſe things God hath left Supream Judges on Earth, (1 *Cor.*2.14. *The Spiritual Man Judgeth* all things, *&c.*) And becauſe they in Judging are, and may be often deceived; hence *de facto* it comes to paſs, that in great Congregations there may be ſome found that prove Hypocrites. Thus the Apoſtles tells them, *Acts* 20.30. that in *Epheſus*, *Men of themſelves ſhould ariſe Teaching* perverſe things, though, in the inſtitution and choice of Members, never ſo great care was had. But ſtill though theſe Saints may be deceived in the application of the Rule; yet they are to hold faſt the Rule it ſelf, that Saints only are fit matter for a Church, and that ſuch only are to be admitted (tho' they who have the power of receiving them are often miſtaken. Yea, though Temporary Believers may be found in the Church, without a Wedding-Garment; yet to them in the Church they are as Saints, and juſtified as ſuch, being not known to be otherwiſe. So as though before God, and as to his Knowledge, others than Saints may be in a Church, yet none but ſuch as are to us, and in our Judgments, Saints and Holy, and of whom (as the Apoſtle ſays, 1 *Phil.*1.6,7.) it is meet for us to think they have a work wrought, knowing their Election, 1 *Theſ.* 1. 5. are to be admitted by us into Church-Fellowſhip. By us there are none to be admitted, but ſuch as to us are Saints. So then to us, a Church Inſtituted is all Holy, and Juſtified, and Elected, and Sanctified.

2. And hence alſo, this further difference between the matter of the one and the other ariſeth; that thoſe who are Saints inviſible to Men, or inwardly ſuch; and who yet are viſibly ſuch to God's Eye, are the matter of the Myſtical Church: But ſuch as are viſible Saints to Men, not to wicked Men; (for they are blind, and Judge not of Colours) but viſible to them who are appointed Judges, which are the Saints, who as they only have a Right to Ordinances, ſo to Judge, 1 *Cor.*2.15. So that as *True Faith* before God, is the Form of the Members of the inviſible Church, ſo a true profeſſion of Faith outwardly, is eſſential to make fit matter capable of being Framed into an Inſtituted Church. And as that is ordained to be an External Viſible Body, ſo a viſible True Faith is neceſſary in the Members of it; and therefore it is called the Houſhold of Faith, *Acts* 4.23. Now it is not he that ſaith he hath Faith (*James* 2.14.) in a verbal profeſſion that is outwardly a viſible Believer; But ſaith *James*, *Shew me thy Faith by thy Works*, *ver.* 18. Faith is called therefore, (2 *Cor.* 9. 13.) a profeſſed Subjection to the Goſpel; but it muſt be a Faith that is effectual to the acknewledging of ſuch Truths, as are after Godlineſs (*Tit.* 1.1. *Philemon* 6.) and ſo effectual, as to prevail

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in others that are Saints, to acknowledge every good thing in them, (*Philemon* 6.) and such as it may cause them that are Saints, to think it meet so to judge of them (*Phil.*1.6.) and such as hath the obedience of Faith to attend it, (*Rom.*15.) and such as hath a professed Subjection to the Gospel in the whole Man; for it is to be such, as is no lye: Now to profess in Words, and deny in Deeds, is the greatest lye that is, 1 *John* 1.6. And Lyars are to be without, *Rev.*22.15. Book II.

3. As the Church Mystical is a company knit and united together into one Body to Fellowship with Christ, and one with another by the Spirit: So also is a Church Instituted to be.

1. It is to be a company knit and united together; for they, though many, are called *One Body* (1 *Cor.* 12.20. and *Ephes.* 4.16.) *joyned* together and compacted, and (*Ephes.* 2. 22.) they are *Builded* together for an Habitation for God; a Distinct Habitation by themselves (those places speak all of an Instituted Church) yea, and so in particular united, as to make a distinct entire Body unto Christ from all other Churches, as those *Ephesians* (*Eph.*2.22.) did; and the *Corinthians*, 1 *Cor.* 12. 27. Thus the Apostle speaks likewise, Rom.12.4. *We being many are one Body in Christ, and every one Members one of another.* And he speaks it in Relation to an Instituted Church, for (*ver.* 6,7,8.) he Reckons up the Offices and Organs of such a Body (*He that teacheth on teaching*, &c.) and therefore he intimates them to be in such a particular manner, Members one to another, as to none Else; and to be joyned into such a Body, as that they have power by vertue of such a conjunction, to Judge one another that are within the Body (1 *Cor.* 5. 12.) and to put out from among them, *ver.* 13. Which power they have not over other Saints, or any Saints in the World; but only over such as were by some special means made of them, and of their Body; and therefore distinctly Formed, as into a Distinct Common-wealth. And it is a Body not *Confused*, but *Ordered*, according to several Gifts, to several Functions, 1 *Cor.*12. so the Apostle saith of the *Colossians*, that he rejoyced beholding their Order, *Col.* 2. 5. So he tells the *Ephesians*, that they were a Body not only joyned together; but *fitly joyned* together, *Ephes.*4.16.

2. It is to be a company united by the Spirit. So the Church of the *Ephesians* was built together *by the Spirit, into an Habitation*, *Ephes.*2.22. And those other places are to be understood of both, Eph.4.4. *There is one Body, and one Spirit, even as ye are called*, &c. that is, this is exemplified in you, who by one Spirit have been called into one Body, as into an hope of calling, and (1 *Cor.* 12. 12.) by one Spirit we are all Baptized into one Body, being made all to drink into one Spirit.

4. It is a company joyn'd to have Fellowship with Christ, such was the Church of the *Corinthians*, to whom he Writes as to a particular Church (1 *Cor.* 1. 2.) and who are said *to be called to Fellowship with Christ*, *ver.* 9. such were the *Philippians*, who were an Instituted Church, *Phil* 1.1,2. And they are said *to have Fellowship in the Gospel from the first Day*, *ver.* 5.

These things are common to both the Church Mystical, and Instituted; but there are these differences between the one and the other.

1. In their knitting together and union, there is a difference. The union of the whole Church Mystical is internal, and simply by the Communication of the Spirit, and by the commnnion of the same Faith and Love, having the same Spirit in them, that dwells in Christ, and all his Members; and having the same Faith (like pretious Faith, 2 *Pet.*1.1.) which is called the communion of Faith; and being interested in the same benefits, in the same common Salvation, as *Jude* calls it, *Jude* 3. and in the same common Lord, (1 *Cor.*1.2. with all that in every place call upon the Name of Jesus Christ our Lord. But the union of an Instituted Church (though it contains and supposeth all this in the matter of it) as it is more Special, particular, and Distinct, so it is founded upon something more peculiar. And as the Government of it is external, so the union of it is also. As 1. Is seen by gathering together in one place, in the Name of Christ, Acts 2.44. *All that Believed were together*, and Mat. 18.20. *Where two or three are gathered together*, &c. When the Law was given, and that Church of the *Jews* was to be Constituted, the People were all Assembled to meet God, Thus it is under the Gospel too, when ye come together, saith the Apostle, 1 *Cor.*14.26. as coming together and cohabitation is necessary to a Marryed condition; so it is to this. Though indeed it do not cease to be a Church if dispersed, or any Member to be a Member, if severed a while; but their union being in Re-

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Ch. III. lation to gathering together, it may continue as Man and Wife, may be Man and Wife ſtill, , though for a Seaſon they are aſunder, but yet their Relation was ordained to be by coming together, (1 *Cor.*7.5.) And therefore if either voluntarily will depart, the other party is free, *ver.* 15. And becauſe this Church Relation is Ordained for coming together; therefore if any forſake the Aſſembling together, it doth unchurch them, *Heb.*10.25.

And whereas their gathering is in the Name of Chriſt; it is meant to be either in the Authority of Chriſt, as was ſaid, or further alſo, for the Name of Chriſt, for ſo ἐν τῷ ὀνόματι is taken. This Chriſt ſays, (Matth.11.6.) *Bleſſed is he that is not offended in me, that is, for me.* So we are ſaid to Exalt the Name of Chriſt in his Ordinances, and every Ordinance is Chriſt's Name, *&c.* This being gathered in Chriſt's Name, is the end of this Holy company, which Diſtinguiſheth it from all Societies elſe; for *Finis in moralibus idem quod forma in naturalibus; the end of Moral things, is the ſame as the form in Naturals.* As a company of Students meeting together at publick Acts, *&c.* makes a Colledge; a company of Men Aſſembling to conſult, are called the Council: So a company of Saints met not to any other purpoſe, as to eat, *&c.* (for then they make not a Church, 1 Cor.11.20,21,22. *Have you not Houſes to eat in,* &c.) but in the Name of Chriſt, and to call upon his Name, are a Church for that end put upon the meeting, muſt go to make a Church.

They are to be united together, to a conſtant gathering together. It is not every ſuddain meeting that makes a Church, as to Pray, Faſt, *&c.* for they are to be compact together, *Epheſ.*4.16. It is an united company of Brethren, *that muſt dwell together in Unity, Pſal.*133.1. *Jeruſalem* the Type of our Aſſemblies, was a City compact, *Pſal.* 122. 31. The firſt Church (as 'tis called, *Acts* 2. 47.) continued in the Apoſtles Fellowſhip, and that ſtedfaſt, *Acts* 2.42,46. For otherwiſe it could not make a diſtinct Body unto Chriſt, as the *Epheſians* did, *Eph.*2.22. They were made an Habitation unto God, alluding to the Temple; which was called the Houſe of God, and was a ſetled thing. And the word εἰς κατοικητηριον is obſervable to this purpoſe (as it is by *Beza*) for κατοικεῖν and παροικεῖν differ as *Habitare* and *commorare*, to dwell, and to abide, *Natura Domicilium nobis non habitandi ſed commorandi dedit*, as *Tully* ſays. A Church is an abiding place, not a Tent for a Night; and in that he ſays, they were not only an Habitation, but that they dwell together εἰς, *&c.* κατοικητήριον to be an Habitation, the Phraſe implies conſtantly. And ſurely, that which ſetleth any Common-wealth into a Body, muſt fix this Sacred company. A company meeting at ſeveral Fairs or Marts, never make a Body or Corporation, becauſe they are fluid and part again; but conſtant Aſſembling and Unity, makes a Society; and in as much as it is a Body compacted to edifie it ſelf, it implies conſtancy. For if Members ſhould be Disjoynted, and ſome Members make up the Body the one day, others another, there would be little ſupply of Nouriſhment; for the Nouriſhment is from what every joynt ſupplies.

And therefore to fix them, it is meet and requiſite they be joyned by a ſpecial covenant, which may make and expreſs a more ſpecial Relation. For indeed, as the Relation which Faith internal works between us and Chriſt, is the Form of the Church Myſtical; ſo the Special Relation to Chriſt and to one another, to enjoy all Chriſt's Ordinances, goes to make up the Form of the Church Inſtituted. This Relation a Covenant formally and expreſly works; and conſtant meeting with ſuch an intention, really and virtually makes. And therefore not Saints ſcattered, though living and meeting in one place, makes a Church, *Acts* 19. 1. *Apollo* is ſaid to find Diſciples at *Corinth*, but not a Church.

The Tabernacle, the Type of this Goſpel-Church was knit together by Taches, *Exod.*26.6. which (*Acts* 15.16.) is made by *James*, the Type of Building up the Church of Chriſt for Worſhip, under the New Teſtament. And if no mention had been made of any ſuch thing; yet the Nature of the thing implies it: For a Scattered People, that Aſſemble not out of an obligation, cannot be ſuppoſed to have power each over other. Hence alſo we find in Scripture, that the Apoſtles Writing to particular Churches, ſpeak of ſuch as were Members in covenant with them, in a Phraſe of propriety and ſpecial Relation. So ſays the Apoſtle of *Epaphras*, *Coloſ.*4.12. *Who is one of you*, in Special Relation. And there was a Stipulated Subjection to Chriſt; 2 *Cor.*9.13. as indeed all Societies are knit by outward agreements.

2. As

2. As the Saints are joyned into one Body, ſo, as occaſion is, into a Body ordered, not confuſed. For God in the Church is not the Author of Confuſion but Peace. It is to be a Kingdom, a Common-wealth of *Iſrael*, a Body Politick, not civily Politick, but Spiritually: An Army with Banners, in which are ſeveral Stations, Ranks, Laws and Conſtitutions. Therefore *Coloſ.* 2. 5. he Rejoyceth, as in their *Faith* as Chriſtians, ſo in their *Order*, by which things were ordered in their Church among them. Which Order may note our. Book VI.

1. An Enjoyment of all Ordinances Inſtituted by Chriſt, according to Chriſt's Laws. So when the Apoſtle had Rectified their Abuſes, and brought them to the Primitive true Inſtitution of the (Sacrament, 1 *Cor.* 11. 23. *That I received of the Lord, I delivered to you*) He calls this a ſetting things in Order among them, the Reſt I will ſet in Order when I come, *ver.* 34. All which Ordinances when rightly and duly Adminiſtred, he calleth, (*ver.*2.) Traditions or Ordinances, as he delivered them. Whereof the one was the right Adminiſtration of the Lord's Supper, *ver.*23. Which I think were called Traditions, not that they were unwritten, as the Papiſt's aſſert; but becauſe they were new Inſtitutions, which came in the room of the *Jewiſh* Ordinances, and Form of Government, and which were meerly Inſtitutions, *de novo*, received from Chriſt, and delivered only to them, (as *ver.*25.) implies: And not to be found formerly commanded, in the Writings of the Prophets.

2. The Order of a Goſpel-Church, imports the Ranking and Ordering all their Members into ſuch proper Offices, according to their Gifts; that all thoſe Ordinances might be enjoyed; and all Gifts among them, to the utmoſt, be improved to the uſe of the whole. As therefore it is called a Body, for the Identity of Members in Nature, which are made for ſubſtance of the ſame Fleſh and Nature, (for all Saints are Fleſh of Chriſt's Fleſh, and Bone of his Bone (as we ſay) of thoſe that are a-like and a Kin) and of the ſame Graces: So alſo it is a Body *joyned*, (*Epheſ.*4.16.) for Union and Unity; and not only ſo, but fitly joyned. It is not only rightly joyned, but fitly placed and diſpoſed according to the Gifts of every Member. It is fitly joyned, not for the Ornament and Beauty only of the whole; but for the uſe and ſupplying true Nouriſhment to the whole. Which we ſhall find to be that which under the Similitude of a Body, the Apoſtle doth much inſiſt on, *Rom.* 12.4,5,6. 1 *Cor.*12.

In a Body there are not only many Members, as was obſerved, and ſo in a Church; But 2. Theſe Members are of ſeveral ſizes and meaſures of Gifts and Graces, *Epheſ.* 4.16. There is a proportion in every part, which according to its meaſure ſupplies Nouriſhment to the whole; which the Apoſtle calls, (Rom.12 6.) *the proportion of Faith received by each.* And 3. Theſe Gifts are divers, (1 *Cor.* 12. 4.) there are Diverſity of Gifts, as are in the Members of the Body. The Hand is gifted and fitted to do ſomething, which the Eye is not, *&c.* 1 Cor.12.15. *The Hand is not the Foot, &c.* that is, ſerves not for that uſe the Hand doth. Which Diverſity of Gifts or fitneſs for uſe to the whole, ariſeth partly out of the ſeveral Inſtitutions and ordering of Graces. All the Members for Subſtance, conſiſts of the ſame Simular parts, Fleſh, Blood, Veins, Nerves, Arteries, Bones, which are a-like in the Hand and Foot; but being variouſly ordered and tempered (as the Apoſtles word is, *ver.*24. συνεκεραασε) in one there being more of Nerves, in an other more of Fleſh; in ſome there being one Grace more eminent as Love, Pity, *&c.* in others Knowledge, *&c.* accordingly doth there ariſe a ſeveral Gift out of the various compoſition and temperament of the ſame Graces. They alſo ariſe from Superadded habits, infuſed by the Spirit; as in the Primitive Church the extraordinary Gifts wholly did, *ver.* 9, 10. And now theſe ordinary Gifts (that one ſhould have his underſtanding furniſhed more for words of *Knowledge*, to teach Churches; another for words of *Wiſdom*, to apply them wiſely, *ver.*8.) are from a ſeveral infuſed Habit, put in by the Spirit over and above their Grace.

4. As their Gifts are divers, ſo the Offices, and Adminiſtrations, and Ordinances in the Church are divers; and the one are ſuited to the other, there being no Gift, but an Office is appointed to exerciſe it; and an Ordinance alſo is Inſtituted, unto which both theſe Gifts and Offices ſerve. This we find in *Rom.* 12. 4. that all Members as they have not the *ſame Gifts*; ſo nor the *ſame Office*, and in 1 *Cor.*12.4,5. that as there are *Diverſities of Gifts*, ſo of *Adminiſtrations*, that is, Offices, or Miniſtries, as the word ſignifies; to exerciſe them in. And the Operations of theſe Ordinances,

and

Cha. III. and Succeſs by thoſe Ordinances, are anſwerable in the Hearts of the reſt. And all theſe are fitted to all the needs in the Church, (*ver.* 21.) *The Eye cannot ſay to the Foot, I have no need of you*; not ſo much as a little finger can be wanting.

5. As the whole Church hath need of the right placing and diſpoſing of all theſe Members to thoſe ſeveral Offices, for the enjoying all thoſe Ordinances, ſo Chriſt hath appointed it. This is the Order of the whole, and makes it a Body, when the Hand ſtands not where the Eye ſhould, nor the Foot where the Hand ſhould, which diſpoſure the Apoſtle (*ver.* 24.) called ſetting divers Officers in the Church, or fitly ordering them. And therefore to this Day, the putting or ordaining of any to the Miniſtry, is called giving and taking Orders.

In this doth this Inſtituted Body differ from that Myſtical; that though, when all the ſcattered Members of that Myſtical Body, ſhall come all together at latter day, there will be a differing meaſure of Grace and Glory (which *Epheſ.* 4.14. The Apoſtle calls the meaſure of the Stature of every Member) which, put together, makes up Chriſt's fullneſs, and each Perſon a perfect Man in his Body Myſtical, all having their ſeveral, yet full Stature: Yet then becauſe there ſhall be a perfect Unity in Faith and Knowledge, as there ſhall be no need of Ordinances (God being all in all, and the Lamb the light of them, and ſo no Temple there, *Revel.* 21.23.) ſo nor of variety of Gifts and Offices, which in this Inſtituted Body are found, *Till we all* come to the Unity, *&c.* and no longer, *ver.* 13.

We may then take this for a ſure Rule, in Reading the Epiſtles of the Apoſtles, that where we find the Body of Chriſt with Members, and varieties of Gifts and Offices, and Executions of Offices ſpoken of; there this Inſtituted Body of Chriſt is only and principally meant.

The Church Myſtical, and the particular Churches Inſtituted agree in this, that both of them are ordained, that in them we might have a Fellowſhip with Chriſt, and one with another, ſo (*Phil.* 1.5.) It is called *Fellowſhip in the Goſpel.* And in the Inſtituted Church, there are the ſame Ordinances that are in the Myſtical, only there are ſome Ordinances in this, that are not in the other; ſo as it differs from it in ſome ways and means of Fellowſhip. In the Myſtical Church, the Members have Fellowſhip with Chriſt, by Duties of the firſt command, eſpecially private Prayer, *&c.* but in an Inſtituted Church, they have communion with him by Duties of the ſecond command: That as the Church it ſelf is an Ordinance, ſo the means of Fellowſhip in it, are Ordinances external alſo. Chriſt here communicates himſelf by publick Gifts and Diſpenſations, by the Offices of Teachers, Paſtors, Elders; and by Sacraments, and by Excommunication, *&c.* and ſo by theſe ways too, the Members have Fellowſhip one with another. By Ordinances of the Myſtical Church, as the Members have common Faith; ſo in immediate fruits of it, they have and may have a communion; as to love: and ſhew effects of it by Relieving, Reproving, *&c.* For if there be a communion of their Perſons, then alſo of their Graces, *Philemon* 6. *Titus* 1. 4. If they have a communion, as of one Chriſtian Friend with another, then in Offices of Friendſhip too. Thus having the ſame Spirit of Faith, they may build one another in Faith by Speech, *Pſal.* 116.10. *I Believed, therefore ſpeak.* They have the ſame Spirit of Prayer, and therefore may Pray in the Holy Ghoſt, may ſay our Father, and ſo likewiſe out of Love, may Relieve one another. But in a Church Inſtituted, there is this difference.

1. Tho' that theſe things are all taken in; yet they are made conſtant Set Duties, not to be omitted. To others they are but occaſional, tho' by a ſpecial obligation, thus they are bound to do good to all, but eſpecially to the Houſhold of Faith; and ſo to love all, and to pray for all Saints as occaſion is; but theſe joyned in Church-fellowſhip are eſpecially, Setly, and *ex Officio, by Office* engaged in theſe Duties: As to talk Holily every Day, but ſetly on the Sabbath Day. Therefore Exhortation to theſe common Duties, comes in after a Church ſuppoſed to be Inſtituted ſo, *Rom.* 12. 9,10,11. *Heb.* 10. 23,24,25.

2. Theſe common Duties are taken in here as Ordinances, and ſo have a Superadded Relation put upon them; ſo as they have the Nature of an Ordinance. Thus (*Matth.* 18.15.) Private Admonition is made an Ordinance; and therefore comes in after and upon the Inſtitution of ſuch a Church-fellowſhip, *Heb.* 10. 23, 24,25.

3. In

3. In a Church Instituted there are Ordinances, in which the Mystical Church out of such a State, cannot at all partake. There is the Sacrament, which is a *Communion of many made one Body*, 1 *Cor.* 10.17. and there is Excommunication; which supposeth a Body; and a Fellowship engaging each other, and having power to judge them within it self. Thus likewise there are Offices in an Instituted Congregational Church, which are not in the Universal Mystical Church. The *Jews* had publick Feasts and Ordinances, not to be used out of the Holy Mountain, and a great Assembly, (*Lev.* 4. 4. *Deut.* 12. 5,6. and *ver.* 14.) which was not to meet out of it, *Ezek.* 37. 26, 27. And this was a Type of Gospel-Assemblies, *Heb.* 10.25. *Isa.* 2.2,3,4. As private performances are not accepted, until a Man is a Member of the Mystical Body; so nor these, till a Man is joyned in the Instituted Body. As Ministers are set in the Church, (1 *Cor.* 12.28.) so are these Ordinances too. Book 2.

4. In an Instituted Congregational Church, there is a further Blessing on all Duties. We Pray in private, but in the Temple more acceptably; we Reprove a Brother, but in a Church way more acceptably: There may be a Preaching out of Season, but in the Church 'tis in Season, as Sermons, on Week-days, bless; but on the Sabbath, give a special Blessing Redoubled from the consideration of the Day, and of the Duty, so it is here in this case, Psal. 133. 3. *The Lord hath commanded a Blessing.*

Thus, one end of a Church is, that a Man therein may enjoy further fellowship and more ways of communion than out of it. There is a threefold Fellowship.

1. Personal in Secret Duties; so *John*, in *Pathmos*, had Fellowship with Father, Son, &c. 1 *John* 1: 3.

2. There is a Mystical Fellowship common to all Saints.

3. There is a communion of Saints in an Instituted Church, which takes in all that is in the other, and some things besides. This was Typified out in the *Jews*, who had private communion in their Synagogues, as they had a publick communion in their National Worship.

Another end of communion of Saints, in a particular Church, is to edifie one another in Faith and Love, which is the end of all Gifts, Ordinances, and of the Institution of a Church it self, *Ephes.* 4.16. and *Coloss.* 2.19. The whole Body being thus fitly knit by what every Joynt, and Calling, and Member, supplies in every part, doth the whole in every part encrease to the edifying of it self in Love. For this end also, the several Gifts and Offices do serve, *ver.* 12. Pastors, Teachers, &c. for the edifying of the Body of Christ. It is not only πρὸς καταρτισμον, which we Translate perfecting, but it may signifie the joynting in of Members, so as it includes conversion, and the bringing Men into the Body, which are scattered from it; and the engrafting and joynting them into the Body of Christ, and the excellency of Gifts is to be measured by it, 1 Cor. 14.12. *But also for edifying the Saints.* Now to have the Church edified, is as much, and of as much moment and necessity, as to have the Saints converted at first: For there is a fullness of Stature appointed, and every Member must grow up unto it, before it goes to Heaven; for when all meet, every Member must have a due proportion in the whole. And therefore Christ says, (*Matth.* 18 3.) *Except ye be converted, i.e.* Except ye be further converted; ye Disciples already converted, ye cannot be Saved. Now for this edifying every part, doth this Ordinance of a Church, and of the Offices in it serve. And the Reason why among us, the Ministry serves to conversion more then building up; and the Gifts are more to work on Wicked Men, than to build up Godly Men, is that we want this Ordinance of a Right constitution of Churches, and of the Ordinances and Officers thereof. Whereas yet it is of as much consequence as the other. For as by conversion, the Church is encreased *Extensively* in Persons, so, in the other, *Intensively* in Graces: And to this end should all exercises, in Church Assemblies, and other meetings of particular Members of it in private tend, 1 Cor. 14.26. *Let all things be done to edification,* ver. 31. *That all may learn and all may be comforted.* And so in private meetings of the same Body, they should provoke to love and good Works, *Heb.* 10.24. and to have the Church edified.

And to conclude this, thus hath God ordained, that till the whole Body meet together, with every Member grown up to its full Stature (when they shall grow no more, and need no more edifying, being come to its full growth) these particular Bodies should serve to encrease them, and to fit them for that General Assembly

Cha. III. againſt the time that they then meet; when this imperfect Church, and all the Gifts and Ordinances of it, ſhall be ſwallowed up in that General Church, as Rivers are when they fall into the Sea; and then all this, which is imperfect, ſhall be done away.

This communion of Saints in a particular Church, is further deſigned to the glory of God through Chriſt, which is the end of all: So gathering together in his Name, may be underſtood. Which may mean *for his Name* (as was obſerved) 2 Cor. 20. 8. *Thou haſt Built a Sanctuary for thy Name.* He would put his Name there; and his Name was Great, *great there*, Pſal. 76. 1. Epheſ. 3. 21. *Unto him be Glory in the Church through Chriſt.* And through all his Works praiſe him; yet his Saints bleſs him, *Pſal.* 145. 10. And they ſpeak of the Glory of his Kingdom, and of the Glory of his Power, *ver.* 11. And where but in the Aſſembly of the Saints? *Praiſe waiteth for thee in* Sion, *Pſal.* 65. 1. that is in the Church, where the ſound of Praiſes Eccho again, and Reſound in every Heart and Multiply, and is made more Glorious, therefore ſays he (Pſal. 35. 18.) *I will give thanks in the Great Congregation; and I will praiſe thee in the preſence of much People*; for that is the moſt proper place of Praiſe, and of making his Name Glorious.

This Fellowſhip of Saints in a Church, is *all through the Spirit*, Epheſ. 2. 22. *Built through the Spirit*: 1. It is the Spirit makes them Saints, and ſo fit matter for this Building. 2. It is the Spirit, and not Man, that makes them willing, and moves their Hearts, to joyn in this Ordinance. 3. It is the Spirit, that gives all the Gifts that are in the Members. 4. It is the Spirit that is that Energy (as the word is, *Epheſ.* 4. 16.) through which every part ſupplies Nouriſhment to others.

The Definition of a True Goſpel-Church, will Reſult out of the recollection of all theſe forementioned parts together. *It is a company of Saints Aſſembling together in one place, built by a ſpecial covenant into one Diſtinct Body, which, as occaſion is, is to be fitly ordered to enjoy conſtant Fellowſhip with Chriſt in all his Ways and Ordinances; to their own mutual edification, and the Glory of God through the Spirit.* And the cauſes of it may ſeverally and apart be conſidered, as included all in this Definition.

1. The true, and only true matter of this Church is Saints viſibly obeying Chriſt, and a true profeſſion of this, is the only true Adequate note of the matter of it.

2. The Special Relation which they have to Chriſt, and one to another in this way, and the Fellowſhip with Chriſt, and with one another, is the true Form of a Church. The mutual agreement works that ſpecial Relation, and is the Inſtrument of conjoyning this Matter and Form.

3. The Order and Right Adminiſtration of the Ordinances, and diſpoſing of Members is the *Forma Externa, the External Form* of this Body. The Bleſſed Spirit that Acts and Breaths in all the *forma Aſſiſtens, the Aſſiſtant Form*, and their own Edification and God's Glory, through Chriſt their Head, is the Final cauſe of this particular viſible inſtituted Church.

CHAP. IV.

That Jeſus Chriſt hath given Liberty and Power to his Saints, to imbody themſelves into Congregational Churches. That in doing ſo, they are not guilty of ſinfull Separation or Schiſm.

WE have ſeen, that a particular Church is the Inſtitution of Chriſt, and what this Church is, and of whom to be made up, and how: There yet remains to ſhew the Riſe, Original of ſuch Churches, and to clear it out, and by whom any ſuch Churches are to be Reared, Erected, and Begun, and Set up; and in whom the Power and Authority lies to begin and Build, and gather together Saints into ſuch a Church. Which we muſt conſider; for otherwiſe; though the thing done is Lawful and Warrantable, and is God's Ordinance; yet we may ſtill be ask't (as they ask't Chriſt) by what Authority do ye theſe things?

For

For the building of the Temple, it was not only necessary, that a command and Institution could be produced, that such an House was to be built; which though *Moses* gave expres Warrant for, but yet this was not Warrant enough for every one to begin to Build it; no not for *David*, for though he was the King of *Israel*, and so had the Supream power in the Common-wealth, *&c.* committed to him; yet it was beyond his Commission to Attempt the Building it, till he should have a Special Commission from God to do it, as God tells him, 2 *Sam.* 7. 5, 6, 7, 8, 9. He indeed provided Materials, and gave the Platform; but *Solomon* was only to build it, *v.* 13. As therefore we are to look to a word of Institution, that it be done, and to a right Pattern and Modell how it be done, and to right Materials, of whom this House be built; so as much also to the true and lawful Power, by which it is to be put in Execution; and by whom it may be built. For as the Apostle to the *Hebrews* tells us, (Heb. 3, 4.) *Every House is built by some Man*; so this House must have a lawful Builder.

All Assemblies (as at first I intimated) must be conveened by lawful Authority; and so must this. Now though it is Warranted to be set up in Christ's immediate Institution; yet the setting of it up is done by Men, whom Christ Authorizeth to do it. He Reareth it not as he doth our House in Heaven, without Hands (1 *Cor.* 5. 1.) but his Temple here below, as that of *Solomon's* is made with Hands; and the Rearing of it runs through the Hands of some, as the Builders of it.

Now there are that pretend to have this power as of Governing; so only of beginning and giving Warrant to Saints to make Churches: Who yet will be found to prove in this, such Builders as the *Pharisees*, who refused the head Stone, and neither build truly themselves, according to the Pattern, nor will suffer others. And they are such Magistrates, and such Church-Governours, who would call in all Church-Patents, not erected by themselves, with a *quo Warranto*?

This power must certainly lie somewhere, else it were an Institution in vain, which could never be produced into Act. Now this is that which I am about to Demonstrate. That as the Saints and Members of Christ Mystical, are only fit matter for this Church; so they have an immediate Independent Power and Authority from Jesus Christ, their immediate Head and King, to gather and combine themselves in such an Assembly, without expecting Warrant from any Governors, what ever on Earth: I shall first explain, and then prove it.

1. Ministers make not a Church, nor are they or their power requisite to the first gathering of it. The Ministers or Church-Governors, even those that begat to Christ, have not this power of casting us into Churches, and Disposing us herein. So far as they had a hand in begetting us: So far they may have a hand in it, that is by directing us to it, and exhorting us unto it; but the power is in our selves immediately. And there is this Reason, why the power of gathering Churches is not Dependent on them, because they are to be set in Churches, 1 *Cor.* 12. 28. *Acts* 14. 23. There were Churches gathered, e're Elders were made in them. And then besides, if such a power was Resident in the Ministers, then when they dye, a Congregation should cease to be a Church. We are not then to a-wait the leave of Church-Governors, for the gathering of a Church.

2. Two or three Saints have an immediate power from Christ, to begin this Fellowship.

1. It is so in Christ's Institution, *Matth.* 18. 20. The Writ or Commission for it runs immediately and singly in his Name, not in the Kings, nor in the Ministers, *&c.* because his Power and Authority is Warrant enough. Neither is it the meaning only, that when so gathered, they should do all in his Name, but even to *Gather* themselves into a Church, is in his Name. For if the very gathering together, be an Ordinance of it self to frame a Church thereby; then there is the same reason of it, that there is of all other Ordinances. And therefore as when gathered, they have power in his Name, to Excommunicate in his Name, 1 *Cor.* 5. 4. and to Baptize in his Name, *&c.* so to gather in his Name too: And as a Magistrate hath power to forbid those an Ordinance to be Administred, so not to hinder this other. For if gathering together it self be an Ordinance, as it is, it therefore hath his Name put to it, as well as the rest; and they have not power to intermeddle in it, nor is their power to be required for the one, more than for the other. And besides Christ's bidding Saints to gather in his Name, is as if the King should in a Commission, say to such and such

Cha. IV. when ye are gathered together in my Name, do thus, which implies, that he gives them power in his Name to meet.

2. As Christ did thus immediately in his Name ordain it: So the Apostles taught the Disciples to practice it as immediately from Christ, without expecting leave from Magistrates or any other; and what they taught them to do, we may do to the end of the World. And there is the same reason for doing it under Magistrates, Christian, as Heathen; for the power is but the same. The Apostles bad them not forsake Assembling themselves, *Heb.*10.25. He speaks not only to particular Persons not to leave the Assemblies; but to the whole Churches of the *Jews*, not to forsake Church Assemblings, not to break up their meetings, notwithstanding they were Persecuted, *ver.* 33. And so for the same reason, we are not to forbear to Assemble. And the true Radical Fundamental grounds of this are,

1. Because as Jesus Christ is the King of Saints, so he is an immediate King unto them, *Ephes.* 1. 22. As God hath given him to be over all things, so over all things a Head to his Church; so as in this point of Head-ship, no Inferior power on Earth doth come between. In all matters which immediately do pass between, and which concern him and them in this Relation, he is an immediate Governor to them; and hath put none of his power out of his Hands, to Magistrates or the civil power. And therefore his Ordinances they are to exercise and enjoy, without any immediate Commission from Men.

2. As he is thus immediate King; so he hath Reserved this power to himself: And you shall find that Christ mentions this his Transcendent power, to this very purpose. He first sent his Apostles out to Preach, and make Disciples, *Matth.*28.19. All power is given to me in Heaven and Earth, (says he) *Go ye therefore and make Disciples*, (as the word is) *and Baptize them, and Teach them to do what ever I command*, whereof this, as was shewn, was one. And in this saying, *I am not with you only, but those that believe on me, to the end of the World*, (*ver.* 20.) Christ mentions his Supream Power, and shews that he was able to command and make good this; for he had power over all. He commanded it, and promised this. And with all to see the equity of it, consider that he who is over all, and hath derived much of his power to Kings and Magistrates, his Vice-gerents on Earth, hath Subjected the Estates, Lives and Persons of his Saints as Men, as well as the rest of Men to them; yet that which concerns Spiritual power between him and them as their King, he reserved to himself, as a so exempt flower of his Prerogative. And it is as equal he should assume it and ordain it thus, as it was that God should reserve to himself one day of Seaven, having given us Six. So doth Christ allow Magistrates power in Temporal things over Men, and all Creatures here below; only his *peculiar People*, and *Royal Nation*, as they are Saints, and in things pertaining to him and his Worship, he hath Exempted them. The Magistrates are indeed to use their power, to see his Laws kept; so that this Liberty of ours, is not to be maintained and practised of us, as our Liberty; but as Christ's Prerogative, which we his Courtiers are not to suffer to be encroached upon, or diminished.

3. As he is thus a King immediate, and hath reserved this power to himself; so he hath given and imparted all to his Saints, that might fully enable them, and qualifie them for it.

1. By giving them Right, and such a Right, as is Natural to a Saint, as a Saint; and therefore can no more be encroached on by them, then Natural Liberties of Men, as Men May be invaded. The Saints (as was said) by reason of the Divine Nature do breath after a Fellowship one with another, even as every one as a Man, doth after fellowship with one of the same kind. It is not good for Man to be alone (as God said, *Gen.* 2. 18.) And therefore he Created the Woman, and besides Instituted that Ordinance of Marriage in Paradise, for the comfort and propagation of Mankind. The Right unto which Fellowship, and the comforts of it belongs unto a Man or Woman as such naturally, as likewise there is a Natural propension to it. So likewise to satisfie this common desire in all Saints, of having Fellowship together, Christ the Author of this New World and Generation, ordained this Ordinance of a Church, and Ordinances to be enjoyed in it, for the Building up of the New Creature, and the Propagation of it to others. And likewise the Right unto this Fellowship, and the Ordinances of it doth reside in a Saint as a Saint; and so in all Saints, whereever they be. So Christ says of Children, Mar. 10. 14. *Suffer them to come to me, and forbid*

bid them not, for theirs is the Kingdom of Heaven; that is, they have Right in me, as well as you, and in ſome Ordinances, as well as you. But more expreſly the Holy Ghoſt ſpeaks, Rev. 22. 14. *Bleſſed are they that do the commandments, that they may have Right to the Tree of Life, and to enter into the City.* He ſpeaks of that Glorious Church, afore the end of the World; which was that City; and the Tree of Life is Chriſt, in the Ordinances of that Church: For ſo to *Adam*, the Tree of Life was a Sacrament of the Second Commandment. Which Tree of Life ſtanding in the City, a Man muſt firſt enter into, and be admitted into the City; and then to the eating of that Tree. So that,

1. He that doth the commandments, and is a Godly Man, hath a Right as ſuch both to the Sacraments and to a Church-fellowſhip: But to the Sacraments but Remotely; and not till firſt admitted into the City. So that a Saint's immediate Right to the Sacrament, is founded in a Church-State, into which he muſt firſt be admitted; yet ſuch a Radical Potential Right he hath, as he ought to be admitted; as every Man as a Man, hath a Right to Marriage comforts, but yet remotely; for he muſt be Marryed firſt, and entred into that Fellowſhip, and then he hath an actual Right.

But 2. He hath to a Church-fellowſhip, a more immediate Right, ſo as there is nothing betwixt him and it; but only that others joyn with him in it, as in a Marriage-fellowſhip it is.

3. Unto this Fellowſhip and Ordinances none other have Right, ver. 23. *Without are Dogs, and that make a Lye, falſe Profeſſors*, and Rev. 21. 27. *There ſhall in no wiſe enter into it any thing that defileth*, &c.

2. As they thus have a Right to this Fellowſhip and Ordinances (Chriſt having ordained them, and them alone, as the Children's Bread, and not for Dogs) ſo Chriſt hath given them an immediate power from himſelf to enjoy theſe Ordinances, not deriving it from any other power whatever, but his own. Wherein it doth, in part, differ from that Ordinance of Marriage, to which, though a Man hath a Right as a Man, yet Parents have power over their Children (1 *Cor.* 7. 37.) to enjoin them in this Ordinance, that their conſent be asked, and obtained. But it is not ſo in this Combination Spiritual, unto which a Saint, as a Saint, hath both a Right and full power to caſt themſelves, and joyn in ſuch a way immediately; not only without asking Magiſtrate's conſent. Who as in Marrying of the Subjects, they have no power in any Common-wealth, nor are to have, (it being an Act of Natural Right, not Civil, and ſo out of his Bounds) ſo much leſs have they power in this Spiritual Union, it being a Spiritual Right, which is Tranſcendently more out of the Sphere of their Authority and Power. Alſo according to the Law of Nature, King's have nothing to do with Family Government and Order, to appoint whom I ſhall admit, &c. becauſe their power preſuppoſeth Family Government firſt: Much leſs have they power in God's Family-matters.

1. 'Tis true indeed, they have a power to permit it. So *Cyrus* gave commiſſion to build the Temple, and protected them in it. And therefore *Paul* bids them, in their Congregations, to *Pray for Kings*, 1 Tim. 2. 2, 3, 4. *That they may lead peaceable Lives in all Godlineſs*, and ſo in all the Ways and Ordinances of it. And that advantage the Saints have, when Magiſtrates are Godly, &c.

2. They have power to exact the performance of Chriſt's Laws. Magiſtrates have a power to puniſh Saints that are either Subjects, if they neglect any Ordinance, and ſo if they neglect among the reſt, this Duty of caſting themſelves into Aſſemblies. And God's good Hand may be with them in ſuch commands, as 2 *Chron.* 30. When *Hezekiah* ſent out commands to the People to Aſſemble to the Paſſover, ver. 12. *The Hand of God was to give the People one Heart, to do the commandment of the King, by the word of the Lord.*

3. They need not to expect their power of leave, for their gathering into a Church, as if without it, ſuch a Combination were unlawful; nor to forbear out of Conſcience of their Prohibition. If indeed they uſed force or perſecution actual, they might forbear their Aſſemblies as the Diſciples, *Acts* 8. 1. and ſcatter themſelves; but not becauſe of the command ſimply, but the Perſecution; becauſe God will have Mercy, not Sacrifice.

4. Chriſtian Magiſtrates have no more power herein, then Heathen Magiſtrates; for his converſion encreaſeth not his power, but Sanctifieth it. And therefore

not

Ch. IV. not as Chriſtian Magiſtrates are we to expect their leave if we have immediate power from Chriſt.

3. Chriſt hath inveſted his Saints with ſuch a power, by giving them power to Judge of, and to call each other to come into ſuch Church-Fellowſhip. *Let us go to the Mountain of the Lord, Eſa.* 2. 3. For the Spiritual Man Judgeth all things, and is Judged of none; and therefore is Supream Judge in things Spiritual, as this meerly is: As he is a Judge of Truths (ſo as he needs no outward Judge in Doctrines) ſo alſo of Perſons. And if they have power to Judge them within, without the help of Magiſtrates power; then alſo to Judge whom to take in.

4. Chriſt Inveſts them with this Right, by communicating his Offices to them, even as *Moſes* put ſome of his power upon the Elders; ſo hath Chriſt on his Church. They are Kings and Prieſts, and made ſo by him; and if ſo, then in what they are Kings, they are Supream, and Independent, *Rev.* 1. 6: And as he is to have an eternal Government over them; ſo they are to have towards one another in his Church Fellowſhip.

5. This Kingdom is too Tranſcendent for the Sphere of any Inferior power to deal in. For their's is but of this World; but my Kingdom, ſays Chriſt, is not of this World, *John* 18. 36. And if they have nothing to do in things Natural, which Men as Men have a Right and Power to do, much leſs in that which is Spiritual, and which belongs to Saints as Saints.

6. It is a Liberty that Chriſt hath purchaſed for his Saints: Which, whatever it be, we are to ſtand faſt in, *Gal.* 5.1. Now this is part of our Liberty, that in matters of Worſhip; which are things of another World, we are not Subject to Ordinances of Men, 2 Col. 20. *Why as living in the World, are ye ſubject to Ordinances,* In things of this World, you may be ſo, but not in things of another World; ſuch as Chriſt's Ordinances, whereof the Fundamental one is this of Church-Fellowſhip. Which Liberty, though the Defence of it, hath coſt us our Liberty in the way we once went in, and in the Ordinances then enjoyed; and ſo in ſome things, and eſpecially in ſome times, may be a Snare; yet it is a Royalty, which take all times and ſeaſons (that may run over the Churches Head) is for our Advantage, that by vertue of it in all times, we may enjoy the Ordinances as freely from Chriſt in one time or Age as in another.

7. For that was the end why Chriſt ordained it thus. For if Chriſt had not given this immediate Independent power to the Saints, as well as Right, then they might in ſome Ages, yea, in moſt, never have enjoyed that which they had a Right unto; and ſo that Right would have been in vain. But Chriſt did not leave his Saints ſo Deſtitute; but that as he gave them a fitneſs for a Church-Society, deſires after it, a Right to it, and Ordinances to be enjoyed; ſo he gave power to enjoy them Independently, let Magiſtrates, *&c.* be in all Ages what they will.

Thus you ſee what Power and Liberty we have to begin a Church: But then again, the queſtion and caſe will further be put; that we living under Chriſtian Governors, and among Churches and Congregations allowed by them: What Warrant may we have for this apart, and Clanculary practice, of ſetting up ſuch a Church as this?

In anſwer to this, ſuppoſe them Churches we will, as indeed I will not Diſpute it (only to any of you that think them not; you have the fuller Warrant for that Practice, Warrant enough for that opinion; which I have not) therefore I will go upon Suppoſition, and ſuch grounds, as all may and will agree in.

1. Though they are Churches; yet if you were never truly Members of any, you are free to begin where you will; and ſo to be of the beſt. This liberty we under the Goſpel have, that the *Jews* had not; for there being to them but one Church, and that was National under the High Prieſt; they were in no caſe, to ſet up another; and but in caſe of Idolatry, to remove from communion with it. But now under the Goſpel, Churches may be erected every where by Saints, and 'tis free to them to joyn with whom they pleaſe. Now for us, whether any of us may account our ſelves Members of any of their Churches, needs not much examining. To give our ſelves up to ſuch a Fellowſhip with thoſe, with which we did partake the Ordinances, was not our Intention then; but we came to receive Chriſt, as Members of his Myſtical Body, and ſo as ſuch who had a Perſonal Right to Chriſt, and that was all. Which Acts, though God accepted, winking at our Ignorance; and for thoſe times and occaſions

caſions of receiving Sacraments, accepted them as Church Acts; yet not ſuch as to oblige us to the Congregation we received in; we intending no more ſpecial communion with the Saints therein, in one than in another. Book VI.

2. Though they are Churches before God, and ſo to be acknowledged by us, in our opinion of them; yet they are not ſuch as neceſſarily we ſhould be tyed to continue in; and not to remove from.

1. Becauſe they are Churches defective in Ordinances, it is Warrant to remove to ſuch a Church, where all may be enjoyed (which, do what we can, could not be in them) and this by vertue of that liberty mentioned under the Goſpel. So as it is not a Removal from no Church to a Church; but from a Defective Church, to a Church more compleat in all Ordinances of Propheſying, Offices, Excommunication, &c. And in ſuch Churches, where the Admiſſion uſeth not to be Formal, the leave to depart needs not be Formal.

2. Becauſe they are Defiled Churches to our Judgments, and ſo Defiled, as to continue in them, a Man himſelf would become Defiled alſo; in this caſe a Man may remove from them; and therefore much more he may chooſe, whether he will ingage in them when he is free. For though they remain Churches to my Judgment ſtill (as a Leprous Man is a Man) and that becauſe they are ſo in God's acceptation; yet to me they are the ſame as no Church, if I cannot enjoy the Ordinances in them; or ſhall be Defiled in the enjoying them. So as they may be Churches as to their State, when not in uſe to me.

As 1. If to the free enjoying any Ordinance, any thing ſinful muſt be practiſed; as in receiving the Sacrament, let that Church be in it ſelf, and in my Judgment otherwiſe never ſo Reformed, yet if this be impoſed on me, or I muſt not receive; it is no Mother to me, for it denies to me her Child, the Bread which is due to me as a Child's Portion.

2. In other practiſes it is ſo Defiled, as that I cannot conſtantly be a Member in it, but I muſt alſo be Defiled; as in mixt receiving, in which ſince the wicked are made one Body with the Saints, there is a ſin which lies ſomewhere, 1 *Cor.* 10.17. And if that the not exerciſing this power, which is due to a Congregation, and which they are not to forbear to exerciſe, in caſting out ſuch is a ſin of the whole, and it be a Duty not to joyn with them: Then I am not to partake conſtantly with them (becauſe then I ſhould partake of their Sin) in ſuch a mixture, and ſhould alſo ſin in omitting the Ordinance of withdrawing from them, 2 *Tim.* 3. 5. The command being, *Ezek.* 44. 24. That God's Laws ſhall be kept in all the Aſſemblies, (eſpecially ſeeing by the Godlies preſence, they become Aſſemblies; and God vouchſafes unto them that priviledge) they again ſhould ſee to execute his Laws, which from Chriſt Independently they have Tranſmitted to them. However, if this Practice, and Omiſſion, be made but doubtful unto me, it is to me a Sin to continue among them.

3. Though it ſhould be granted, that I might occaſionally receive the Sacrament in them (as being Churches *pro hac vel illâ vice*) yet it will not follow, that I ſhould be a conſtant Member to continue with them. For in ſuch an occaſional receiving, I am not ſo made a Member, as to be called to exerciſe any ſuch Judicial Act of caſting out the bad; but it lies on them who are conſtant Members of it; who by their Approbation, make themſelves one Body with them.

4 But in even ſuch a receiving occaſional, I am not to partake, till I am a ſetled Member in ſome Church: For, as was ſaid, this is a Church Ordinance, which, as a Myſtical Member of Chriſt, a Chriſtian hath but a Remote Right unto. And therefore I muſt be in a Church, ere I partake of it any where. And ſeeing we are not ſo in theirs, Original Members, it is neceſſary we be of a more pure Church, e're we can be capable of receiving the Lord's Supper.

5. This Church-Society therefore is not a Separation from them, as no Churches in themſelves; but as no Churches to us in uſe. For Separation is ſo to part from them, as to condemn them for no Churches (as when the Saints came out of the World, they are ſaid to Separate from it, as condemning it as lying in Wickedneſs and Unregenerate) but ſo we ſeparate now from them; not as from no Churches to our Judgments; but as none fit for us to joyn with.

6. This, our not Separating, we may teſtifie by holding ſuch communion with them, wherein we may not be Defiled; and by vertue of this our Church-Fellowſhip, have this further improvement by their Ordinances, as to partake with them in a New Re-

lation.

Ch. V.

lation. And ſo it is not a Separation but a new moulding of a new Church more compleat, as when a Man that pulls down an old Houſe, and builds with the ſame Materials a new one more compleat. And herein we may do as the Saints did in *Hieruſalem*; they were joyned in a Church-Fellowſhip-Chriſtian, and yet went to the Temple, and enjoyed the Ordinances there, *Acts* 2. 46. Which *Jewiſh* Church they Rejected, not as no Church, though ſuch as was to vaniſh afore the new.

7. It need not trouble us, that this is not a viſible Church (that is in the exerciſe and profeſſion of it) for though that would be more comfortable; yet it is not of the eſſence of a Church, it being but an Adjunct. And it is called viſible, not in reſpect of a neceſſary viſibility to others; but as to themſelves, and one to another, For ſo, in the Primitive Times, their Congregations were not things viſible to wicked Men; but in ſecret to themſelves, the Church being fled into the Wilderneſs.

8. No Danger is to Reſtrain us from doing our Duty herein, as in the Primitive Times it did not, when Perſecution was more hot than now, *Heb.* 10. 25, 33, 34. 'Tis true, God will have Mercy rather than Sacrifice; but then, if the enjoying Sacrifice be a greater Mercy, than the loſs of what is hazarded can be, if both being put into the ballance, Sacrifice is the greater benefit of the two, compared with what is hazarded, then we are to chooſe Sacrifice rather, even by vertue *of that Rule*, that *as the Body is better than Rayment, ſo the Soul, than meerly Liberty or Eſtate.* Tho' in caſe of Life it would alter; for then you take away the Subject which ſhould enjoy the Sacrifice it ſelf. Therefore when the Perſecution was but the ſpoiling their Goods, *Heb.* 10. 33, 34. they forbore not to Aſſemble; but when it touched Life, they Diſperſed themſelves, *Acts* 8. 1.

CHAP. V.

That it is neceſſary there ſhould be various kinds of Officers in a Church, and that each ſhould be ſetled by a Divine Inſtitution.

I ſhewed before, what the conſtitution of a Church is, that, as it was to be a Body of Saints, ſo alſo *an ordered Body*, as *Col.* 2. 5. is intimated, and elſewhere, which Order, as I then ſaid, noted out two things. 1. Enjoying all Ordinances. So 1 *Cor.* 11. *ver.* 23. compared with, *v.*24. The Lord's Supper is reckoned a part of the Apoſtolical Orders; and *ver.* 1. the Inſtitutions of the New Teſtament are called *Traditions*, &c.

And 2. That Order, conſiſts in their Ranking their Members into ſuch Offices, according to the Gifts as Chriſt hath appointed; that ſo all the Ordinances might be enjoyed.

I ſhall now ſhew the neceſſity of Officers and Miniſters in a Church.

It may abundantly convince us, that Heb. 6. 2. *Impoſition of Hands*, is reckoned as one of thoſe ſix points, which are of the *Foundation*, and firſt *Principles* of Religion, *ver.* 1. laid by thoſe Maſter-Builders, and by the ſign uſed at the Ordination and calling of Officers, the uſe and power of the Miniſtry, and Officers of a Church is meant; and placed here next, and conjoyned with the Doctrine of the Sacrament (*Baptiſm* being here put for both, as breaking Bread is elſewhere put for the whole Lord's Supper.) becauſe the one is conjunct with the other: Anſwerable unto which in the Redition, is, taſting the good Word of God; which uſeth to be Diſpenſed by thoſe Officers. The partaking of the Holy Ghoſt, is eſpecially in Baptiſm and the Sacraments; and he uſually is powred forth more abundantly at the Sacrament. This eſtabliſhment of Officers in a Church, is not indeed neceſſary and fundamental to the Perſonal Salvation of a Chriſtian, yet unto the Building of them up, which is as neceſſary as Converſion.

And therefore anſwerably: The courſe of the Apoſtles was, firſt, to go to plant and convert Men to Chriſt, and then to knit them into Church-Fellowſhip; as *Acts* 2. v.47. And then a while to leave them till Men fit for Offices, ſhould be found amongſt them by Trial of their Gifts, and ſoundneſs of their Converſion; and then to ſend Evangeliſts or themſelves again to viſit them: Both to confirm them in the Faith, and

alſo

also to settle Officers and Elders amongst them, according to Christ's Institution.

And thus *in every Church* these Officers were setled, so *Acts* 14.21,22,23,24. *Paul* and *Barnabas* returned to *Antioch*, *Iconium*, *Lystra*, confirming the Disciples; and when they had chosen Elders in every Church, with Prayer and Fasting they departed, *v.* 13.

And where themselves could not come they sent Evangelists, as *Titus* to *Crete*, 1 *Tit.* 5. *for this cause*, to ordain Elders in every City, where Churches were planted: So as the great care and work of the Apostles and Evangelists, was as first to gather Churches: So then to set Officers over them, and so to commend them to their charge, and God's grace: so in *Ephesus*, *Acts* 20.17.28,32. for then they made account they had provided for them, as much as in them lay; even as Parents, do when they see their Children Marryed, and well bestowed. The use, and excellency, and necessity of them to the Church, might many ways be demonstrated unto us.

1. These Officers and Gifts, are the Joynt and Distinct work of all three Persons. They conspire and have a Distinct hand in framing them for the Church, as well as in the Great Work of our Salvation; Father, Son, and Holy Ghost meet in the making and ordaining Officers: And each Person distinctly contributes something. As we gather the Excellency of the Creation of Man, above all Creatures, because the whole Trinity say, *Let us make Man*; and so of Redemption, that Father, Son, and Holy Ghost, set their Hands to it, and bear Offices in it; so we may infer the greatness, necessity, excellency of Officers in a Church and their holy Communion, because all three Persons, not only as in other Works, but distinctly and apart concur unto it. So we have it at once told us; and we need not have Recourse to several places for it, 1 *Cor.* 12. 4, 5, 6. Those three Persons are the three Great Officers in our Salvation: And these Officers in his Church, are the lesser, Christ is the chief Pastor, they the Inferior under him, 1 *Pet.* 5. and so are co-workers with the Trinity; shall all three Persons concur to constitute them, and shall we neglect to have them?

2. They are the Gifts bequeathed us by Christ at his departure; and his last Gift must needs be a great one, and so to be esteemed by us, and made use of accordingly. To have a Gift given (which is ordained simply for use, or else it is made vain, and ineffectual) and to let it be unused, what a slighting is it of any ones Love? If a Garment be given as a Legacy to wear, what a contempt of the Donor's Gift would it be to sell it? Now Officers are Christ's Legacy, and his last Legacy, *Ephes.* 4. 11. when he ascended, *He gave Gifts to Men*, as *Elias* at his Ascending, obtained a resting of his Spirit on *Elisha*, and what were those Gifts, *ver.* 11. save Apostles, Pastors and Teachers, &c. and mark it, the Gifts given, that make them to be Pastors and Teachers are not alone said to be the Gifts, but the Men endued with those Gifts, and put into those Offices; *Pastors*, *Teachers*. The Ministers themselves are Gifts, and so their Gifts became of double and treble use when Officers, to what before when private Men: Thus in like manner, *Numb.* 18. of the *Levites* it is said, to you they are given as a Gift for *Jehovah*, and as to serve *Jehovah*, so them also. And *Numb.* 18. 7. *Aarons* Service is termed a Service of Gift, and next to God's Son, and Spirit these are the greatest Gifts, because conveyers of both to us. If a precious Jewel were given you, would you not place it in a Ring where it might shine, and adorn you? If a Loadstone, which of it self would draw; yet would you not set it in Steel, that it might draw more, and not let it lie unuseful? Thus do with the Gifts of Men among you, which in Office will be more Serviceable, shine more, give a greater Lustre.

And the rather do this, for thereby you give their Gifts again to God. and return them to him. So when the *Levites* were consecrated by the Imposition of the People's Hands (*Numb.* 8. 9, 10, 11.) They were offered as a wave Offering says the *Hebrew* to the Lord, and as a Gift says the Septuagint, that they might execute the Service of the Lord. Some Services you cannot do without them, and so God is a looser of Worship which is imperfect, without them.

And then 3. God in recompence again will come, and be more present with you then before. For this compare but, *Ps.* 68. 8. with that, *Ephes.* 4. 11. it being the place whence these words are taken. *Thou hast given Gifts to Men to dwell among them.* When Christ ascended, he became absent from his Church, therefore when he ascended he gave these Gifts, that by their Ministry he might dwell in their Hearts by faith more, and also by his Spirit. By these Officers he Buildeth the House more and

Cha. V. more, and adds to it both *intenſive* and *extenſive* more Members, and more Graces; (*Epheſ.* 4. 12.) for the perfecting the Saints, and building up the Body of Chriſt, (as alſo, 1 *Cor.* 3. 10. 16.) and when he hath built them up, and the more, the more he dwells among them; and the more he delights to do it when the Houſe is finiſht, and furniſht with all his Officers. Your ſelves love not to dwell in an unfurniſht Houſe, you would have all utenſils, and Servants of all ſorts about you, you will ſtay Removing till a Houſe is Furniſht, and as God brought Man into the World not till it was Finiſht, ſo doth Chriſt. God would have his People firſt become a Church, that he might meet and dwell more among them, then when the Stones lie ſcattered here and there, ſo *Mar.* 18. his promiſe to invite us to be a Church is, I will be in the midſt of you; and *Ezek.* 48. 35. The Name is, *The Lord is there*; and then when you have Officers and Ordinances diſpenſed by them, then you have a further preſence, he will come down oftner amongſt you: The more of Ordinances, the more of Chriſt; the more of Officers, the more of Ordinances.

And 4. The effect of them, and God's dwelling will be growth in Grace: So it follows, *Eph.* 4:13. Till they all come to their fullneſs of the Stature of Chriſt: As in the Body after it is begotten, God hath appointed Ordinances of Food, Sleep, *&c.* for the growth of it: And if any of thoſe Ordinances are wanting, there is a decay of ſtrength or Health, and a defect in Growth; ſo if any Ordinances be wanting to the New Creature, you will find the defect of it in your Souls, and for all ſuch Ordinances for growth, Officers are appointed, and their Miniſtry, ſo *Acts* 20. 32. After they had Elders, he commits them to their charge, and the word of his Grace in them to build them up; his Speech implies that they were all converted, elſe they had not been of a Church. They wanted now nothing till they came to Heaven but building up; ſo it Followes, *to give you an Inheritance with them that are Sanctified*: And there is that near connexion between Heaven and building up in Grace, becauſe growth is as neceſſary to bring us to Heaven as Converſion, as therefore you would think the Miniſtry neceſſary for the Salvation of your Children to convert them; ſo of your own Souls for growth in Grace; ſo as you cannot be Saved, unleſs you grow to ſuch a pitch, to that fullneſs of Stature which in Chriſt God hath appointed you, except ye be converted ſays Chriſt to his Diſciples, you cannot enter into Heaven, as well as except ye be born again; and though many have grown to that perfection without Ordinances, being ignorant of them; yet none that know and may enjoy them, and therefore alſo of *Timothy*'s Miniſtry it is promiſed, he ſhould ſave himſelf and them that heard him. So as they are neceſſary to a Man's Salvation, that knows them to be Ordinances, and Ordinances appointed.

If you ask the reaſon of this connexion and neceſſity, 'tis true it is not abſolute, as was not Chriſt's Satisfaction, as Chriſt intimates when Praying the Cup might paſs, he ſays, *all things are poſſible*; but yet it was neceſſary, becauſe it was God's will ſo to have it: Thus God could ſave you, build you up without Ordinances, and ſo he hath many; but yet hath appointed theſe, and having appointed them, to thoſe that know it, they become neceſſary; though they are not ſuch in themſelves; yet becauſe ſo it hath pleaſed God. The reaſon we find of Diverſity of Gifts and Adminiſtrations, 1 *Cor.* 12. *ver.* 18. God hath ſet the Members in a Body, as it hath pleaſed him that is all his Reaſon, and anſwerably that which he ſays referring to this, *ver.* 28. that God hath ſet ſome in the Church, firſt Apoſtles, Prophets, Teachers, is for the ſame reaſon alſo: It is as if you ſhould ſeek a reaſon why Bread and Wine of all Creatures, are Typed out to be Elements Sacramental: There is no reaſon but ſo it pleaſed; ſo if you ask why theſe Miniſtries, there is no reaſon but ſo it pleaſed him, and there was no reaſon of neceſſity abſolute but only the will of God: For he that Governeth the Angels and the Church above us, immediately by his Spirit, and all the Creatures below us (who yet continue to this day according to his Ordinances, in their courſe he ſet them, *Pſal.* 119. 91.) in which courſe they are acted by an inviſible power of his immediately concurrent, could in like manner have governed Men, yet choſe as to have the World of Men governed by Magiſtrates: So his Church alſo by Officers of his own Inſtitution and Appointment, and as of all other of God's appointments elſe, ſo of this we may behold and admire a Glorious and Wiſe harmony and conveniency and ſuitableneſs, that ſo it ſhould be.

What in particular is the conveniency and neceſſity of each Office in particular, as ſuited to all particular neceſſities of a Church, I will ſhew when I ſpeak of each particular Office, and their diſtinction. I omit alſo their

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use and necessity in respect of them without, to convert and add Men daily unto the Church, which is one great end of their Office mentioned, *Ephes.* 4. 12, πρὸς τὸν καταρτισμὸν, which imports the joynting in Members into the Church, and gathering in all the Saints, and making their number perfect as others read it. Book VI.

Now we chiefly speak of in relation to a Church Instituted and their edification, which is the other end there mentioned, where he also tells us that these Institutions (as also this Ordinance of particular Churches) shall last but till that General Meeting or concourse of all Saints in their perfection, as the word καταντήσωμεν signifies, when there shall *be but one Fold, and one Shepherd, John* 10. 16. But untill then, he hath appointed the Ministry of Apostles, &c. whose Ministry we enjoy not in their Persons but writings; and ordinary Officers we enjoy in their personal Employments: We will but take the Reasons which he doth there insinuate.

1. Because the Church is under Age, (which he implies, *ver.* 13.) therefore she is to have these Officers over her, untill she come to a perfect Man, and to the full Stature: And Children under Age now as well as then, are to be under Tutors and Governours, *Gal.* 4. 2. And though we are not in such Bondage to Beggerly Elements, but comparatively are Men grown; yet as we are not perfect Men, nor come to that full Stature we shall come to, so far, we are still left under the care and eye of Tutors and Governours, who yet are not the Heads, but Servants of the Church. As great Men's Children are (whilst at School learning the Elements and Rudiments) under the ferula and Bondage of School Masters; from which being delivered, as being come to more Ripeness; yet especially if absent from the immediate eye of their Parent, and Travelling in a strange Country, their Parents set Governours to have an inspection over them, to bring them up and instruct them, till they all come home; Thus hath God done with his Saints not as Men grown, but whilst they are absent from him here, he hath betrusted them with the Government of Tutors and instructors, to have an eye unto them who yet are but their Servants. Which argues God's infinite love and tender care towards them, for their Education; yea, Though there be but two or three of them in a Congregation, yet he will not let them Travel here without a Guide, (as the Apostle calls their Elders, *Heb.* 13. 17.) so his promise was of old, Jer. 3. 14, 15. *I will take you one of a Tribe and one of a City, and give you Pastors* (not *Pastor* only) *according to my own heart.* The Education and Training up of his Children, God accounteth of to be a matter of greater concernment, than you can possibly esteem of the Education of yours, because, according to their growth here, they are ranked and placed in that body of Christ hereafter, where, if any Member should not have its full growth, the disproportion of a Member would reflect upon the Head, Christ, and cast a deformity on the whole, therefore every Member is to grow up to that Stature which Christ hath appointed it; and hence answerably God takes care for them, and thought it requisite to make it the proper and sole business of Men enabled, with the greatest gifts that ever were poured out upon Men, to attend and look to the bringing up of his Children, and thought it not enough for Men to have gifts, but for the improvement of them, to have Men set apart to such Offices, as might be separated (as *Paul* unto the Gospel, *Rom.* 1. 1. and so *Gal.* 1. 16.) the Phrase is taken from the *Levites*, who *Numb.* 8. 14. are said to be separated to do the service; or, as the Septuagint have it, to the work, which word the Apostle useth, *Ephes* 4. 12. for the work of the Ministry, is a business of that weight, that they are to give themselves wholly to it, 1 *Tim.* 4. 5. First, God tendred so much the instruction and proficiency of his Children in the knowledge of Christ, which is mentioned here, that he contented not himself to have them enjoy such occasional means as the Brethren in communion were able to afford each other, as their callings and occasions should permit; (though we all were able to Prophesie) but he would farther have Men of the best and eminentest gifts set apart usually unto it, by continual labour to perfect themselves, and his Church. As in a School or Colledge, besides what Pupills may get out of Books, and mutual conferences daily with others, Parents provide Tutors for them, and Colledge-Officers, University professors are set apart to study what to read unto them; so God would shew himself more careful, for his and he would not have his children rendred too extemporary, he would have them fed with the finest fare, and therefore would have Men dedicated to his Service; yea further, he would have them grow in knowledge and grace, and every age to exceed another; which is tacitly intimated (as it seems

Ch. V. to me) in the 12. and 15. *verſe*, he would have as every Member, ſo the whole Church grow till the day of Judgment: And one age to ſow, and another to reap a more plentifull Harveſt; now this would not have been in an ordinary way and courſe, unleſs Men were dedicated to this work, for every Scribe inſtructed to the Kingdom of God, brings forth out of his Treaſure things new and old, *Matth.* 13. 52. If *Timothy* will profit and have his profiting appear to all, he muſt give himſelf wholly to it, 1 *Tim.* 4.15. He muſt be inſtructed, and he muſt have a Treaſure, and that not of Coyn only, of preſent currant money, but he would have his children enriched with importation of new commodities, and to be ſuch a Scribe requires the whole Man, ſuch an one was *Ezra*, *ch.*7.6. 10. *Ezra* was a ready Scribe in the Law of *Moſes*, that is, verſed in it and the meaning of it, and the good hand of God was on him, *ver.*9. For he had prepared his heart, *ver.*10. to ſeek the Law, that is, to ſearch out the meaning of it, and to do it, and to teach in *Iſrael*; yea further the Apoſtle otherways intimates, that without Men being ſet apart to it, there would have been no preſerving of knowledge, but the ordinary ſort of Believers would have been expoſed to the danger of being carryed away by Seducers, ſo, Epheſ. 4.14. *That we henceforth be no more Children*, &c. I take it, he makes it not ſo much an inference from the former by way of inſtruction of what we therefore ſhould be, but goes on to ſhew the ends of theſe Offices, and the Word, μεχρὶτι, is all one with *alias*, *otherwiſe*, &c. And indeed *otherwiſe*, our running into error could not have been prevented. For ordinary ſort of believers being children not fully grown up, would eaſily have been ſeduced, if they had not had guides committed to them, who had been able to convince gain-ſayers. The Apoſtle uſeth many Metaphors to expreſs their danger herein, as Firſt that they are children, and how eaſily are they deceived, Secondly, in danger to fluctuate as a reed in the water, this way and that way, and to have been in doubt what to hold and ſtick unto; and Thirdly, to be expoſed to be carryed about with every wind of Doctrine as Ships in the water, if there be no Pilot nor Mariners that know how to ſteer and guide them. And therefore the word uſed by the Apoſtle, 1 *Cor.* 12. 28. concerning ordinary Officers is, κυβερνήσεις, that is Governours of a Ship, *Cuboſa* being uſed in *Cicero* for the greater kind of Ships then uſed, built ſquare, and ſo it follows in, *Epheſ.*4.14. ἐν κυβείᾳ ἀνθρώπων in the Ship of Men, as *Beza* ſays it may be interpreted, wicked and naughty Men, if learned, would have driven the Ship whither they had pleaſed; To prevent this he appointed them Pilots, the Apoſtles, who left alſo behind them Writings, and ordinary Paſtors and Teachers, who ſhould be more then ordinarily skill'd in their writing, and be Pilots unto others. And as in that part of growing in knowledge, ſo likewiſe for their lives and manners God would have them watched over, and would not truſt the care hereof to that which every Brother would have one of another; but thought it worthy of ſome Mens whole pains and care, to whom he might commit the charge of Mens Souls to watch over them, and of whom he might receive an account, as *Heb.*13. *v.*17. Even as in Colledges (beſides private helps of Tutors) there are publick Lecturers and Deans to inſtruct and overlook the whole, ſo jealous is God of his Church and Children, and carefull of their Education. And there was need of all this, and all little enough; and otherwiſe if this buſineſs had been, in common, left to the common care of every Member watching over each other, there would have been a defect.

2. As many Officers are neceſſary for the growth, &c. of every Member in particular, ſo for the publick managing of common affairs amongſt them, for every Church is a Body, a Common-wealth, a City, &c. which by vertue of their combination will (as all Societies) have many buſineſſes in common that will concern the whole, every Church will have their τα περὶ ὑμῶν, as the Apoſtle ſpeaks of the affairs of the Church of *Philippi*, 2 *Phil.*20. Church buſineſſes, as Corporations have common Town-buſineſſes, and as he intimates there, there had need be ſome to take care of them, to prepare them, to contrive them, to ſtudy them, to manage them, theſe common buſineſſes are admiſſion of Members, Excommunications. To examine Witneſſes in caſe of Scandal to judge of the cauſe, to give a juſt weight to the ſin according to the ballance of the Sanctuary. It was an eſpecial Office of the Prieſts under the Law, to teach the people to diſcern between the clean and unclean, *Ezek.* 44.23. And in all theſe things, not only is it requiſite ſimply for Order's ſake, that ſome do in the name of the reſt propound, diſcuſs, &c. but alſo for the eaſe of the whole, and not only ſo, but for the better managing and diſpenſing all things, when Men ſhall make it their buſineſs to ſtudy Church affairs, as Men in Authority do thoſe

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of their Common-wealth; and Lastly, it conduceth to the more faithful managing of them: For otherwise that which is every Man's business, is no Man's; and common businesses, if not committed to the especial care of some are ordinarily neglected, and miscarry as we see in ordinary experience. Book VI.

3. It is necessary that there should be many Officers in every Church, unto whom the exercise of Church-power may be especially committed, tho' the power it self be wholly in the Church it self, whose Servants and helpers they are, 1 *Cor* 1.24. and not Lords over them, and it is fit these Officers should be constantly the same, because the Fellowship is to be constant (as was shewed) and through long experience they will be better exercised in such affairs, as they give themselves wholly unto.

Lastly, It was for the great Honour of Christ and of his Church to have such Officers, as Servants to attend his Royal Spouse and Queen, and Children. Princes you see have for every small business that belongs to them, an Officer on purpose because their Persons are so great, that no business might be forgotten or neglected that concern them. Now such provision hath Christ made for his Church, that as Princes Children and Wives have their Courts apart, and Officers apart, so hath the Church whilst here below; yet she keeps a Court, and hath Servants to attend her. You may read, *Est.* 2.2, 3. how Officers were appointed to gather together fair Virgins for the King out of all Provinces, and how *Stegai* with others, were to purifie them for his Bed. So did Christ appoint his Apostles and their Successors his Officers as children of his Bride-chamber, (as *Matth.* 9.11. He calls them) who should purifie and adorn his Spouse for him; and they are jealous over them with a great jealousie, to present them as a pure Virgin unto Christ, 2 *Cor.* 11. 2.

In like manner in the Type, for the Honour of the Temple, and the service of it were there so many sorts of Officers and Attendants to watch, &c. when there was no need: And so it is reckoned up amongst Christ's Honours, *Psal* 44. That, as his Queen stands at his Right Hand, so that there are Honourable Women, Kings Daughters, that are Her's and his Servants, *ver.* 9. to bring her to him, and her Virgins, *ver.* 14. From the necessity of them to us, we will descend to the Institution of them by God; which dependeth only on God's will.

I shall now then discourse of the Institution of these Officers by God, which depends only on God's Will, which is our rule in this case. It is God that hath set the Members of the body as it pleased him; and as of the Members of the body, it is said that they are set down in his Book, *Psal.* 139. *ver.* 16. it is all one here, for in like manner it is said, God hath set in his Church, some Apostles, some Prophets, &c. as principal Members of that his Church, and in his book we must find them all written too. Our Parents who yet are the Fathers of our Bodies, cannot say how their children should be formed, what Members they would have added, nor do they contribute any thing to the ordering or placing of them: But God's Pencil secretly draws and limns them; nay, we our selves cannot make a hair black or white; or add a cubit to our Stature, can much less add a Member which God hath not written in his book. So wonderfully and fearfully are we made in the lower parts of the Earth, and shall we think that any, though Spiritual Fathers, can dispose of the Members of the Body of Christ; yea, of that Body, which *Eph.* 4. 12. is called Christ's, and speaking of Officers, *ver.* 28. He says, he hath set Apostles, &c. the word ἔθητο is the same in both, and it implies, he hath done wisely, to an end, deliberately, and not at random; bnt in a wise and orderly manner.

Authors of the Gifts of the Members in the Church, all will confess they are not: They are χαρίσματα, *Gifts*: And if that be not enough, κατὰ τὴν χάριν, according to grace, as the fountain of them, and if that be not enough, δωθεῖσαν ἡμῖν, given us, *Rom.* 12. 6. and Authors of the success of those gifts, and the operation of them, Men will acknowledge they are not: *Paul* may plant, and *Apollo* water, but God must give the encrease, 1 *Cor.* 3. But yet Men think they may appoint Officers how these gifts may best be improved according to their discretion and intention; but what says the Apostle in the Chapter afore cited, 1 *Cor.* 12. 4, 5, 6. as he makes the same Spirit Author of all the Diversities of Gifts, *ver.* 4. and the same God Author of the several operations of these gifts, *ver.* 6. In like manner the same Lord Christ Author of all the Administrations or Offices in the Church, *ver.* 5. which is set between both, as whereby those gifts should be successfully employed in the Church. And nothing is more ordinary than the word διακονία used there, to signifie the Office

Cha. VI.

fice or Miniſtry, as διακονία of the Apoſtleſhip, *Rom*, 11.13. of Evangeliſts, 2 *Tim.* 4. 5, &c. And as gifts are there ſuited and ordained to Offices, and ſtrained in a fitneſs for them; ſo both of them for operations through God's bleſſing even as *Media* and means ſuited to ſuch an end, now it is the ſame power that appoints the end that muſt appoint alſo the means, and here in this caſe eſpecially, ſeeing the effects allways of theſe means, dependeth on God's bleſſing: If Man therefore would undertake to appoint a new Office, he muſt be able to give new gifts, and to give a ſucceſs; but ſo he is not. As *Moſes* then bleſt the Tabernacle, *Exod.* 39.43. when he ſaw all made according to the pattern or will of God; ſo God will accompany his own Inſtitution only with a bleſſing; nor can any promiſe themſelves a bleſſing farther. And ſo as the Apoſtle makes an enumeration of ſeveral gifts, as ordinary, *ver.* 8. and extraordinary, 9, 10, &c. ſo after an illuſtration from the ſeveral Offices of Members in the body, from *ver.* 12. He ſhews, *ver.* 28. theſe ſeveral Offices God hath ſet in the Church, both extraordinary and ordinary: And the reaſon of it is, becauſe.

1. The three Perſons as was ſaid, ſharing the glory between them, to make Chriſt to have a leſs hand in his ſhare and allotment; and proper work, than the other two in the other, how diſhonourable were it for him.

As it were Sacriledge for any *Simon Magus* to think to beſtow at his pleaſure, the gifts of the Holy Ghoſt, and diſhonourable to the Spirit, ſo as diſhonourable is it to Chriſt to think at pleaſure to appoint Officers in the Church; and as great Sacriledge every way, eſpecially, ſeeing Chriſt challengeth it as his own Prerogative, and that as the Lord, King, and Ruler of his Church; he reſerves the power of inſtituting and appointing what Miniſtries ſhall be in his Church. Every King will challenge it as his Prerogative, to appoint what Officers ſhall have his power imparted to them, as the Elders had from *Moſes*: Though the people chooſe the Men, yet *Moſes* made them Rulers, *Deut.* 13. and God gave them of *Moſes*'s Spirit, *Pſal.* 11. *v.* 17. 1 *Rev.* 2.13. And allegiance is ſworn to the King as Supream, or unto inferior Governors as ſent by him as having his power imparted to them, thus Supream are Kings often: And ſhall not Chriſt the Lord be thus Supream, and there is as much reaſon for the one as the other, and more; for as the buſineſſes of a Kingdom are the *King's matters* and ſo called, 2 *Chron.* 19.11. ſo the matters of the Church are the Lord's matters, and ſo called there in that place.

2. The Second Reaſon is, becauſe every Officer in the Church hath the power of Chriſt imparted to it, and he muſt communicate it. I have all power in Heaven and Earth ſays Chriſt, and he bids them go and teach; and this he ſpeaks to all that ſhould teach to the end of the World, *Matth.* 28.18. Chriſt's power is a part of his Image, and it is High Treaſon in Man to ſtamp it upon any but by his Authority. 'Tis true that Officers in Civil things Men may appoint; which Officers (and not their Laws) as the coherence ſhews, are therefore called, by way of diſtinction, ἀνθρωποκτίσεις, *Humane Creation* or Inſtitution, thereby to diſtinguiſh them from Divine Inſtitution, which Officers in the Church are; and every ſuch Officer is κτίσις, *a Creature*, and a power muſt go to make it; But it is ſuch a Creature, as all the power of Men and Angels cannot make, none but this Lord from Heaven: A Man *can receive nothing* (ſays *John*) ſpeaking of power in things Spiritual, and of Chriſt's Miniſtry, except it be given him from Heaven, *John* 4. 27. and the like Chriſt again intimates of *John*'s Miniſtry, *Matth.* 21. 25, The Baptiſm (ſays he) that is by a Synecdoche; the whole Miniſtry of *John*, was it from Heaven or from Men? Whereby he expreſſeth it to be unlawful if from Men. And the like *Paul* ſays of his Miniſtry and Apoſtle-ſhip, *Gal.* 1. That as he had Chriſt's full call to it, it was not given of Man, that is, it was not meerly Humane. And if it be ſaid that theſe things are true of ſuch extraordinary callings, the anſwer is, That *Epheſ.* 4: 11, 12. and 1 *Cor.* 12. 28. ordinary and extrardinary are made alike in this reſpect that Chriſt gives them, and ſo 1 *Cor.* 12. 28. where he tells us, that God ſets them in the Church; he reckons up both ordinary and extraordinary. No, Chriſt is the Lord, and appoints his own Adminiſtration here on Earth; he is Lord over his own Houſe, *Heb.* 3. and fit it is he ſhould appoint by what kind of Officers his Houſe ſhould be governed, Luke 12.42. *Who then is that Faithful and Wiſe Steward, whom his Lord ſhall make Ruler over his Houſhold, to give them their portion in due ſeaſon*: Mark it, it is whom the Lord ſhall make. Now ſuch great Officers are Miniſters, 1 *Cor.* 4. 1. *Moſes* and all the Apoſtles were but Servants, as 'tis there, and did all by appointment: He built not the

Houſe

Houſe, *ver.* 4. there, nor added any thing of his own Head. All Officers in that Houſe, and their diſtinction then was according to the pattern: But Chriſt is Lord, *Timothy*, an Evangeliſt, he muſt take Rules how to behave himſelf in the Houſe of God, 1 *Tim* 3.15. having mentioned Officers to be ordained, in the verſes before. So then Chriſt is to give orders for God's Houſe: And as he is the Lord, the Houſe is his own; and he is a faithful Lord, much more then *Moſes*; and he as a Lord, built the Houſe, *ver.* 2, 3, 4. and ſo as faithfully as a Lord, hath appointed all Offices in it, and things pertaining to it: As *Moſes* whoſe faithfulneſs lay in doing by pattern. It was part of his laſt work mainly after his Reſurrection, *Act.* 1. 2, 3. Then he ſpake of things pertaining to his Kingdom; and it is obſervable that it is placed at the beginning of that work, called the Acts of the Apoſtles, ſhewing the Scope and Argument of what ſhould follow to be, eſpecially thoſe things which concerned his Kingdom; and that Book contains not ſo much the Doctrine as example of the Apoſtles in ordering Churches. But if it be ſaid, ſuch Inſtitutions as theſe are ſuch petty matters of his Kingdom, as he reſerves them not to himſelf, but leaves the diſpoſing of them to Men; the anſwer is, he is Lord, in reſpect of Adminiſtration, and ſo as Lord, hath reſerved them to himſelf; and Secondly, to appoint What Officers are in a Kingdom, is a main appurtenance of it: And if the Lord ſo ordained in all Churches, for the maintenance of theſe Officers, 1 *Cor.* 9. 14. 1 *Cor.* 5, 4. Then, what the Officers ſhould be, much more. For Men to appoint Officers of the Church, is to make Chriſt a Servant, and themſelves Lords, and the Inſtitutions then would not be perpetually binding. But as they are from Chriſt, they are of eternal obligation. For,

1. They proceed from Chriſt as a King and Lord, as that place ſhews, *Matth.* 28. 19. where he mentions his Kingly Office, as the foundation of ſending them Apoſtles, and *Epheſ.* 4. 11. The entrance into his Kingly Office, by his aſcenſion into Heaven, is made the cauſe of giving gifts, when his prieſtly Office is ſubjected to his Kingly, as afore his Kingly was to his Prieſtly: Now his other Offices remain for ever, and the Laws of them all are the ſame. In his Prieſthood, (*Heb.* 10.14.) He conſummated for ever with one oblation, all that are Sanctified; and his prophetical Office, gave Rules of Faith but once for all; *Jude* 3. and why ſhould not the Inſtitution of his Kingly Office alſo be thus, *Heb.* 12. 26, 27. yet once more I ſhake not the Earth only, but Heaven alſo: And this word, *yet once more*, ſignifies the removing of theſe things that are ſhaken, that thoſe things which cannot be ſhaken may remain: And we have received a Kingdom cannot be ſhaken, and ſo the means of his Kingdom are unchangeable, he had ſpoken of the change of thoſe who are Servants, and Officers under the Law; but in the Kingdom we have received or do receive (ſo that he ſpeaks not of that State in Heaven, but of that under the Goſpel, which is called *the Kingdom*, in which Kingdom there ſhould be no more ſuch change) the Offices now are unchangeable, and ſo is the work. And therefore, in the cloſure of that Epiſtle to *Timothy*, wherein he had diſcourſed of the ordinary Officers of the Church, he ſets an Apoſtolical ſeal upon it from him, and all his Succeſſors in him which was never to be violated or broken up, 1 *Tim.* 6.13, 14. I charge thee to keep this command to the day of Chriſt's appearing, *&c.* That is, all the commands of this Epiſtle, for elſe he ſhould not be blameleſs. And though here he ſays commandment in the ſingular, yet *ch.* 5. 21. where he makes the like obſervation, he ſays, *Theſe* in the plural. His way of expreſſion is obſervable, he ſays.

1. I Charge, not Counſel, as leaving to liberty.

2. It's a Commandment, not a Permiſſion.

3. He mentions a living God, and our confeſſing Chriſt to our lateſt breath: They are ſuch Truths as we ſhould be willing to lay down our Lives for.

4. He tells us, that they are to be kept without ſpot, not in the leaſt part neglected.

It is ſuch an Epiphonema as that, *Rev.* 22. I teſtifie to him that ſhall hear the words of this Book, that if he add or take from, *&c.* And here to keep the commandment blameleſs, is all one as not to add or detract, and it is the ſame power to add as to detract and Man muſt do neither: And he ſpeaks this as to *Timothy*, ſo to all whoſe Duty as *Timothy's* is ſpoken of in this Epiſtle. As alſo *Matth.* 28. and laſt, and elſewhere he ſays of his Apoſtles, in the name of their Succeſſors, I am with you to the end of the World.

It

Ch. VI. It concerns us therefore to have a warrant for the Officers we chooſe rightly grounded on the word; and withal, we may deteſt the ſin of thoſe who are like *Jeroboam*, 1 *Kin.* 12. 31. who appointed Prieſts which were not of the Sons of *Levi*, and yet his variation was not of the Office, ſo much as of a qualification of the Officer God appointed. And therefore ſince we live amongſt theſe that are guilty of that ſin, let us do as theſe of *Judah*, when they were to fight againſt them, 2 *Chron.* 13. 9, 10, 11. So God ſhall be with us, and againſt them, as *ver.* 12. To add is as great a ſin, as to take away; ſo *John*, *Rev.* 22. threatneth the ſame curſe to both, for both equally detract from the power and wiſdom of God.

CHAP. VI.

That particular Congregations are each of them to have more Elders than one ſet over them, for the publick Adminiſtration of their Worſhip and Government.

NOT only the Synogogues among the *Jews*, to which Congregational Churches bear a reſemblance, had more Elders than one in each of them, but the Churches conſtituted under the Goſpel had ſo too. So theſe Churches, *Acts* 14. and *Tit.* 1. (which we have proved to be Congregational Churches) were conſtituted, for the Apoſtles ordained Elders to them in every Church, *&c.* It is expreſſed Elders, not Elder.

Obj. The exception that ſome have made againſt this is, that this manner of Speech might be uſed, though there were but one Elder in Each Church, as in like phraſe of Speech, if it were ſaid the King appointed Mayors in every Incorporation, there would be no incongruity in ſuch a Speech, though but one Mayor were in each town.

Anſw. To which we anſwer, 1, That it were ſomewhat an hard phraſe of Speech, to mean Church in the ſingular number, and yet to ſay, Κατα εκκλησιαν, which is equivalent to Καθ' εκκλησιαν, *to every Church*; and it is uncouth too to ſay Elders in the plural, as reſpectively to every one of theſe Churches; and yet to mean but one Elder in every of theſe Churches.

But 2. To follow the example given, if ſome of thoſe Towns in the ſuppoſition, had more Mayors at once than one in them, though ſome others of them had each but one, then to ſpeak uniformly of all alike in the plural were not ſo diſtinct, much more if the King ſhould give direction (as *Paul* doth here to *Titus*) in ſuch a way of Speech to appoint Mayors in every Incorporate Town; and yet his meaning be in ſome to have more than one, and in others but one; how would this direction be underſtood, if he ſpeak in the plural of each? Now ſo is the caſe here; for that the Apoſtle planted more Elders than one in ſome Churches may be evidenced, and we ſuppoſe will not be denyed; much leſs can it be affirmed, that there ſhould be a confinement unto the number of one Elder in each Church, and ſo there was left a priviledge and liberty of having more. Yea, if there be two kinds of Elders *Teaching and Ruling*, and of Teaching two kinds alſo, *Paſtors and Teachers*, there may be three in each Congregation. So as if we conſider that Elders in the plural are mentioned, and that they are expreſſed to be in every Church in the ſingular, who will not conclude the Holy Ghoſt's intent to have been, that Elders and not an Elder only, ſhould be in each Church? Yea, ſurely his meaning would be ſo underſtood of any that ſhould read it, unleſs it can be ſhewed by ſome other place, that his appointment was to define, that but one Elder ſhould be in each Church.

3. It is eſpecially remarkable, that he adds ((*Acts* 14. 23.) αὐτοῖς το Κατ' εκκλησίαν, which imports, that he *choſe and ordained Elders in every Church to them*. He ſatisfies not himſelf to have ſaid in every Church, but adds *to them* alſo, to ſhew that he meant not Elders to many Churches in a common and indefinite phraſe of Speech, but proper to them in each Church, not in one Church one Elder, and another in another, and ſo Elders in every Church, ſpeaking collectively, but by way of further appropriation, Elders to each, *to them*.

4. The

4. The comparing these Phrases together; Elders in every City, and Elders in every Church, evidently argues the same thing. For when he says *Elders in every City*, (*Titus* 1. 5.) he certainly means more Elders, than one in each City; yea, and a sufficiency of Elders for number, to Rule and Govern (or else an Episcopal Government of one Elder alone in each City must be asserted) and therefore why should not *Elders in every Church* have the same construction also? That is, that there should not be only one Elder in a Church, but more; yea, and a company of Elders sufficient to Rule and Govern that Church?

5. We never read *Church and Elder* mentioned, but *Church* and *Elders*, either when spoken of in the abstract indefinitely, or when mention is made of any particular Church: So as other Congregational Churches are no where intended, when Church and Elders are mentioned, or they had more Elders than one over them, in relation to them as their Elders. Thus it is expressed (Jam. 5. 14.) *Send for the Elders of the Church*, not *Elder*, but *Elders*; and these not Elders of a Presbyterial Church in common, but such which are properly the Elders of that Congregational Church, unto which the sick Person does belong, who are Elders to him. For it cannot be supposed the Duty of all the Elders that make up a Presbytery over many Congregations, to visit the sick of all those Congregations, and to be sent for, but the duty is incumbent on the Elders appropriated to that Congregation. Also when all sorts of obedience to Officers is called for, it is still in the plural, *Obey them that have the Rule over you*, &c. *Heb.* 13. 7. It is spoken in the plural, not *him* only in the singular. Also when the Apostle Writes to *Philippi*, he Writes to the *Bishops and Deacons*, not to one *Bishop*, *Phil.* 1. 1. *Peter* speaks answerably, (1 Pet. 5. 1, 2.) *I say to the Elders that are among you, feed the Flock*, &c. So at *Ephesus*, (*Acts* 20. 17.) *Paul* sent *for the Elders of the Church*.

6. As his own example was, (Acts 14. 22.) *that he ordained Elders* in every Church, so he enjoyned *Titus* to do the like, *to ordain Elders* as he had appointed him, *Titus* 1. 5. This argues that he appointed it so to be, and so hath left it unto us, and that 'twas made an Institution.

7. In *Colossus* there was two Teaching Ministers, *Epaphras*, (of whom the Apostle saith, *Epaphras* who is a faithful Minister for you, who is one of you) and *Archippus*, of whom he saith, *say to* Archippus *take heed of thy Ministry*, &c. *Col.* 4. 12, 17.

8. In *Phillippi* which was a Church in the beginning of the Gospel, (so he calls it, *Phil.* 4. 14.) there were Bishops and Deacons, *Phil.* 1. 4.

9. As the natural Body consists of more sort of Members than one, that are publick Organs for the use of the Body (as the Apostle Reasons, *Rom.* 12.) so a Church organical should have more Officers and Elders than one, or of one sort, as the Apostle also doth there Exemplifie.

CHAP. VII.

That the Lord Jesus Christ hath not only appointed many Officers to be in every particular Church, but hath assigned Offices of different kinds, which they ought to discharge, Rom. 12. 3, 4, 5, 6, 7, 8.

WE have seen in general, 1. The necessity of Officers And 2. That they are to be only such Officers as God hath appointed, and no other. Now 3. Let us enquire particularly, what are these several Officers Christ hath appointed in his Church. I will not much trouble you with the distinction of the Extraordinary; and Ordinary: They are the ordinary which we here enquire after. 1. Who are the successors of the extraordinary; not in their Office, in that degree, and manner, and authority in the Church; yet in respect of the essential things administred, they perform the same to the Church now, that the extraordinary did of old, 2 Tim. 2. 2. *The things thou hast heard of me amongst many Witnesses, the same commit to faithful Men, that shall be able to teach others also.* And so, when he sent them out, *Matth.* 28. he says. *Lo, I am with you to the end of the World.* Even as when God first blessed those creatures then existent, in those words *encrease and multiply*, he

Ch. VII. in them, bleſſed all that were to grow up in their name for ever, *Gen.* 1: 2. They are ſo ſometimes put into the Catalogue with the extraordinary, promiſcuouſly, and the ends of both made one and the ſame; becauſe the Miniſtry is of the ſame uſe and neceſſity to the Churches in theſe times, in that way as that of the extraordinary was in theirs, ſo *Epheſ.* 4. 11, 12. and 1 *Cor.* 12. 28. *ver.* 8, 9, 10. And the beſt way to diſtinguiſh the one from the other in ſuch promiſcuous enumerations, and to diſcern which are ordinary, which are not, is to conſider what gifts are ſtill in the Church, and what are ordinary ſtanding neceſſities of the Church, and what not, and ſo we ſhall diſcern them as in the places cited. As in the Church we find ſtill gifts of Teaching in differing ways powred out on Men, and abilities with Spiritual Diſcretion and Authority, to guide and govern others, more eminent in ſome Men; and bowels and helpfulneſs in others, to Adminiſter to the neceſſities of poor Saints. But we find Apoſtle's gifts of Miracles and Tongues ceaſed, and ſo we may in thoſe places mentioned, diſtinguiſh the one from the other; and may thereby know, which of theſe Officers here mentioned are to remain, which not; for God gives gifts in Relation to Adminiſtration. So as there doth remain theſe ordinary ſort of Officers, God continuing no gifts in vain, but fitting the one to the other, as *Cor.* 12. 5, 6. and *Rom.* 12. 6, 7, 8. evidently implies.

In this enquiry, we will conſider 1. How an Officer differs in general from an ordinary Member. Then 2. What theſe Officers are, and how differing among themſelves. As to the *Firſt*, He is a Servant of the whole, ſeparated to ſome ſpecial work, with ſpecial authority in the name of the whole.

1. He is a Servant of the whole, ſo *Rom.* 16. 1. and 2 *Cor.* 4. 5. not ſimply a Member to ſerve one another occaſionally, but more; he ceaſeth to be, *Sui Juris*, as Servants do. Of *Epaphras* he ſays, not only that he is one of you, *Col.* 4. 13. but *chap.* 1. 7. who is for you a faithful Miniſter of Chriſt. All his Strength, Pains, and Abilities are theirs, and to be laid out for their Service, to ſpend and to be ſpent, Phil. 2. ver. 17. *Yea, and if I be offered up upon the Sacrifice and Service of their Faith, I joy and rejoyce with you all.*

2. *Separated to ſome ſpecial work, ſo the Deacons*, Acts 6. 3. *whom we may appoint over this buſineſs.* As the Apoſtles choſe other Miniſters, *to give themſelves continually to the word and prayer, ver.* 4. So as though a private Member doth the ſame work, yet he but occaſionally, the other makes it his buſineſs, his calling, his employment; a Brother, when he ſees his Brother want, is to diſtribute to his neceſſities, but a Deacon's Office is to ſeek out who want, and in diſcretion to diſtribute the Alms of the Church; that as the Sabbath day differs from other days, that on other days, ye are to perform Holy Duties occaſionally, but the Sabbath is ſet apart for nothing elſe; ſo do private Members differ from an Officer; it is the value of the day, it is the ſeaſon of it; ſo is ſome ſpecial ſervice, it is work and employment; *Archippus* muſt take heed to fulfill his Miniſtry, *Col.* 4. 17. Every private Member is to advance his Brother, but it is an Elder's work to do it.

3. He is inveſted with ſpecial Authority, and an Authority of right, to do that lawfully in ſome things, which in others he could not. Let a Man ſo account of us, as particularly priviledged and authorized to be the Miniſters of Chriſt, and Stewards of the Myſteries of God, 1 *Cor.* 4. 1. ſomethings they are ſo Stewards of, that they are kept under Lock and Key; and without them the Church cannot come to them (as the Sacraments are continued to be) and other things they do adminiſter, which others may, which are yet adminiſtred by them in a more ſpecial Authoritative way, not ſimply out of gifts, as when they Teach or Admoniſh, but out of a ſpecial Authority of Chriſt withal, as Ambaſſadors, as if Chriſt did Admoniſh and beſeech, and not a Brother only, 1 *Cor.* 2. 5. *ver.* 20. And though to Admoniſh others gifts, might ſerve as well; yet, the Diſpenſations is not from inherent gifts ſo much, as an intereſted power Authoriſing, *virtute officij, by vertue of Office*; thus a Colledge Seat cannot be ſet, unleſs they have a Governour (becauſe an exerciſe of power is neceſſary) tho the fellowes may have power to chooſe and inſtall that Governour. *John* ſpeaking of Chriſt's power to Baptize, ſays it was a ſpecial power from Heaven given, *John* 3. 26, 27. And in the Name of Chriſt and the Church, the Act of an Officer is as the Act of the whole in Adminiſtring, &c. not ſo as to the Acts of private Members, not ſo as to every Adminiſtration of a private Brother.

Now 2. More particularly to enquire into the Offices themſelves.

1. They

1. They are not only many but *diverse*, so we find almost every where, where we find them spoken of, 1 *Cor.* 12. 4, 5. There are diversities of *Gifts* and Administrations, so Rom. 12.6. *Having gifts differing*, he says not greater or lesser, but *differing*, &c. which Gifts and Offices are not only different in nature, but in the person also, that is, that several Persons have several Gifts and several Offices, for so 1 *Cor.* 12. 8. To one is given the word of Wisdom, to another the word of Knowledge, and 1 *Cor.* 7. 7. Every one hath his proper gift, one after this manner, another after that, and so much as to the Scope of his Similitude, drawn from the Body as he brings it, For in the Members all have not the same Offices or Action, *ver.* 4. so as his meaning must be, that several Gifts, and so Offices, do belong to several Persons. And the Preface the Apostle makes, (*Rom.* 12. 3.) is that every Man is to think soberly, or within his own compass, of that measure God hath given him, every Age hath but his part, not all; The word Translated, *Sobriety*, σωφρονεῖν, signifies a sound mind; a sound Member swells not, so as all are to keep within the compass, neither thinking too highly of their Gift or Office, nor stretching themselves to an higher or other calling then is given them; for says he, the Members in the Body have not the same Office, &c. and then, *ver.* 7. 8. mentioning these Offices, he doth it not simply by naming several works, as Teaching, Exhorting: But as relating to several Persons design'd to these works; he that Teacheth, he that Exhorteth: As if he should say of the Members of the Body, let that which heareth, hear, that Member, which seeth, see, as having several Functions, so as there are several and distinct Offices, in several Persons. And the reason why God hath many, and those distributed Offices severally, and a several part to be performed by them, is because God would have no one do all, but keep all in Sobriety, (seeing he hath but his measure) and in mutual ease and charity, that (as 1 *Cor.* 12.) One Member should not say to another, what need have I of thee, that all might both partake and communicate: As also, because the several works in Offices would be too much for one; those Master-Builders needed helps, *Rom.* 16. 3. And it is for Ornament unto the Church too, which ariseth out of such a variety. And another reason of it is, that so each work might be the better and more throughly done, when every one should according to his gifts, have a several part given him; which he was wholly to give himself unto. In Arts and Sciences, and Professions, none prove Eminent, neither are they advanced and promoted but such as give themselves wholly unto some one Science, and it is the wisdom of the Jesuits, in disposing of their Followers in several professions. And this wisdom and care God hath taken for his Church, as a great Man, that would have his Children Educated in several professions, sets over them, not one, though somewhat seen into them all, but procures the most eminent in all kinds, wherein he would have them instructed, one to read Philosophy, another Tongues, &c.

2. That therefore which is chiefly to be done, is, as to enquire how many there are; so also especially, what the diversity or difference is, to seek out the formal distinction between Office and Office, which is a matter every way, of exceeding great moment: That confusion in the Offices, and the performance of them, should be avoided, which God hates, being the God of Peace and Order, and also that God's own Institution be rightly kept. We see how strict God was in keeping the bounds of difference between the Priests and Levites, they being distinct Offices, *Numb.* 3. 10. Thou shalt keep the Priest's Office, and the Stranger that comes nigh shall be put to Death; and by *Stranger* there he meant not only their Brethren the People, but even the Levites their Fellow-Officers; *Numb.* 16. 40. And God requires the chooſers, that they take a right estimate of Men's Gifts and Offices, and suit them according to their proper difference and distinction, that a Man's gifts, like waters, may have their natural current to run in, and so as they shall not need to use Art to force the streams another way, *Phil.* 2. 20. 1 *Pet.* 5. 2. that so they may naturally take care to feed the Flock, not in any the least way of constraint, no, not in respect of their gifts, to which a violence is offered, when they are not rightly placed. And so their gifts are to the utmost improved, and their work the better done; For the edifying of the Church. It is an error (as the Author of the Tryal of Wits, in his Preface complaineth) and a great error, like that which *Solomon* complains of, *Eccles.* 10. 6, 7. in disposing of dignities unsuitably, that in Common-wealths there is not a suiting of natural endowments and callings, to the great detriment of it: There being no Man's natural parts, if rightly placed, but would prove eminent: And the like error if commit-

Ch. VII.

ted in Churches, is much greater; by how much the gifts and callings therein are more pretious.

Let us therefore enquire into what theſe are, and wherein their diverſity conſiſts, which is eminently the proper Scope of, *Rom.* 12. That Epiſtle is, of all Epiſtles, written in a Syſtem and Form of wholſom words, methodically compoſed, as might be ſhewn; *Credenda*, or matters of Faith, he had handled in the eleven firſt Chapters, and then *facienda*, or matters of practice from the 12*th* to the 16*th* Chapter (which he ſpends in Salutations) the inſtructions concerning their practice, are as Methodical as the other, and are either their Duties as Members of the Church, in *chap.* 12. or as Members of the Common-wealth, *chap.* 13. and both in a like method. 1. What the Duty's of Members and Officers are in that Church, to *ver.* 9. 2. What the Duties of them as Saints towards their Brethren, and alſo all Saints in the following *verſes* of *chap.* 12. as the like, *chap.* 13. *Firſt*, Their Duty unto Officers in the Common-wealth, from the 1*ſt verſe* to the 8*th*, then towards all Men from the 8*th verſe* to the end, and then *chap.* 14, 15. how to behave themſelves in the ſpecial controverſie of thoſe times about the Ceremonies, *&c.* 1. In that *chap.* 12. wherein he ſets Rules to them in their Church, and Saint Relation, and doth it moſt compleatly. I begin 1. With their Service and Worſhip they offer up in publick, and he exhorts that it be Holy and Spiritual, and λογικὴ λατρεία; that is, word-Service, ſquared wholly by the Rules of the word: For ſo the word is uſed, 1 *Pet.* 2. 2. λογικὸν ἄδολον γάλα, *The ſincere Milk of the word*, oppoſed to the fatal corruption of worſhip lying in addition and carnal rites, and ceremonies; or λόγικὴ may ſignifie Spiritual Worſhip in the mind, oppoſed to bodily Service. As the beſt preſervative of their Worſhip Spiritual, and prevention of Formality and Human addition: He exhorts them not *to be* conformed to the World, *&c.* The Holy Ghoſt foreſaw that the Worſhip and Service in the Church, and that eſpecially of *Rome* would be corrupted, by the conforming of it to the Rites and Ordinances of the World, *Heatheniſh* and *Jewiſh*: And the Government of the Church ſhaped and configured to that of the Empire, in all their Officers and Members, as many have excellently ſhewn in all particulars, and was foretold, *Rev.* 13. 15. The Holy Ghoſt foreſaw that the Pope ſhould ſet up the Image of the firſt Beaſt, that is of *Rome Heatheniſh*, a Religion like theirs, and a Government like theirs. *Item*, The Apoſtle exhorts them negatively alſo, not to conform themſelves to the World, μὴ συσχηματίζεσθε, *ne vos configurate, do not ſhape your ſelves*, as noteing an outward conforming; ſhaping themſelves to their external Worſhip, *&c.* to that external form in Worſhip or Government, as thinking it to be but uſed among the Heathens and Jews in Externals, in which they might take a liberty. And becauſe the Spiritual Government of a Church, and the Spiritual Worſhip of it, requires as much as any other Truths whatever, a Spiritual Heart which they are moſt ſuitable unto, and that Carnal Mind or Wiſdom which is in all Men, is moſt oppoſite thereto, and would frame it its own way: Therefore he exhorts them to be Transformed by the renewing of their minds, μεταμορφόσθε, *&c*, as the other word notes out an external configuration, which he forbad; ſo this an internal formation in the mind or judgment (for that is the difference between *forma* and *figura*) which might ſquare with the word, and ſuit with it: Having their minds caſt in the mould of Doctrine, as *Rom.* 6. 17. that ſo they might approve and diſcern that will, τὸ θέλημα τὸ ἀγαθὸν, that is in this particular, with an Emphaſis, which is not only good in it ſelf to you, as the only means to build you up, and only acceptable unto God, but ſo perfect in it ſelf, as it hath been committed to you, that it needs not much wiſdom at all to add any thing unto it, neither in Ceremonies nor Offices.

Then he comes to the particular Duties; 1. Of Governours and Officers, *ver.* 3. 2. Of every Believer in common, *ver.* 9, *&c.* 1. To the Officers who had received gifts and functions for the edification of the whole, and who were the principal Members of the Body, and more eminently unto them his Exhortation, *ver.* 3. is principally directed, as appears by the inſtances brought, *ver.* 6, 7. where he applies, and brings home that Rule in particular unto all, and every one; and tho' the words might ſeem to be general to every one in that Church, *ver.* 3. I ſay to every Man, *&c.* yet the Phraſe there uſed ὄντι ἐν ὑμῖν, *exiſtenti*, points at thoſe *eminenter*, and in place amongſt you. He ſays not ſimply τινὶ ὑμῶν, but ὄντι ἐν ὑμῖν, that is, to thoſe eminent amongſt you in place and Authority. Who, becauſe they were *ſome body*, were apt to think too highly of themſelves. And now when he comes to give Officers their charge,

charge, observe his Preface, *I say, through the grace given to me*, he speaks modestly, yet lays a command from his Apostolical Authority, which he averreth and alledgeth; for so grace is used by him to express his Apostolical Office, *Rom.* 1.5. And makes it *Sanctione Apostolicâ*, but to put the more weight upon the exhortation, and also to own and warrant their Institutions and Rules about Church-Government, to be Apostolical and perpetual. Now, the Rule it self which he gives in general, and then appoints and brings home to all the Officers of the Church in particular, is, as we Translate it; *Not to think more highly of himself, than he ought to think, but to think soberly, according as God hath dealt to every Man a measure of faith*, which of all Rules else, in the Latitude of its meaning that could be given, is to Church Officers the most pertinent and fit, the most full and comprehensive, both tying them to the diligent performance of their several Duties, and confirming them within the proper bounds of their Function: And it is the best prevention of all confusion, innovation, or addition, and exorbitancy in Church-Offices, and likeliest preservative of that primitive purity which was established, and wherein also, the Holy Ghost (as in the former about Worship) strikes at the Root of that corruption of Pride and Ambition, and stretching themselves beyond their Line and Authority, which was that true main reason of all Transcendent Usurpation, which in future times, Officers of the *Roman* Church especially took upon them, and after their Example all other Churches. So as both this Rule, and that exact Platform and Enumeration of all Offices, with their bounds and distinction, was the most seasonable and necessary for this Church (which was foreseen to be the Mother of Abominations) of any other, which is the reason (haply) why the Apostle is more distinct in it, than in any other Epistle. We have first the Rule, *ver.* 3. and then, 2. An Illustration and Demonstration of the equity of it, by a Similitude between a Natural Body, and the Members thereof; and a Spiritual Body, and the Members thereof. And 3. Application of that Rule and Form of that Similitude to all Church-Officers in particular, which to that end we on purpose mention, with their distinction and diversity.

We will, First, enquire into the true and proper Scope and meaning of the Rule, which we shall find to fall full and close with the particular Duties of Church-Officers. It hath two parts we see. 1. Forbidding Vice, that we should not think too highly above what we ought.

2. Commanding of a Vertue, *but to Rule our selves with Sobriety in such thoughts.* The word is φρονεῖν, which we Translate here to *think of a Man's self*: Upon the opening of which word, which is used thrice in composition, in this short Sentence, doth the whole depend, it is of a larger annexion, then any one word either in Latin or English is able to express, and that which is Translated, is the least thing intended.

1. It hath Relation to Knowledge, and *sapere*, not to be wise about what is meet, which is a most pertinent direction to the chiefest of Church Officers, not to affect curiosities of Knowledge, falsly so called, above what is written, as those, 1 *Col.* 2. *ver.* 18. that intruded into things they had not seen, or above the reach of their own Gifts, but to keep both to the measure of their own Faith and Knowledge, and also to the Analogy of that Faith once delivered to the Saints; and the like also is required in those that Rule, in whom as Godly Wisdom is as requisite as any other Grace, so affected Wisdom, and to shew themselves more wise, to controul and meddle in every thing, is as unsuitable.

But I think it hath not mainly a Relation to Knowledge; for he says not, be wise not above what, *Licet, is lawfull*, as having Relation to unlawful objects forbidden to be known; but not above what *oportet, is meet for his place*, or becomes a Man's place and gifts.

Therefore 2. φρονεῖν signifies also *Curare*, carefully and heedfully to mind and regard what belongs to him: Whence φρόντη, *cura*, and is all one with that Phrase of ours, *He minds his business*, it signifies intention, and what the mind is taken up about, so *Rom.* 8. 5. We Translate it, those that after the Flesh, do mind the things of the Flesh; the word is the same: So as it hath special Relation to what is a Man's Duty, and place which is given him to mind and to regard: And then the first part of the exhortation is μὴ ὑπερφρονεῖν, not to mind or take upon him, what is above him, or as *David* speaks, not to exercise a Man's self in things too high for him, (as *Psal.* 131. 1.) For his place, calling, function, gifts, or as *Paul* saith, (2 *Cor.* 10. 1.) not to stretch a Man's self beyond his own measure, not into another Man's line, nor to thrust his sickle into another Man's harvest: And

Cha. VII.

And then 2. That other particular commanding a vertue, which we have here Translated, *to think of himself soberly*, should be Translated, soberly to keep himself and his intention too within his calling, and function, and duty, [*as he ought*] παροδεί φρονεῖν, is to do what is his proper duty in his place, and to keep to it, and to spend all his intention thereupon, and not ἀλλοτριεπισκοπεῖν not meddle with other Men's or Officers matters, as the Apostle elsewhere forbids, 1 *Pet.* 4. 15. He therefore is overwise above what he ought, that exceeds the measure of his place; and to be wise to Sobriety, is to keep within a Man's compass. So that it is not a meer Repetition: But implies that as he ought not to exceed, so also that he ought to mind his own place and duty; and then the word εἰς τὸ σοφρονεῖν, is an exhortation to both, it is to have a sound mind, a comparison taken from the Body, which is then said to be sound, and a Member sound, when it is kept in its natural equal and due temper, and every part performs its own office, swells not above its compass, exceeds not in heat and humours, nor is defective in what belongs to it; so when a Member of the Church swells not above his rank and place, but executes what belongs to him, then he is said to be sober, and of a right temper in his place. And so then that which follows *according as God hath dealt to every Man the measure of Faith*, directs and shews Men what it was every Man was to put forth in his place, *viz.* that measure of Spiritual gifts which God had parted diversly among Men, which gifts are to be suited to Offices, as we shall see anon. For by Faith here he means not primarily, justifying Faith, but Spiritual gifts for the good of the Church, superadded to Faith, which yet he calls Faith, because they are not natural, but had some work of Faith as their Foundation, whether saving or temporary, as 1 *Cor.* 12. 12. This the Apostle plainly intimates, when he shews that those Spiritual gifts they had not among them, till they were converted to the Faith; but then were endued with them. When you were led after dumb Idols, you had none of these gifts but you had them by a work of the Holy Ghost, enabling you to say and assert, and believe that Jesus was the Lord which assertion was the foundation of all those Spiritual gifts that follows, and so here called Faith; as also because that in the exercise of them, Faith should be the director of them to the good of others.

And then 3. The words may withal be interpreted as they are Translated, as aimed against pride and overvaluing a Man's gifts, which the Apostle also aims and strives at, as the root of all that ambition and affectation of preheminence in Church-Officers; and so ὑπερφρονεῖν will also bear that Sense; and so to be wise to Sobriety, is for a Man to give a due estimate to his gifts, and put them forth accordingly; and hence Humility is fully defined (as here.) A Sobriety or Moderation of Spirit, which only keeps a Man within his compass; and the contrary swells him to matters above a Man's calling and compass, and therefore *David* joyns them both together, Psal. 131. *My Heart is not haughty, neither did I exercise my self in things too high for me.* And the drift of the reason implyed in the following words, argue this to be his Scope.

1. It is God that guides those gifts, and that of Grace, *ver.* 3, and 6. and why should thou boast of what is received.

2. Thou hast not all the gifts, εμηρισε, he doth part them: We have gifts differing.

3. Of that very gift which thou hast received, thou hast but a measure, a portion, nor that in the fulness of it.

4. Others have gifts as well as thou; yea, every Member hath gifts, God hath dealt to every Man, so as thou cannot say thou hast no need of others. So as his Scope is at once to beat down Pride and Ambition, as the cause and affection of preeminence, the sin of *Abiram*, *Dathan*, and of *Corah*; who, being Children, affected the Priesthood, and also he meant to keep every Man to his own calling and place, diligently to execute it to the good of others, wherein, how did the Holy Ghost (in Writing to the Church of *Rome*) strike at the very sin which he saw then working in that Church, which corrupted and perverted all the Officers in the Chruches of Christ, even as he foresaw Superstition would corrupt the Worship, as was observed in the former verses.

The Root of that Mystery of Iniquity, and foundation of it, was laid in Church-Officers asserting of preheminence, the lower Officers assuming what belonged to the higher, as the Deacons did; and then the higher taking upon them all the power of the Inferior; yea, and of the whole Church it self, as to admit Members to Excommunicate, to Ordain, to Rule and Govern, and so to thrust out Deacons and Ruling Elders as unnecessary;

neceſſary; and thoſe it left continuing to make them ſhadows, and then theſe greatened Officers preſumed further to extend their power over other Congregations beſides their own.

The Biſhops of *Rome* began to be from thence, to challenge Univerſal power over all Churches, and from being an ordinary Officer, to challenge that extraordinary power of Apoſtles themſelves, and to ſit in the Temple of God as Gods, and not to be content with Spiritual power neither, but to challenge Temporal alſo; to diſpoſe of Crowns, curb, reſtrain, and cut ſhort the Spirit of Princes; and his Biſhops alſo began, and have continued to intermeddle in affairs of State. That ever of ſo ſmall an Egg, as a poor Paſtor of that Church, ſo foul and monſtrous a Crocodile ſhould ariſe ſo, great a Prince, is that great Myſtery which all the World may wonder at; as it did indeed admire his greatneſs.

How ſeaſonably therefore was this Rule given to prevent enſuing miſchief, and how neceſſary was it alſo in the Application of this Rule, to give a complicate and exact platform of Church-Officers, and their true bounds and diſtinction of their places to this Church above all other, who was to become the Mother of abominations. How ſeaſonable was it to leave this Apoſtolical Canon in her *Archivi*, in her Records, to diſcover the falſhood of thoſe which ſhe boaſts, and to ſhew all the World in after times, how much ſhe was ſwerved from her Original, and likewiſe to enjoyn the obſervance of theſe Inſtitutions, with an Apoſtolical charge as his Preface ſhews, *Rom.* 12.3. *I ſay, through the grace given me.*

The Scope therefore of that which follows, is to illuſtrate this Rule, and to ſhew the equity of it from a Similitude drawn from the Body; and then to apply and bring it home to every Officer amongſt them, that as his charge was to every Man, he ſays not *omnibus*, but *cuique* in particular, *ver.* 3. ſo his Application is to every one of them in particular, *ver.* 6, 7. I will not much inſiſt in opening the Similitude, only obſerve for a Foundation to what follows, that this compariſon here, as it is between the Body and ſuch Members, as have general Offices for the whole, ſo the Church, he here compares the Body unto, is an inſtituted Church, whether among them, or where ever elſe: 1. It is a Church (he ſpeaks of) for it is a Body in Chriſt, *Non in Cæſare*, not a civil Body, that is put as a note of difference, for as not only many are requiſite: So they are conſidered not as ſcattered Saints, but as making one Body, and ſo knit; and then the Members of this Body, to whom the Similitude is after applyed, are Officers of a Church, and thoſe ordinary Officers alſo, for thoſe that follow, *ver.* 6, 7. are the Members. He ſpeaks of eminently gifted Members here in general, there particularly, and with application: Now we may take this for a Rule, that where-ever the ordinary Officers that are the proper ordinants of a Church, as inſtituted as ordinary Officers are, there the Church or Body ſpoken of is principally meant a Church inſtituted, and of the Officers of it, he ſpeaks indefinitely and univerſally, we being many, *&c.* not particularly only, (*you*) becauſe his Scope was to lay down indefinitely, a general platform of all other, as well as of this, unto which they were already moulded, and always to be framed. Now then the fundamental Terms of the compariſon being thus ſuited, his Similitude hath two main parts, fitted to infer thoſe two parts of that Rule delivered.

1. That as in the Body, many Members make one Body, and ſo become Members to the whole, and alſo one to another, for one another's good, *ver.* 4. ſo in this Inſtituted Body, every one the eminenteſt, and moſt gifted is a Member of another, *v.* 5. that is, are ordained for their beſt profit and good, and ſafety, as of themſelves and the whole, ſo of every Member, to intend the good of the whole, and of every Member in particular, they are to uſe their Gifts with conſideration of Comembers; and therefore Co-membership ſhould oblige Church-Officers of whom he ſpeaks here, eſpecially to have a care to uſe and improve their gifts with diligence in their places, for the good of the whole; and not only ſo, but alſo to conſider every part in particular, and perform a duty to it, which by their Office they are to do diligently: The eye ſees not for it ſelf, but for the whole; yea, for the foot, the hand, and every Member in particular as occaſion is, ſo as diligence in their Office, which is one part of his Rule and Cannon, is hence inferred and argued:

But yet 2. They are to conſider withal, that every Member hath not the ſame Office; yea, ſo far from having the ſame Office that they have not the

Ch. VIII. the ſame action: So as tho' every Officer and principal Member is to be diligent the good of the whole; yet not to uſurp over the Offices of another, nor to do that which is proper for another to do; one Member is not to invade the room of another; the foot is not to undertake to ſee, nor the Hand to walk.

Thus to do would be for the confuſion of the whole, and an injury to that Member whoſe Office is aſſumed; and to whom it is proper, and its Honour to perform it, and the Member who uſurps another's Office, would be leſs uſefull to the whole, and injurious to its ſelf, in perverting its proper Gift and Office to what it is not fit, and ſo to do it untowardly; and this is the Second part of that Rule given clearly, proven from this Similitude. Now then in the *6th* and *7th verſes*, he goes on at once, both to amplifie that laſt part of the compariſon, that as in the Body, every Member hath not the ſame Office, ſo that in this Inſtituted Body, we are Members having gifts differing (Enumerating all the particular Offices) and alſo he in the ſtrength of that Similitude, urgeth and applies, and brings home both parts of the Rule in each particular Officer, which he Enumerates. I ſay, firſt he goes on to amplifie and inlarge that laſt part of the Similitude, by a diſtinct enumeration of all particular ordinary Officers, needfull to ſuch a Church for ever. And ſo the Co-herence of the words moſt fitly joynts this verſe with the former, for ἔχοντες, we are having, *&c.* refer to ἐσμεν in the former verſe; the Apoſtle not beginning a new entire Sentence, as uſually it is read; but continuing theſe words to the former, as not having made up his compariſon compleat: That as he had ſaid, ſo we being many are one Body, *&c.* ſo we are withal, having differing gifts alſo, *&c.* which anſwers to that part of the compariſon, *ver.* 4. as all Members have not the ſame Office. And yet withal they are a ſtrange inference, wherein the Apoſtle brings home and applies both thoſe Duties in his Rule, *ver.* 3. to every Officer which he Enumerates, and that in the ſtrength and force of the Similitude; ſo as that Rule given afore, ſhould be put into every particular, and therefore in the Original, there is an ἐλλείψις a chink and void ſpace left for the Reader to put it in, as in thoſe firſt words, whether Propheſie [Let us Propheſie] thoſe words, *Let us Propheſie*, are not in the Original; but applyed by the Tranſlators to make up the Senſe, whereas that which in General the Apoſtle had ſaid, *ver* 3. is to be inſerted in that, and all the other particulars; and therefore doth beſt make up the Senſe, as whether Propheſie, let us ſoberly mind our Duty therein, and not be overwiſe or beyond what is above us, or not ours to meddle in; but keep to the bounds of that office and duty, which is the ἀναλογία of Faith, and ſo in that other Miniſtry (let us wait on, is not in the Original) but that which he ſaid is to be ſupplyed; let us ſoberly mind our Duty in Miniſtring, and not be overwiſe to meddle with what is not our office, but keep to Miniſtring, and ſo of the reſt. So as he doth at once both exhort every one to diligence in their particular office, ſet him for the good of all, and alſo dehort him from medling with what belongs not to him, ſends a Man to his own Body to learn theſe Leſſons. All which conſiderdered, gives a moſt juſt and full account, and Reaſon why the Apoſtle doth here more diſtinctly, exactly, and compleatly reckon up all particular offices in this Epiſtle, which we find not ſo fully in any other; for it agreed with, and was more requiſite every way to this Scope in hand.

For 1. The making up the Similitude entire in the Reddition of it, required it. He had ſaid, *ver.* 4. that in the Natural Body, every Member had not the ſame office (and what are the offices of each Member, nature taught.) Then in the Reddition, and making up of this Similitude he ſhews, in this Inſtituted Body, all had not the ſame offices, by Enumerating all the particular offices themſelves and their diverſities, which was proper to do, and alſo was neceſſary to do, becauſe they wholly depend upon Apoſtolical Inſtitution and God's Will, and otherwiſe were not known.

And 2. His Scope was to bring home that Rule delivered in general, *ver.* 3. by way of application, as in an uſe of Exhortation or Reproof, a Man doth a general Doctrine by naming all and every of thoſe ſorts of Men he would apply it unto, and *ver.* 3. He in laying down that Exhortation, in his Preface to it he had ſaid: This I ſay to every Man, not *omnibus*, or *to all* definitely, but every Man particularly, as *Muſculus* obſerves, as intending to bring it home particularly to every ſort of Men which he meant and ſpake unto.

And 3. One and the main part of his Exhortation, being that officers ſhould keep to their bounds; ſo it was peculiarly neceſſary, as to apply it to particulars, ſo to enumerate

merate all and every particular, so to distinguish them, and set them their several bounds, that every one might for ever know his Duty, and not Transgress. Book VI.

And 4. The Epistle containing matter of Doctrine, wherein he had handled a perfect Platform of all other Epistles Methodically composed, it suited with his Scope, that in mentioning the Officers of the Church also, he should be as compleat and distinct, and set down the exact Catalogue and Table of them.

And 5. Being written to the *Romans*, whose eminent sin, in after days, was the corrupting of all Offices in the Church, and introducing new, which God never instituted, and excluding those he had ordained or perverting them: The compleat Catalogue of all Offices, their bounds and terms of their Duties and Distinction, was most seasonable and proper to them, as to prevent aforehand, so to that whore of her Abominations and Usurpations herein in after Ages.

And 6. To add weight to all, and to confirm these Canons of his to all Ages inviolably, it was requisite he should set to his Apostolical Authority and Seal; which in the Preface he doth; this I say by the grace given me: And this (as it were) in opposition unto, and to weigh down, in after Ages, that false counterfeit Apostolical Authority usurped, in that *See* which would make other Canons and Constitutions clean differing and opposite to these. His Scope therefore being to enumerate all Officers, and to distinguish them and their Duties, which is the thing we seek, let us go on to observe how Artist like, exactly and fully and methodically, he doth it every way; as he had done all else in this Epistle. He proceeds,

1. By a διχοτομία, or general division of all Officers into two general Ranks and Orders.

2. By a Subdivision, containing all the particulars of that general Division, and to prevent mistakes, lest that because seven are mentioned, that therefore so many particular Offices should be meant, as some have understood them, whereas he intends but five: Therefore the first two, to shew they are but a general Division of these five that follow, are expressed in the *Abstract*, *Prophecy*, *Ministry*, but the five particulars in the *Concret*, *he that Teacheth*; *he that Exhorteth*, &c. varying his expression, to make evident the difference.

1. There is a general Division of all Officers, into two Ranks or Orders.

1. Such whose Duty and the exercise of their Office, lyeth in simple Ministration, in instruction in the word, the other of Discipline, is that whose work lies in Ruling Mens Lives and Bodies; Prophesie hath Relation by Knowledge to instruct the Mind, διακονία, to ruling and ordering the outward Man; and although there were in the Primitive times Prophets of extraordinary gifts, both in foretelling persecutions to befall the Church, as *Agabus*, and others; who also by extraordinary Revelation opened difficult Scriptures: And who are in other places, ranked among the extraordinary Officers as *Ephes.* 4. 11. and 1 *Cor.* 12. 28. Yet here Prophets of ordinary gifts are meant; because he prescribes for their Rule the ἀναλογία of Faith to bound them with. Which Rule, the extraordinary assisted infallibly by the Holy Ghost in their Prophecyings, need not to be Regulated by no more then Apostles themselves. The Revelation of the Spirit, being an infallible Guide and Rule unto them; and also he commands them to abide in that calling, and confine themselves unto it.

By Prophecying therefore is meant, that speaking out of the word to Mens instruction, as (1 *Cor.* 14. 3.) Prophecy is taken in opposition to gifts extraordinary, *ver.* 1, 2, 3. compared where he defines it to be a speaking unto Men to edification, and exhortation and comfort; and is put for the ordinary expounding of the Scriptures, which 2 *Pet.* 1. 20. is called a word of Prophecy, and so is taken often in Scripture, as *Matth.* 13. 57. A *Prophet* hath Honour but in his own Country; and so in that Speech, he that receiveth a *Prophet*, in the Name of a *Prophet*; *Matth.* 10 41. *that is*, any Teacher or Instructer out of the Word, to *Propheste*, not being always taken to *foretell*, but *declare*, as *Exod.* 7. 1. God tells *Moses* that *Aaron* should be his *Prophet*; *that is*, a declarer of his mind for him, so to open the Revealed Will of God is Prophecying: So as by Prophecy here, their Office is understood whose Office it is, to open and apply the word according to the ἀναλογία of the Doctrine of Faith, and the proportion of their own gifts, and so is distinguished from διακονία, which includes all external ordering and watching over Men, but without labouring

Ch. VIII.

in the word, διακονια which comparatively is a more miniſterial and external work, this more internal and noble.

And ſo now under that general Head of Prophecy, is contained theſe two firſt Offices mentioned, *Teaching* and *Exhorting*, and under the other διακονια, is comprehended the other three more external and miniſterial Functions. Giving is the Deacon's Office, Ruling, the Elders, ſhewing Mercy is the Widows: So as tho' διακονια is ſometimes taken more largely for all Offices whatſoever, as 1 *Cor.* 3. 5. what is *Paul*? What is *Apollo*, διακονοι, Miniſters, by whom ye believed. And alſo more ſtrictly; for that moſt Miniſterial inferior office of taking care of the poor, as *Acts* 5. 3, 4. and 1 *Cor.* 16, 15. yet here it being made a contra-diſtinct Member, it is judged, to be taken in a middle ſenſe between both. For all thoſe are Miniſterial Functions which meddle not with the word and prayer, not *ex officio*, ſo as *Prophets* expreſs a higher Rank of Officers, that *Acts* 6. give themſelves to the word and prayer eſpecially; and Miniſtry expreſſeth that lower Rank of External Government, either over the Lives or Livelihoods of Men; as the *Ruling Elder* and the *Deacon*. The office even of Ruling Elders, when compared with that of Prophecy, takes place rather with Deacons, and is reckoned with that inferior *claſſis*, rather than with the Prophets: And unto this diviſion other Scriptures ſeems to give light and warrant, as that (1 *Pet.* 4. 11.) maketh it alſo clear. *Let him that ſpeaketh, ſpeak as the Oracle of God*, which is all one with Prophecying here, by the Analogy of Faith, there is prophecy mentioned; then follows, *if any Man Miniſter* (the word is the ſame that here) let him do it as God giveth a liberty. There their Deacons are a contra-diſtinct diviſion to Prophecy: The like I take the meaning of, (1 *Tim.* 1. 3.) where mention is only made of two Officers, *Biſhops* and *Deacons*; the queſtion hath been, under which of theſe two the Ruling Elders comes? I anſwer, under Deacon, in that Diviſion; for Biſhops there muſt be διδακτικοι, apt to Teach, which in an Elder is not ſo neceſſarily required; many having Ruling Gifts in private, that have not Teaching Gifts in publick; and that alſo which ſways me ſo to think, is becauſe the qualifications of Deacons here, are ſuch as qualifie a Ruling Elder, as gravity and ruling their own Houſe well, &c.

And according to the ἀναλογια of theſe places, that of (*Phil.* 1. 1.) may in like manner be underſtood. To the *Biſhops*, that is, the Paſtors and Teachers, and Deacons: That is, both Elders and Deacons (ſtrictly ſo called.)

This differing Rank of Officers, ſeemeth to me alſo, to have been Typified out by thoſe two orders of Church Officers under the Law of *Prieſts* and *Levites*, which Type I would not have thus applyed, had I not found it by way of Prophecy foretold.

As 1. It is prophecyed that two ſorts of officers anſwering to both theſe, ſhould be under the New Teſtament *Iſa.* 66. 20, 21. I ſhall be mindful of that Rule, which in the Application of Types, we are ever to follow, that no Types are to be applyed to any thing under the New Teſtament, but by a ſpecial warrant from the Holy Ghoſt, for applying it in ſome place of the New Teſtament, or in ſome Prophecy of the times of the Goſpel in the Old Teſtament, becauſe (*Heb.* 9. 8.) the Holy Ghoſt is alone ſaid to give ſignification to thoſe Types. Yet ſo, as when we have a General Type, applyed to deſign out ſuch a thing; then by thoſe ordinary gifts of Interpretation, we may fetch out the particular Reſemblances, as we do in Parables and Similitudes of Scripture, when we know their main Scope and aim, theſe being alſo called παραβολαι, (*Heb.* 9. 9.) But to return to (*Iſa.* 66. 21.) He Prophecies there of the times of the Goſpel, and the State of the Church of the *Jews* when converted, for (*ver.* 20.) he ſpeaks of the bringing in of their Brethren the *Jews* out of all Nations, as an offering to God, into the Holy Mountain and Houſe of God; (the converſion of a People, being called an offering up to God, *Rom.* 15. 16.) and (*ver.* 22.) he makes mention of the New Heavens, and New Earth, &c. Now as he ſays, he will bring their Brethren the *Jews* to the Holy Mountain, and the Houſe of God, which is a Church-Eſtate, (as I have formerly ſhewed) ſo he ſays, he will take of them for Prieſts and Levites, which deſign out in the Language of thoſe Types, the Officers of thoſe Churches, all not being meant; for he will take *of them*, and it being alſo ſpoken of ſome of them, by way of diſtinction, to the reſt and multitude of their Brethren, (*ver.* 20.) it Tipifies out two general Ranks of Officers in the New Teſtament, into which all then Inſtituted, are to be Referred. And ſo in the Old Teſtament, I find elſewhere that

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division made of all the *Jews*, into these three Heads and Ranks; *the House of* Israel, the Multitude of Believers; *the House of* Aaron, *the House of* Levi, as comprehending all of the Church as so considered, when he calls upon them severally to praise the Lord, (*Isa.* 13. *ver.* 19, 20.) even as when, (*Phil.* 1. 1.) He writing to the whole Church mentions three; 1. The Saints, 2. The Bishops, which answer to their Priests, Pastors and Teachers: And 3. Deacons, the Levites which comprehended all the rest.

I will add as the conclusion of this difference and distinction of officers, some observations which suit with these differences upon the Types of these officers mentioned out of (*Isa.* 66. 20.) and for suiting the particular Resemblances in those Types, I will take that liberty mentioned before, which is, having found out the General Notion as Priests, to Typifie out Preachers of the word, and Levites, those three other officers I will see what stamps of Resemblance there are in those Types of these offices, which will further clear the difference, and answer a main Argument for the Pastor's Superiorities over Teachers, as it hath been urged by some. Under Levites I Rank all inferior offices, finding a Resemblance in the Type of Deacons over the poor. For there were those that disposed of the Treasury of the Church among these Levites, who (1 *Chron.* 26. 20.) were over the Treasury of the House of God, and the Dedicated things, and there were also Ruling Elders among those Levites who were Porters to keep out, and let in to the Assemblies, and the Gate of the Tabernacle, 2 *Chron.* 9. 18, 19, 20. as these Gospel Elders also are to watch over, and especially to regard with the Teachers concerning Admission, or keeping out of Members to examine and try, &c. They assist in opening and shutting the Doors of God's House. There were also Ruling Elders among those Levites, who watched the Temple Day and Night, and stood before it, *Numb.* 18. 2. and kept the charge of it, *ver.* 5. so these are to watch over the Spiritual Temple, the Church, and have their Souls committed to their charge to give an account, *Heb.* 13. 17. And then there are an higher Rank of Officers to whom these Levites are given in assistance, (as the Deacons were ordained, *Acts* 6. 3, 4. that the Teachers might more fully give themselves to the Word and Prayer, and 1 *Cor.* 12. 28, 29. are called Helps) even as the Levites were given to *Aaron*, *Numb.* 3. 9, 10. and *Numb.* 18. 6. The Septuagint says, *added*, in Allusion to the Name of *Levi*, which signifies *joyned*, (*Gen.* 29. 34.) and these Officers are these Prophets, answering to the Priests, the Priests being to do many things the Levites were not to do; for Application of that Type.

1. The Priests had the charge of the inward part of the Temple, and *Numb.* 4. 19. they had the charge only of the most Holy things, and the Levites were not to go in, when they were set and covered, and so the cleansing the inward part of the Temple, (2 *Chron.* 29. 16.) belonged to the Priests, the cleansing of the outward Court to the Levites, so answerably the outward lives and conversations, and the filthiness that appears therein, is the proper Sphere and Jurisdiction of the Rule of a Ruling Elder; but to instruct and comfort the Conscience, to purge out inward corruption by the word taught and applyed, and inform the understanding, &c. is most proper to these Prophets, the Pastor and Teacher.

So also 2. The Priests did only burn the incense, 1 *Cor.* 6. 48, 49. and only did bless in the Name of the Lord; and Sanctifie the most Holy things, 1 *Cor.* 23. 13. so these Prophets meddle *ex officio* only, with the most Holy things of the New Testament; being Stewards of the Mysteries of God, 1 *Cor.* 4. 1. and put up the publick Prayers of the Church, *ex officio*, and are the ordinary mouth of the whole, and so giving themselves to the word and prayer, are joyned, *Acts* 6. 4. as belonging *ex officio*, unto them. And so to dismiss the Church with a blessing, and to Administer and to bless the Cup of Blessing, &c. belongs only to them.

And although the Levites also did Teach, (2 *Chron.* 35. 3.) and so it might seem that Teachers are Levites also, and that there was no such distinction intended between Teachers and them.

Yet 1. To the Priests of *Levi*, that charge was in a more especial manner given, *Deut.* 24. 8. do as the Priests and Levites shall Teach, and the Priests Lips were an especial Ordinance to preserve Knowledge; and so though Elders may now also Teach and Prophecy, as also other Members, (and so also other Tribes might Teach, as *Drusius* proves, and 2 *Chron.* 17. 7. the Princes also are said to Teach, as well as the Levites, as the Pharisees did whom Christ bad his Disciples hear) Yet the Priests Teaching was that especial Ordinance to preserve knowledge, as now also the Pastors and

Ch. VIII. Deacon's Office is to preſerve the unity of the Faith, and to prevent being t oſſed as Children; *Eph.* 4. 12, 13.

And 2. The Elders alſo have a Teaching, which belongs to them, *ex officio*, yet of a lower kind then that of theſe Paſtors and Teachers; and ſo ſome extending that of Biſhops, (1 *Tim.* 3.2.) to Elders alſo apply that property διδακτικοὶ unto them, and therefore in Common, they are exhorted to feed the Flock, 1 *Pet.* 5. 1. not by a word of Exhortation or Doctrine, but by a word of Admonition, for any ſin committed, or Duty omitted, or Error held, he muſt be able to convince out of the word, that this is lawful or unlawful; to lay open the ſinfulneſs of it 1 *Theſſ.* 5.12. He not only mentions them that labour; that is, in Word and Doctrine; but them that are over you, and Admoniſh you: That is, Ruling Elders.

And 3. Though Levites did then Teach as well, and with the ſame Authority that Prieſts; yet Teaching now is one of the moſt Holy Ordinances amongſt us, which among them it was not; but Sacrifices, &c. above it, which therefore did fully enough keep up the Diſtinctions, and made the Prieſthood an High Office; but what was an inferior Ordinance then, being in the New Teſtament one of the Supream Ordinances now: Therefore that is it that now muſt make the difference and diſtinction; and that it is the higheſt Ordinance appears in this, that *Paul* ſays of it comparatively to the Sacrament, I was not ſent to Baptize, but to Preach, 1 *Cor.* 1. 17.

CHAP. VIII.

Wherein the Diſtinction of the Officers in a Church conſiſts, and what are the due and proper bounds of their ſeveral Offices and Duties; the difference between Paſtor, Elder, and Teacher, ſtated. That they are co-ordinate; and that one hath not an Authority and Power Superior to the other, what are their Diſtinct Offices and Adminiſtrations.

NOW then I come to ſearch and find out the proper Genuine Diſtinction of theſe Offices, which is the principal thing which I aim at; and is principally intended by the Apoſtle, (in this *Rom.* 12.) to the end to ſet bounds to Officers not to entrench upon one another's Duties and Callings, as alſo to ſet them more diligently about their proper work; for the clearing of theſe Diſtinctions here given by the Apoſtle, I muſt premiſe this neceſſary Diſtinction of theſe Offices. That ſome of them are, as was obſerved, Subordinate one to the other, others co-ordinate; that is, ſome are inferior and ſuperior, more or leſs authorized, ſome are of equal power in the Adminiſtration of Holy things.

The co-ordinate as I ſhall ſhew anon, are the Prophets here, *viz.* Paſtor's and Teacher's Office of an equal Rank and Power, and their difference is to be ſought only in the differing manner of Adminiſtration or Miniſtry of the word. But unto both theſe Offices, there is a Subordination of the Elder's and Deacon's Office; as alſo of the Deacon's Office to the Elders. Which Subordination, when found out, will help us to ſee wherein the true difference lies: This their Subordination may be exemplified by the inſtance of Subalternate Species, that is, the ſeveral Kinds and Ranks of Creatures in the Old Creation, as theſe Officers are in the New, (God having made the one as the other, in order weight and meaſure) for inſtance, as there is Subordination between Man and Beaſt, and Plants, ſo among theſe three ſorts of Officers, Deacons and Widdows are the loweſt, *Elders* the middle; and Teachers or Prophets the Higheſt: Which Subordination that I may explain it, is not in reſpect of dependence or derivation of power, as the power of inferior Officers Civil, is dependent upon the Supream as the King, &c. no, but all hold immediately from Chriſt. As Man, tho' a more noble Creature, yet gives not Life to Plants, nor ſenſe to Beaſts, but all hold of God as *in capite*, ſo here too the Tenure is immediate; tho' Antichriſt and Biſhops would Subordinate Officers, yet it is not ſo in God's Inſtitution.

Neither 2. Is this Subordination in reſpect of Subjection to any Juriſdiction of the Superior, ſo as the Superior might reſtrain the inferior of the Exerciſe of their pow-

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er, as the Bishops take on them to Silence inferior Ministers; no, but every Man hath, as his power, so the free exercise of it, is dependent only on Christ and his Church he is placed in, and that so as in his place and office, a Ruling Elder may with authority admonish a Pastor, as well as a Pastor him, like as Fee-Servants in an House, all know and are beholden, and subject to each other in their place and offices. Book VI.

Neither 3. Is it only in respect of a greater or less excellency in their Functions, that the work of the one is more Noble and Honourable, and deserves double or treble Honour; though that be true as appears, by 1 *Tim.* 5. 17. which might have been, though that work the one doth, the more excellent could no way have done.

But 4. It is in respect of a larger Commission that the one hath, then the other in the Administration of Holy things, so as the Superior Rank; Pastors and Teachers have *ex officio*, all the power that the other hath, and more; and so the Elders all that the Deacons have, and more: That there is such a gradual Subordination in these Offices may appear; because the Apostle speaking of a Deacon's Office (1 *Tim.* 3. 13.) says, he that hath Administred it well, hath purchased to himself a *good Degree*, &c. so in that place also, (1 *Cor.* 12. 28.) he Ranks them in Superior and Inferior Classes: First, Apostles; Secondly, Prophets, extraordinary, namely, (as *Eph.* 4. 11.) under whom also Evangelists are comprehended: And Thirdly, Teachers that is ordinary Teachers, under whom by a *Synecdoche* also pastors are comprehended, as being of the same Rank; and then after that as inferior to these, among others are promiscuously reckoned up Helps; that is, Deacons and *Governours*, which are Ruling Elders. That as Apostles had a larger Commission than Evangelists, being the planters of Churches, and had power over all the Evangelists (being but their Assistants) in Setling and Establishing them, and as Prophets and Evangelists had a greater power and gifts then Pastors and Deacons, (all which they had and more; for Evangelists had the gifts and offices both of Pastors and Teachers, since the Apostle chargeth *Timothy* to attend to Doctrine and exhortation, 1 *Tim* 4. 13. but here his Admonition is, he that Teacheth on Teaching only, and he that Exhorteth on Exhortation;) so likewise have the Pastors all the power that the Elders have; as the Elders all that the Deacons, and what is the work of either, the Pastors or Teachers may do as their leasure serves, as in *Acts* 6. 1, 2, 3. Originally the Apostles themselves, (as may be gathered from *ver.* 4. and 1. compared, did perform that daily Administration, but through the burthen of it appointed a special office, that they might attend to their principal and more proper work; yet so as occasionally they might overlook and joyn with them (as they had leasure) in their Administrations.

2. *Rule* and *Government* is also common to the Pastor and Teacher with the Elders, as by this Place, 1 *Tim.* 5. 17. expresly doth appear, in that he says in common, the Elders that Rule are worthy of double Honour; but especially those that labour in the Word and Doctrine: Therefore they that Labour in Word and Doctrine, are also Ruling Elders; and it is such a Speech, as when it is said God is the Saviour of all Men, but especially of them that believe, whence any Man would gather, that Believers were Men; only further, some special Rank of Men, or as if it be said, Honour all Fellows in a Colledge, in the University, but especially those that labour in Divinity. There is another place which proves the same thing, *Heb.* 13. 7. so as their Office is to do both, but yet they are in common with another sort of Officers, especially designed to that work mentioned, *ver.* 17.

Now this being premised to find out the proper distinctions of each of these Subordinate Offices, these ensuing Axioms, which fully agree with the Apostle's intentions here, and elsewhere may give us light:

The 1. Axiom is, *That what is common to a Superior Officer, with the inferior may yet be made a proper difference of that inferior Officer*; as for example. To Rule is an office common to Pastors and Elders; and yet, *to Rule*, is made the special difference of such an Officer in this, *Rom.* 12. 6, 7. as he is distinguished from Deacons and Prophets; For it is in this, as it is in other Species and kinds of Creatures, who have something common, something proper, so as Men have all that Beasts and Plants have, and yet when we would express the difference of a Plant from a Beast; we say it is a Creature that hath life in it, when we would express the proper difference of a Beast, we say, it is a Creature that hath Sense, a Sensitive Soul, and so of a Man, we express his proper difference; a Creature *Reasonable*, tho

Ch. VIII. he hath Sense also, and so the Apostle, in this distinction of Offices, distinguisheth a Deacon by his Office of giving, because this is all that the power of his Office reacheth to, an Elder by one *that Ruleth*, because that is the highest that his Office extends unto, and the Pastor and Doctor by Prophecying, as that which alone is proper to them, though they Rule, &c. also.

2. The Second Axiom is, *That when that, which is common to a Superior Officer, with an Inferior, is made the difference of the Inferior Office, it is in respect of some peculiarity in that his work, which makes a true difference between them.*

1. Thus though to Rule is a Pastor's Office as well as an Elder's; yet the Elder is more especially said to Rule, because he is wholly set apart to it: It is his proper calling which he is wholy appointed to mind, and in a special manner; and so the Deacon's Office is to mind the poor; they are separated to this work, so as to none else: That as I said, all Officers in common differ from private Members, as being separated to some work, tho' withal they do besides retain in common with the rest of the Members the exercise of all Priviledges and Duties that belong to Members: So it is in this respect in the comparison between Inferior and Superior Officers, though the Superior in common performs the same works with the Inferior; yet the Inferior is set apart to it wholly, which the other is not, but to some other of an higher kind; by reason of intending which, he cannot so fully and wholy intend the other. And therefore it is observeable, that speaking of a Ruler's Office in Ruling, he says, let him do it with diligence; for that is his work which he is to mind, and there will be enough of it to fill his hand.

Or 2. There may be a peculiar duty to be exercised by one more than another in the way of Administration, and more peculiar bounds of Jurisdiction in *Ruling*. Thus the Elders Ruling and Inspection and Watching, is only principally over Men's Lives, their outward Man, the infirmities thereof in conversation, but the Pastors and Teachers care is over the inward principally, as their Errors, Temptations, Doubts, Scruples, &c. and the Teacher also is more especially to Admonish of Errors, and pluck up such ill weeds as are contrary to sound Doctrine; and the Pastor to watch over the doubts about their Estates, and slackness and deadness any way in Holy Duties, and accordingly the People are to make use of them; as they thus have in Ruling their more special walks and works.

Or 3. Sometimes there is a difference in respect of eminency, that as a Ruler's work is to Admonish and watch over the Life, so he may have a more special gift that way, than a Pastor or Teacher.

3. The Third Axiom is, *That in like manner the Superior Officers, Pastor and Teacher, have besides those Offices common with Ruling Elders a special work, in which they are more Eminent, and attend more upon it than Ruling, or on the Deacon's Office*; (though they *are to mind them also*) *which is to Prophecy and open the word, and accordingly therefore that gives them their distinction from the other.*

1. Thus they are distinguished from Deacons expresly, *Acts* 6. 1. The Apostles whose ordinary Successors these are gave over much of the business of looking to the poor, and established an Office for it, to the end, they might continually give themselves to Prayer, and the Ministry of the word; they being to be in publick the Mouth of God to the People, and of the People unto God.

Thus 2. Also they are most properly distinguished from Ruling Elders, 1 *Tim.* 5. *v.*17. Those Elders are such whose Office it is to Rule well, but these are they that labour in the Word and Doctrine: That is, that *ex officio* are to give themselves wholy up to it. To this purpose also may be observed that difference, in *Heb.* 13.1. in the 7*th* verse speaking of Preaching Elders or Prophets, he says, *Remember them who have the Rule over you, who have spoken to you the word of God*; that is, that are openers of the word among you; and therefore he adds whose Faith follow, and then at the 17*th*, comes in, as a new exhortation, so another Sort of Elders (or else I suppose he would have shut up all in that other) of whom he mentions that they Rule, but leaves, out as a note of difference, that which in the former he added; [that have spoken the word to you.] So as this is proper to these Officers, and not communicated to the rest, (not *ex officio*) to labour in the Word and Prophecy: And therefore in *Ephes.* 4.11, 12. mentioning such Officers as were appointed to gather the Saints, and build them up in Faith and the knowledge of Christ by Preaching, he mentions only Pastors and Doctors, and is silent of the other, as being the proper work of them, not of the other.

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As I have shewed the proper difference of subordinate Officers, it now remains that I should do the like, concerning these two in the Superior Rank, *Pastor* and *Teacher*, which are co-ordinate; of which we must shew the difference also. Book VII

1. Some would have made the same difference of Subordination, between the *Pastor* and *Teacher*, that hath been shewn between them and the others, so as the *Pastor* should be alone the Supream Officer, and all the rest his Assistants; and he should have also a larger power of Administration and Government, both in the Sacraments and Censures, from which they would exclude the *Teacher*, from meddling in them: But in any such respect, I cannot find in Scripture any so vast a difference, but every way an equality given to them, only a difference in the manner of Administration.

1. There is only a difference as to the Administration of Holy things, not any thing as to power. For then the Scripture would mention also, that the Pastor hath all the gifts the Teacher hath, and more; for it is a Law will not fail us, that eminency of power hath eminency of gifts; that fullness of power, hath a fullness of gifts answerable: But God hath shared and divided gifts of prophecying between them, to one, a word of Wisdom, to another the word of Knowledge, 1 *Cor.* 12. Not to the *Pastor* solely, but so as the *Teacher* is not his assistant, but his com-peer in it; and as their gifts, so their duties here (in *Rom.* 12.) are bounded gifts *differing*, *ver.* 6. so as the exhorter is to attend on exhorting, as the Teacher on Teaching, and not to entrench on one anothers Office and Duty; and so both to Prophecy, κατὰ ἀναλογίαν πίστεως, as the *Syriak* Translation hath it, *fidei suæ*, of his own Faith; and then the meaning is not according only to the measure of his gift, more or less, for ἀναλογία respects quality rather than quantity; a likeness, a suitableness, and proportion therein, according to the kind of his gifts, so as the meaning is, that all his Sermons and Prophecying, should be Analogical to his Gifts and Office. As he hath Gifts and an Office of Exhortation, so let him accordingly frame his Sermons suitably: As we say of words (when proper) they are according to the Analogy of a Tongue; so here his Ministry is according to the Analogy of his gifts, when suitable thereunto. A day of Thanksgiving and Humiliation differs tho' there is no pre-eminence of Holiness in the one afore the other, only some Duties do *eminere* in the one, more than in the other; as Humiliation in the one, and Thanksgiving in the other. And therefore as a Man may in a day of Thanksgiving think of his sins, in order to raise up his Heart to thankfullness; and in a day of Humiliation, mentions God's Mercies to break his Heart for his sins: Yet so, as the eminent Duty is to be Thanksgiving in the one, and Humiliation in the other; so it is here in the Administration of your gifts.

Neither 2. Is it that there are any Holy things that a *Pastor* may Administer, that not a Teacher, as to instance in the Sacraments, wherein the difference must lie, if in any thing.

1. The Sacraments are committed promiscuously to the Apostles and their Successors, in teaching *ex officio*, *Matth.* 28. 19. Go and teach and Baptize.

2. Both are alike Stewards of the Ministries of God, which Elders are not, 1 *Cor.* 4. 1.

3. Both may bless and do, as in praying afore Sermons, so in Preaching the Gospel, and it is called the fullness of the Blessing of the Gospel, which a teacher in teaching brings, (*Rom.* 16.) as well as the Sacrament is called the Cup of blessing.

And 4. Though the Sacraments are the Seals of the Covenant that apply Christ, and so might seem peculiar to the Pastor's Office: Yet they are signs also for Teaching, and belong therefore to the Teachers to Administer. As therefore such truths as are mixt, belong to them both to Preach, so the Administration of the Sacraments too. For they shew forth Christ's Death till he come, as well as the word, (*Gal.* 3. 1, 2.) And they Preach to the Eye, that which the Gospel doth to the Ear.

5. Teaching is a higher Ordinance than the Sacrament, (1 *Cor.* 1. 17.) I was not sent to Preach, but Baptize: Therefore he that *ex officio*, doth the greater and more important, may perform the lesser.

3. They are equal in respect of Honour due to them, (1 *Tim.* 5. 17.) where his Scope is to give every Office its due Honour. Therefore of Widdows, and so of Deacons, who are of the same Rank, he had said, Honour them who are Widows indeed. Of *Ruling Elders*, a Superior Office, he hath doubled it, appointing double Honour to him that Rules well. But to those that labour in the Word (of Wisdom or Exhortation) the *Pastor*, or in Doctrine, the *Teacher* he especially assigns double Honour, and to both the same, whereas if

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Ch. VIII. the Paſtor had been ſo Superior, (his Scope being to ſhew what Honour was due to each, according to their Adminiſtration) he would have ſaid, give to your Paſtor more eſpecial Honour of all the reſt. He doth not intend any precedency, for he promiſcuouſly Ranks the one afore the other, and *è contra*, ſometimes the one, ſometimes the other, as (*Eph.*4.12.) *Paſtors* afore *Teachers*, ſo here *Teachers* afore *Paſtors*; and ſometimes *Teacher* for to expreſs both, and that more ordinarily than the other, as (*Gal.*6.6. 1 *Cor.*12.28. 1 *Tim.*3. and *Tit.*1.) Nor doth he mean that there is an excellency in the Miniſtries of one above the other, that as all Ordinances excell other in ſomething, ſo it is here: for when all is in order, both come to one. The one is the Tutor of the underſtanding, the other of the Will: Theſe are their two Pupils committed to them: And when that controverſy in Philoſophy is decided, which is Nobleſt of thoſe two Faculties? Then may this of theſe two Offices.

But they differ:

1. In reſpect of an eminency of Gift, inclining one way rather than another. It is ſaid of all Prophecying Elders, (1 *Tit.*9.) that they are to be able both to exhort and convince Gain-ſayers by ſound Doctrine, ſo as the *Paſtor* is to uſe a word of Doctrine, and ſo a Teacher a word of Exhortation, but that which is *eminere*, or *to ſhine forth* in their Preachings, is their ſpecial gift. It is not to be thought that a *Paſtor* is to ſpeak only in a way of Application and Uſe; for he ſhould have a Doctrine as a ground to plant his great Ordinance upon, which he diſchargeth. Nor is it that the *Teacher* is to leave his Doctrines altogether without Application; but that his gift is ſuited to his office, and ſo his Labour is to be moſt ſpent in Doctrine, and ſo the words of the Text are to be underſtood, Let him that Teacheth, be as in Teaching, that is, moſt employed about it.

2. They differ but *modaliter*, in the manner of handling their Miniſtry. The one turns all his Sermons into Application, by way of Comfort and Exhortation; the other endeavours to inform the Judgment; they differ but as Logick and Rhetorick, which are compared to a ſhut hand, and one opened, the ſame Arguments are uſed in both; but the one ſo ordered, as to convince the Judgment, the other ſo as to perſwade the affection.

More particularly they differ.

1. In the ſeveral Subjects they are to deal with, both look to the inward Man; ſo they differ from the Elders who look to the outward: but thoſe ſhare the two Noble Faculties between them. The one the Underſtanding, the other the Will and Conſcience. The one hath more peculiarly the underſtanding to deal with, the other, the Will and Affections: Theſe are their Pupils committed to their charge, Men are ignorant and apt to err, and need to be built up in Knowledge. This the *Teacher* takes care of, to feed with knowledge and underſtanding, (as *Jer.*3.16. and 23. 3,4 and 6. *ch.*8.) And Men are ſlow of Heart to do, and need quickning and ſtirring up: For this the Paſtor's office ſerves, (*Eccl.*12.11.) there is need of Nails to Rivet and faſten Truths on their underſtanding, and eſtabliſh them in them; and there is need of Goads to provoke them unto good works, (*Heb.*10.23:) And there are feeble Arms and hands that hang down, that are to be ſtrengthned; inward evils, diſcouragements which are to be removed, &c. which to do is the Paſtor's office.

2. They differ in the object matter. The one ſpeaks words of knowledge, and conſiders truths, and ſhews the ſtory and harmony of them, teacheth in Faith and Verity, (as 1 *Tim.* 2.7. or as *Rom.* 2.20.) is an Inſtructer of the Fooliſh, a Teacher of Babes, and has a Form of Knowledge, and of the Truth in the Law: The other is to conſider Men, and ſpeak words of Wiſdom pertinently to them. The one hath the Bible, and the Syſtem or Form of wholſom words for his Text: The other ſtudies Men more, and ſeeks to fit the word to them. And the Paſtor is one able to diſcern what is peculiarly fit for Men's Spirits, and ſo ſpeaks wiſely to Men, whereas the other ſpeaks pertinently to truths. The one brings Scripture to Scripture, and compares each with each; the other deals and divides the word, and brings Scripture and Men's Conſciences together. You may diſcern this difference in Men's Conferences; ſome when they ſpeak, conſider the occaſion of the party: Some follow ſtill the occaſion the diſcourſe giveth.

3. They differ in reſpect of truths, the *Paſtor* deals with points of practice more, with things to be done; the other with points of Faith, with things to be believed.

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Some truths are mixt, and in those both are alike to deal, as in cases of Conscience, and scruples of Conscience. Book VI.

4. To express it by the method of Preaching in use with us, whereas Sermons consist of Doctrines and uses, so the gifts of the one lies more in explaining the words and phrases, and to bring Reasons to confirm and to solve doubts, and resolve misteries; and so succeed these Prophets under the New Testament, who opened harder places and difficulties. The other is more fit to enlarge into uses, and to digest all truths into practical thoughts, which with power he can set home on the Heart.

5. The *Pastor* deals with Mens sins more, the *Teacher* with Mens Errors more; the one in Information, the other in Mortification. The one hath more of Christ's Priestly Office in slaying the Old Man, and offering up Believers as a Sacrifice to Christ, (*Rom* 15. 16.) the other hath Christ's Prophetical Office more imported, in opening truths, as the *Elder* hath more of Christ's Kingly Office, in Ruling over Mens Consciences.

Use 1. See the goodness of God, who hath made such abundant provision for all defects; as he hath fitted gifts to Offices, so both to the needs of Men, (*1 Cor.* 12.21.) which implies, that God, in placing the Members, respected the need of the whole, as *Natura non deficit in necessariis neque gratia.* Look what the inward Man wants, preaching Officers are to provide for, and all the several parts of it; and what is defective in the outward Man, the Elders are to watch over. And accordingly we see, as Ministers are thus eminently gifted, so people are eminently fitted to them: Some are quickened more by an affectionate way, and cleave to such a Ministry; some by a Doctrinal way, and are built up by Notions and Knowledge, that so all tasts may be suited, and all have their portion.

2. *Use*, There is a Rule for Churches in their choice, to Rank Men into offices, according to their gifts. This you are to heed, for you chuse not for your selves, but for the Lord (as he said, you Judge for the Lord.) The Apostle says, (*Acts* 14.23.) the Holy Ghost made them Over-seers; yet they were called by Men, & set over his Church purchased by his Blood, over a Flock which God accounts so precious. You are not therefore to chuse, out of any ends of common prudence, but for Spiritual ends, meerly comparing Spiritual things with Spiritual, to suit Men and places accordingly: There is Simony in by ends. In other choises they use to give Oaths, as in Colledges, and in Corporations, but here there is none but conscience to be a tye upon you.

That which now remains, is to establish the truth of these several Offices here mentioned, because it is denyed by many (as you know) that there are such, or so many differing officers to be in Churches, denying that there is such a difference between the office of *Pastor* and *Teacher*, and that under those two *Names*, one only kind of officer is meant, in respect of a differing action to be performed by him, and so that there are several Works, not Persons: And then again wholly taking away the office of the Ruling Elder, as neither necessary, nor any way the Institution of Christ.

I will First therefore, in general, argue out of this place, of *Rom.* 12. *ver.* 6, 7, 8.

1. That in this place officers and not actions or duties of Members are spoken of, is evident, 1. In that he mentions, διακονία, or *Ministry*, which is a name of an office, not of an action of any private Member.

2. In that he says, *He that Ruleth*, it must needs note out an Office; for otherwise, one Brother is not to Rule over another, or to take upon him to do it.

3. In that he speaks of them, as of such callings as Men are to exercise themselves in, which is proper for Officers so to do. Now so he speaks of them; for that he calls for diligence of a Ruler, it is ἐν σπουδῇ, which, as *Boetius* defines it, is *Vehemens animi intentio ad id quod suscipitur; a Vehement intention of Mind, to that which is undertaken*: So as to mind it, and employ one's self in it, as in a Calling and Employment designed there, which also that Phrase, ἐν διακονίᾳ, implies: *He that Ministreth in Ministring, that Teacheth on Teaching*; that Phrase, *to be in*, notes out making it one's calling; for so, (*1 Tim.* 4.15, 16.) speaking to *Timothy* to perform the work of an *Evangelist*; he says, give thy self wholy to them, and be in them, *v.* 16. as the word is in the Original, and in that also he useth such participles to express it, as Exhortations, *In docendo, in exhortando*, it implies a Calling, and not an Action, for otherwise it were a Tautology: For if he meant an Action only, then to say, *He*

Ch. IX.

that Teacheth, Teach, were a Tautology: So as the one notes out *Jus & nomen officij*, the other, the exerciſe of his Office: To ſay, let him that ſeeth, ſee, is a Tautology. But to ſay, let the ſeer ſee, he whoſe Office it is; is to call upon him to do his Duty, by reaſon of his Office, ſo as the one, *he that Teacheth*, notes out, *Jus & potentiam*, the other, *in Teaching*, notes *praxin*, the exerciſe of it.

4. Thoſe who oppoſe this Congregational way, have none to teach or exhort, but thoſe that are in Office, or Orders, as they call it.

5. Though he call them Gifts, yet ſo Officers are called, (*Epheſ.*4.3.) the Apoſtles office he calls χάρις, I ſay, ſays he, through the grace given me; that is, my Apoſtolical power and office, as was ſhewed afore.

And 2. Ordinary officers are meant.

1. Becauſe the Gifts and Actions he ſpeaks of are ordinary, ſuch as no extraordinary Gifts are required for the performance of: As to teach or exhort, to give, &c. which Actions and Gifts remain ſtill in the Church.

And 2. Becauſe even the Prophets here (which if any, might ſeem extraordinary) are limited to the Analogy of Faith; and all exhorted not to entrench upon other's Callings or Actions, which bounds, if they had been extraordinary Officers, they could not have ſet to them.

Now then 3. If officers, and officers ordinary, be here meant, then look how many ſeveral Enumerations there are, ſo many ſeveral offices are there too. For elſe,

1. The Scope of his former General Exhortation, that they ſhould not entrench upon one another's Functions, had been made utterly void, if ſeveral offices and actions had not been intended.

And 2. Becauſe he had ſpoken of diverſity, *ver.*4 6. therefore theſe Enumerations muſt be underſtood as inſtances of that diverſity.

And 4. If Paſtors and Deacons are differing, then, why not all: There is the ſame reaſon for the one, as for the other. And therefore, why ſhould not he that teacheth, be differing from him that exhorteth; as well as from him that giveth or Ruleth. And in that, (*Epheſ.* 4.) *Paſtor* and *Doctor*, and (1 *Cor.* 12.) teachers and helpers and Governours, are reckoned up amongſt the extraordinary: It argues, that in an ordinary way there is the like neceſſity of them, that in an extraordinary there was of the other. I ſhall ſpeak more particularly of the difference and diſtinction of the offices of *Paſtor* and *Teacher*.

1. It appears that theſe offices are diſtinct in that place, (*Epheſ.*4.11.) we find *Paſtors* and *Deacons* enumerated.

Obj. Againſt this place is objected, that it is ſpoken exegetically, *Paſtors* and *Teachers*, as making up all one office.

1. But then he would have ſaid rather *Paſtors* or *Teachers*, not *and* Teachers.

2. But Καὶ, doth not always lock together, but ſometimes differenceth two things it is ſet betwixt, as in the like caſe, (*Acts* 13 1.) Prophets *and* Teachers: By Prophets he means, in the Language of the primitive times, extraordinary Gifts, but teachers were ordinary: And *Barnabas* and *Saul*, who were extraordinary Men, are there reckoned.

And 3. In all Exegetical Speeches, the latter explains the former, and uſeth to be more clear; but after *Paſtors* in that Senſe that's held (this being the proper name of the office) to ſay, i. e. *Teachers* is to explain the more proper by the Improper.

Obj. But to all the reſt, there is a note of difference affixed, as when he ſays, ſome *Apoſtles*, ſome *Evangeliſts*, but of theſe *Paſtors* and *Teachers* there is none, ſo as it ſeems, they were intended as one.

Anſw. But it is the manner of the *Grecians* to bring in the word [Καὶ, *and*] in the end of a disjunctive Enumeration, in a disjunctive Senſe, as in that, (*Gal.* 3.21.) after he had ſaid, there is neither *Jew* nor *Greek*, neither bound nor free, he ends that laſt disjunction, neither *Male* or *Female*; in Greek it is, neither *Male* and *Female*, ſo in the Original, and the *Syriak* ſo reads it.

And 2. As their offices are thus here, and in that place thus diſtinct; ſo their gifts alſo are diſtinct: And this is a Rule infallible, that according to diverſity of gifts hath God appointed diverſity of offices: He ſuited gifts and offices together, ſo

1 *Cor.*

1 *Cor.* 12. 45. There are diverſities of Gifts, and diverſities of Adminiſtrations, ſo as they are commenſurable; now in the ſame place, when (*ver.* 8.) He enumerates the variety of Gifts: To one, ſays he, is given the word of Wiſdom, to another the word of Knowledge. Book VI.

1. He ſpeaks of Preachers that ſpeak the word, which differenceth them from Elders; for he calls it a word of Knowledge, and a word of Wiſdom.

2. He ſpeaks of ordinary Officers, for as *Beza* obſerves, when he begins to ſpeak of extraordinary Gifts, in the next word he varies the Phraſe, ἑτέρῳ πίστις, *ver.* 9. And they differ, as *prudentia & ſcientia* in Philoſophy many Men knowing things in the notion, that are not ſo wiſe to diſcern of Men and things, and to apply accordingly. And according to what the Holy Ghoſt hath ſaid here of the variety of Men's Gifts, we find nothing more evident in experience, even in a Church, where there is a confuſion of Offices: Yet God ſtill kept to his Rule, and diſtributed Gifts accordingly: Some apt to open things more largely, others to apply them; yea, the Papiſts did obſerve this difference of Gifts, as is evident in their comparing *Thomas Aquinas*, and *Bonaventure* together: *Thomas intellectu eminuit*, Bonaventura *affectu ſplenduit*: The one was a more underſtanding Judicious Divine, the other more Affectionate and Eminent to ſtir up affection: And even in the Natural parts of Men, there is that difference, ſome are fit poſitively to explain and convince, but cannot perſwade; others are more fit to perſwade and prevail with Men. And thereby do ordinary Officers differ from thoſe extraordinary, that both meet in theſe: (So in *Timothy*) but are differing in thoſe other.

3. As there are differing Gifts, ſo differing Works, to a differing end. Prophecying Elders are diſtinguiſhed from Ruling, by labouring in the Word and Doctrine, (1 *Tim.* 5. 17.) for the great labour is that of the Mind. By *word*, ſome Particularly underſtand a word of Exhortation, as here diſtinct from Doctrine or Teaching. So *Heb.* 13. 22. *ſuffer the word of Exhortation, and* Acts 13. 15. *If any have a word of Exhortation, &c.* And Doctrine, on the contrary, is taken for the form of truth and wholſom words, which is taught eſpecially by the teacher, as (1 *Cor.* 14. 26.) Doctrine is taken. And as here they are called both Prophets, ſo according to thoſe ends of Prophecying mentioned, (as 14. 3.) may their diſtinction here be illuſtrated. Prophecying he ſays is a ſpeaking to Edification, to Exhortation, to Comfort; if Edification be taken in a ſtrict Senſe as diſtinct from comfort and exhortation (though I confeſs elſewhere, and in the next Verſes, it is taken largely) then it notes out Building up in knowledge, which is the Teachers work, and Exhortation and Comfort the Paſtor's: The Teacher Prophecyeth to Edification, and the Exhorter, to Exhortation and Comfort. And therefore it is obſervable that the word uſed here, παρακαλεῖν, is either to Comfort or to Exhort.

4. By this diſtribution of Officers, there is a Communication of all the Offices of Chriſt.

1. The *Paſtor* Repreſents the Prieſtly Office of Chriſt. For he by the word applyed, ſlays the Old Man, and preſents the New Creature to God.

2. The Teacher Repreſents the Prophetical Office of Chriſt.

3. The Kingly Office of Chriſt, is more eminently ſeen in the Ruling Elder.

4. This ſuits with all the needs of a Church, their underſtandings are the *Teacher's* Pupils, their *Wills*, the *Paſtor's*, their *Lives*, the charge of the *Elders*: And accordingly we ſee Believers Appeal ſome to Doctrinal Preaching, ſome to Exhortation. And thus Ranked were the Miniſters in the Primitive times: There were two Prophecying Elders (at leſt) in a Church, (*Col.* 4. 18.) *Archippus* had a Miniſtry he was to fulfill, and that ſurely a Teaching one; for their other Miniſter *Epaphras*, who was alſo their Miniſter, *Col.* 1. 1. was then abſent, *Col.* 4. 12. more beſides they might have, and a Church may have, (as *Acts* 13. 1.) they had many teachers in one Church, and as *Muſculus* obſerves, on *Rom.* 12. he ſays, all have not the ſame Office, not that *none* have the ſame. The Body to which the compariſon is, hath two Eyes, two Hands, *&c.* there was ſomething in it, that Chriſt in ſending forth the Apoſtles, ſent them two by two. So *Cyprian* in his time ſays, you that are *Paſtors* with the *Elders*, *Doctors* and *Readers*, *&c.* ſo in the Church of *Alexandria*, *Origen* was a Doctor.

Ch. IX. The *German* Divines make this Office proper to Univerſities, and profeſſors there, but the Apoſtle makes the Officer a Member of the Church, and for all Saints, *Epheſ.* 4. and *Rom.* 12. So in our Cathedrals, there remains a *Veſtigium*, a *Footſtep* of this diſtinction, in that we have, as *Biſhops*, ſo alſo *Readers* in Cathedrals, and in the ſame Church there are *Vicars* and *Paſtors*.

CHAP. IX.

That a Paſtor and Teacher, and many other Officers of a particular Church, have the promiſe of a ſpecial Bleſſing from God. That accordingly they do receive ſuch a ſpecial Bleſſing ſuited to the Rank, and order of their Office, to give Succeſs in the Execution of it, beyond what a meer Preacher can expect.

Pſal. 133. 1, 2, 3. *Keep not thou ſilence O God: Hold not thy peace, and be not ſtill, O God. For lo, thine Enemies make a Tumult, and they that hate thee, have lift up the Head. They have taken crafty counſel againſt thy People, and conſulted againſt thy hidden ones.*

THere is one thing which I cannot pretermit, but muſt urge and preſs it, *viz.* that every Inſtitution and Office, and order appointed by God, hath anſwerably to accompany it, and ſucceed it, a ſpecial bleſſing ſuited to the nature of it. This is evident from this, *Pſal.* 133. 1, 2, 3. It is common to the New Teſtament, though ſpoken of the Aſſemblies of the Old Teſtament, either of the leſſer Synagogues, or of the General Aſſemblies at their Feaſts, for they were under their High Prieſts, to whom he does allude, ver. 2. *It is like the pretious Oyntment upon the Head, that ran down upon the Beard, even* Aaron's *Beard, that went down to the skirts of his Garments:* Every Member partook of ſome benefit of the Holy Oyl poured upon *Aaron*'s Head, the chief Officer of thoſe General Aſſemblies; and it is expreſly added of them there, that God commands the Bleſſing. And this, though an Old Teſtament inſtance, may fitly ſerve for the New, *mutatis mutandis.* For a particular Church, where the Brethren meet in one επί τὸ αὐτο, and ομωθυμαδὸν, with one conſent, one heart, one worſhip, is in it ſelf alone a diſtinct ſpecial Ordinance and Inſtitution of Chriſt, and he hath promiſed that *where two or three are gathered together in his Name, he will be in the midſt amongſt them, Matth.* 18. 20. And his preſence brings all ſorts of bleſſings with it, and there 'tis that God commands a bleſſing. For that company are the Houſe of God, 1 *Tim.* 3. 15. The Church of the living God, the pillar and ground of the Truth. Ἑδραίωμα, the Seat of Truth, a Pillar of Truth, not *Architectonically*, that ſupported the Truth, but *Phorendically* as pillars uſe to be, with papers paſted on them to declare the Truth. It is an Ordinance to preſerve Truth in the World, to hold it forth, as on pillars they uſed to place their Writings. God is uſed to bleſs the ſmall deſpiſed Aſſemblies of Saints gathered together in unity, more then great Councils conſiſting of Popes and Biſhops, and Cardinals. Theſe ſmall Aſſemblies have been the little creepers in the Chimney, that keep up the fires, which the great Andirons, do not as was Prince *Henry*'s Speech. And a Church, though very ſmall, is yet a Church of the Living God, and (as Mr. *Nye* once well ſaid) A Church is a thing, that lives, becauſe it has the Living God to dwell in it.)

And as God bleſſeth the Churches that are the Casket, the Sheath, ſo he bleſſeth their Officers too that are proper to them (though among Men accounted the loweſt) that is, they are Paſtors and Teachers in particular Congregations, who are their Preaching Elders.

The Papiſts plead that it is their Church that keep the Faith and the Truth, and that God has made a promiſe to lead them into all Truth. But it is the ordinary Officers of the Church, Paſtors and Teachers, which the Apoſtle *Paul* ſays do build up the Church, *till they come to the unity of the Faith, Epheſ.* 4. 11, 12, 13. And it is among you he has commanded the bleſſing, which is demonſtrated thus, that Chriſt when he aſcended, gave Gifts unto Men, and ſcattered them among the Saints, *tanquam miſſilia,*

filia, As the *Roman* Emperors did their Donatives among the People, as their Chariots went along. Now what were those Gifts, but the Offices which God Instituted in the Church Universal; First the extraordinary, that ceased before *Tertullian*'s time, as Apostles, Prophets, Evangelist's, and there are no more of them to be found on Earth, only their Writings continue, and make up the New Testament. But who are the lasting Officers of continuance to preserve the Truths, when they were gone, none but Pastors and Teachers, and unto these it has been, that the Faith hath been committed, and by them preserved, and Truth hath been taught, and how long do they last? Till all come to the unity of the Faith of the Son of God: If any point of Faith be erred in, that is not Fundamental; these Pastors and Teachers do restore it unto its primitive Native Splendour. 'Tis there God appoints the Blessing, what ever Men pretend of General Councils; and the reason is, because God still follows his own Institutions with his own Blessing, and there God commands a Blessing. As Christ himself did ascend from the lower parts of the Earth unto that hight, which he has in Heaven, so doth all Truths arise from the lower sort of Ministers; and if General Councils have any Truth among them, it is because it hath ascended first unto unto them, from the inferior lower sort of Ministers, as they in Debasement call them. Book VI.

That in general, a special blessing from God is promised to all Assemblies and Institutions, whether of the Old or New Testament is evinced from this one place which I have mentioned, *Psal.* 133. 1, 2, 3. where a blessing is so emphatically declared, *There God commands a blessing*, which denotes the intention of God's mind in it. Now to whom and to what is this Superexcellent blessing even eternal life, which is the sum and quintessence of blessings commanded to be bestowed? Under the Old Testament the promise of Eternal Life was then given, Witness, that one Scripture speaking of the Old Testament worship by the twelve Tribes, *to which promise* (says the Apostle) *the twelve Tribes*, meaning the Nation of the Godly *Jews*, *hoping to come, served God Day and Night.* Their Assemblies were either the General Assemblies or Feasts, at which the High Priest, the greatest Officer of the Old Testament, and the Type of Christ was present, or else the lesser Assemblies of the Synagogues, and all the Order and Institutions belonging to them, and all this blessing was promised to each and every of them. And their Holy Communion together in the General Assemblies, the *Psalmist* compares unto the pouring down the Holy Oyl upon the Head of the High Priest, and as the Oyl dropt down upon all his Garments, the Skirts, &c. So every particular Member *likewise they exhorted to keep the unity of the Spirit in the Bond of Peace.* These are the unities of the New Testament, that the Saints are exhorted to live in also, and above all to avoid divisions, they are called to peace in one Body, and every particular Church is called the House of the living God, dwelling together with them to keep them in unity. And Christ's first Institution of a particular Church under the New Testament expresses it on this wise again: I say unto you, that if two of you shall agree upon Earth, &c. *Matth.* 18. 19. There is unity, and as touching any thing they shall ask of my Father which is in Heaven (says Christ) it shall be done unto them; and then adds the words of Institution, *For where two or three are gathered together in my Name, I am in the midst of them.* They therefore who are present, receive a participation of the blessings promised, of some of the Holy Oyl poured upon Christ the Head.

2. Secondly, This Scripture though written under the Old Testament, is yet, *Mutatis Mutandis*, readily Aplicable to the New constituted Assemblies of the Saints under the Gospel, and even the Terms and the Language used in the *Psalm* is fitted to those of the New Testament. As for instance, the word *Brethren dwelling together*, is the proper cognizance of the community of the Saints Assembled under the New. Those words [dwelling together in unity] is well nigh the same: For they dwell in Churches under Pastors and Teachers, and are instructed till they all come to *the unity of Faith* and Knowledge of the Son of God. And where Christ's presence is, there is always a blessing; and 'tis also a description of a New Testament Church, (1 *Cor.* 14. 23.) That 'tis a whole Church, consisting of all its Members *met together in one place.* There is unity of place. And then, *Acts* 1. 14. we have an account that they met with one consent, (ὁμοθυμαδὸν) to perform the Duties of Worship. And whoever will read the story of the first New Testament Church that God reared in *Jerusalem*, will find abundantly enough in the story of the first Chapter of the *Acts*,

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Ch. IX. and in the ſecond Chapter concerning their continuing together in one place, *they were all with one accord in one place*, (*Chap.* 2. 1.) and there was fullfilled the Prophecies of *Joel*, in pouring out the Spirit of God upon them, which inwardly united them together, and Jeſus Chriſt his preſence was amongſt them, and he being by the Right Hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt was in the midſt of them: And he being the High Prieſt of the New Teſtament,(*Heb.* 3. 1.) God hath anointed him,of which anointing we have all participated, *Acts* 4. *ver.* 27. nor did they only continue together in the Apoſtles Fellowſhip in the Temple, and in *Solomon's* Porch,in Preaching, in Prayers, and in breaking Bread (as in thoſe Chapters is mentioned) but it grew to ſuch a unity,that *the multitude of them that believed, were of one Heart and of one Soul, neither ſaid any one that ought of the things he poſſeſſed was his own, but they had all things common,and with great power gave the Apoſtle witneſſe of the Reſurrection of the Lord Jeſus, and great grace was upon them all, Acts* 4. 32, 33. For that time they keep as a day of Thankſgiving, and continual feaſting unto the Lord for the Joy they had,that their New King was alive and riſen. So as thoſe other words of the *Pſalmiſt*, *Behold how good and how pleaſant a thing it is, for Brethren to dwell together in unity*, were then verified in ſuch a manner, and with ſuch a joy, as had never been ſeen afore in the World at any time. Inſomuch, as the common *Jews* that were not Believers, nor of their company beheld and magnified them *praiſing God, and having favour with all the People*, Acts 2. 47. *Ecce quam invicem diligunt, Behold how they love one another*, was the common cry of the Multitude, thus plauſibly and happily did this Church begin, and *great grace was upon them all, Acts* 3. 33. they were joyned or glued together, as the word is. And thus bleſſed from God, was the firſt Seat and Pillar of Truth not Architectonical, or a pillar that bore up the Truth, but Phoreneical whereby according to the cuſtom of thoſe times, the Holy Myſteries of God and Chriſt, were poſted to be ſeen and read of all, and thus much in general to prove that there is a bleſſing from God in a Goſpel Church, truly gathered and conſtituted by God where Chriſt is preſent.

2. And if the caſe, the Sheath, the Cabinet be thus precious to God; then the Gifts which God places in his Cabinet, I mean the Inſtituted Officers of this Church, which are the Furniture and Ornament of it, are alſo precious unto God, and ought to be unto us; and that which I inſiſt on, is that each of them have a ſpecial bleſſing from God to accompany them as a Gift from God, and ſpecial bleſſing. And indeed the Officers duly placed and fixed in this Seat of Truth, have been in all Ages ſince Chriſt the great Preſervers and Reſtorers of Goſpel Truth, and to whom we owe the Glorious Reformation of our Religion.

The Papiſts make a great plea of the Churches Infallibility and Authority through God's bleſſing, as they pretend, but when we come to examine what that Church is, that is, the preſerver of Truth, they cry up the Higher Clergy (as they call it) of Popes, Patriarks, Biſhops, and ſuch like Doctors of the Higher Rank. But it is reported to have been Prince *Henry's* Speech and Similitude (Eldeſt Son to King *James* the firſt) that being invited to a Merchants Houſe, where a great pair of braſs Andirons were; theſe gaudy appearances of ſhining braſs (ſays he) are not the pillars that hold up the fire, as your Biſhops and Doctors are not, but they are the little creepers of Iron, which bear up the fire: So it is not your Prelates which uphold the Church, but it is your inferior Miniſters which take pains in their places that uphold it, and not General Councils, nor the Dignified Clergy. In *Eph.* 4. 11, 12. it is ſaid of Paſtors and Teachers, that they are the only ſtanding Officers of the Church, whom Jeſus Chriſt hath continued in the Miniſtry, for the edifying the Body of Chriſt through every Age, which their Succeſſion does run through, till we all come in the Unity of Faith and Knowledge of the Son of God, every ſuch Age by the inſtructions of theſe ordinary Miniſters preſerving the knowledge of Chriſt,and unity of Faith, Now what is the reaſon that the People of God ſhould be built up by theſe means, rather then by pompous Oſtentation of Knowledge, but only becauſe indeed God's bleſſing follows his own Ordination; and Apoſtles and Evangeliſts being ceaſed and gone of the Stage, and only their Writings in the New Teſtament left, God produces an oral propagating down of theſe Truths among his Elect, by theſe ordinary Paſtors.

And theſe and the like bleſſings, Jeſus Chriſt hath freely beſtowed as ſpecial Gifts and Donatives of Grace, ſo as the Gift of them is in it ſelf a ſingular bleſſing to any People that enjoys them, and beſides God follows the Perſon with a ſpecial bleſſing

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and endowment, together with his Gift and Ability, according to the Rank and Order of the Office it self, which is also the gift in that, *Eph.* 4. before quoted. He rehearseth all sorts of instituted Officers in the Church, whether ordinary or extraordinary, as for Preaching the extraordinary, ver. 11. *He gave some Apostles, some Prophets, some Evangelists*; These are the twelve Stars about the Church's Head, *Rev.* 12. 1. wherewith the first Primitive Age was crowned; but they have ever since disappeared, only leaving their Writings, and they ceasing in respect of living, the Christian World began anew, were Children rather then Fathers, there being few Preaching Elders that had Gifts of ability, as may be discerned by their Writings they have left: But the ordinary standing Ministers were Pastors and Teachers, and to them Christ committed the institution of the Church. Now concerning them you may observe two things for our present purpose. Book VI.

1. They were special gifts of Jesus Christ, and superadded graces out of grace were bestowed on Men, and such as might somewhat exceed the common sort of Believers, being first instructed from the extraordinary, 2 Tim. 2. 2. *And the things thou hast heard of me before many Witnesses, the same commit thou to Faithful Men, who shall be able to teach others also.*

2. Christ having all power committed unto him in Heaven and Earth, appointed two distinct Offices of Preaching Elders, investing them with his Authority, and in his name, suitably.

3. He, by special Solemnities of his appointment, set and separated them to those Offices with Fasting and Prayer.

4. He gave a special blessing to each office and officer, in the execution of his office, for the People's sake over whom he is placed.

And when he had made up and compounded an Office and Officer, with all these particulars, he then gave them, as a Gift and Donative of meer grace, and has scattered them as *Missilia* among the People, according to his good pleasure. I call them so, alluding to the name which the *Romans* gave to the pieces of Gold and Silver which their Emperors ordered to be cast amongst the People. This our Lord Jesus doth from Heaven himself, withal blessing them; for our Lord and Saviour Christ, when he was to ascend to Heaven, in the sight of the five Hundred that were present, (1 *Cor.* 15. 6.) he then singled out his Apostles and other Ministers, whom he had appointed in his Life-time, and had sent them two and two, Matth. 28. 18, 19, 20. *All power is given unto me in Heaven and on Earth*, and upon that he founds their Commissions; *Go ye therefore and Teach all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghost.* For that was spoken only of Ministers, *Go and Baptize, &c.* which was only proper for Ministers, who are the only Stewards of the Ministries of God, and so of Baptism being a Sacrament and Seal of the Covenant. And Christ also adds this for them, *Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even to the end of the World*, Amen. And when he had given them this Authority and Gifts to Teach all Nations, he promises to be with them to the end of the World, and the last thing he did was to bless them, Luke 24. ver. 50, 51. *And he lift up his Hands and Blessed them; and it came to pass, whilst he Blessed them, he was parted from them and carried up into Heaven.* And this he did in Analogy to what God did in the first Creation, when he had made the first Man and Woman, Gen. 1. 28. *And God blessed them, and God said unto them, be fruitfull and multiply.* And thus Christ did in his New Creation of Ministers, whether extraordinary, as in the first times, or ordinary, which are to endure to the end of the World; and upon all inferior or lower Ministers, and on all Officers of his Church, to come; in their several degrees he commands the blessing, which still continues, and we Act, and are Acted in the vertue of it.

Thus I have proved, that Jesus Christ hath himself solemnly blessed these Institutions of the Offices of Preaching Ministers, and that he did it just as he was going to Heaven:

2. I shall now Demonstrate more expresly, that every Ministerial Office hath a blessing to accompany it, according to its Order and Institution, which will yet more confirm, that these two particular Offices we have instanced, of Pastor and Teacher, have certainly the blessing commanded to them, for if every Officer else hath it, then much more these which are very Noble, (*Rom.* 15. 29.) in their employment and usefulness to Man. If we want this compleatness we shall find we shall fall so much

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Ch. IX. ſhort of the Bleſſing; but the Apoſtle ſays, that he came to the *Romans* in the fullneſs of the bleſſing of the Goſpel, ſo we are to take care that we do not miſs of ſome degree of that bleſſing, which the fullneſs of the Inſtitution will bring with it.

I proceed to Demonſtrate this Truth by a view of particular Offices which God has Inſtituted, and with them each hath appointed a particular bleſſing or benefit, or iſſue, and event thereof.

As for the Old Teſtament, I will give but one inſtance; (but to me it is a great one) to evidence the thing in hand, Levit. 9. 23. *And* Moſes *and* Aaron *went into the Tabernacle of the Congregation, and came out, and bleſſed the People, and the Glory of the Lord appeared unto all the People.* Yea, when the ordinary Levites and Prieſts bleſſed the People, their Voice was heard, 2 Chron. 30.27. *Then the Prieſts and the Levites aroſe and bleſſed the People, and their Voice was heard, and their Prayer came up to his Holy dwelling place, even unto Heaven.* And as it had its effect in the Heart of God, ſo the bleſſing of the High Prieſt had a ſtrange and miraculous effect in the Heart of a poor Woman. How much was poor *Hannahs* Heart loaded, and made unquiet by her fellow-partner *Peninnah*, *Elhanah's* other Wife? the ſtory doth pittifully and mournfully ſet it out, 1 *Sam.* 1. 6. And her Adverſary provoked her ſore for to make her fret, and then poor *Hannah*, (*ver.* 10:) was in bitterneſs of Soul, and prayed unto the Lord and wept ſore; but when *Eli* bleſſed her (ſaying, (ver. 17.) *Go in peace, and the Lord God of* Iſrael *grant thee thy Petition, that thou haſt asked of him*, *ver.* 18.) then the Woman went her way, and her countenance was no more ſad.

In the New Teſtament (if we examine from the loweſt Office of the Church to the higheſt) there is a peculiar bleſſing promiſed according to its Degree, Rank or Order of the Inſtitution.

1. A Deacon is eſteemed the loweſt Office, but the diſcharging of it well hath a ſpecial incouragement, in compariſon of what other common Chriſtians have, 1 Tim. 3. 13. *For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the Faith that is in Chriſt Jeſus.* A good degree, that is, they obtain, as a reward to themſelves, an Eſtimation above the Rank of ordinary Believers in the Faith, and great boldneſs thereupon. And in *ver.* 11. Likewiſe the Women γυναῖκας, *viz. Deaconeſſes* (ſo *Grotius* renders it, and not Wives) who were to tend the Sick, muſt be Grave, Sober, Faithful in all things, and Chriſt will be faithful to them to Reward them according to their deſervings. Thus it is in the loweſt Offices in the Church: If we aſcend to the higheſt, which was the order of Apoſtles in the Church, there were ſeveral things concurred in an Apoſtle, as to have been converſant with Chriſt during the time of his walking upon Earth, and then to have been eye-witneſſes of his Reſurrection after his Death, but the principal eminent thing that had the bleſſing to convert Souls whereever they came, and had the great ſucceſs in that their Miniſtry, was, by vertue of the very office it ſelf. For when our Saviour Chriſt ſent out his Twelve Apoſtles, he furniſhed them with two things.

1. With the matter which they ſhould Preach. They were directed to Preach the Kingdom of God, and ſo to work upon Mens Souls.

2. Chriſt furniſhed them with Authority and Power extraordinary, (*Matth.* 10. 1.) to Heal the Sick, cleanſe the Leper, &c. Now this is my aſſertion, that it twas not only the Gift of Ability to Preach, but the Authority and Power which they were inveſted with, wherein lay their Apoſtleſhip and their univerſal commiſſion to go over all, or to any Nation, and Preach the Goſpel with Succeſs. In the vertue of this Office it was, that the bleſſing did accompany them where-ever they went, and from thence it was, that God wrought ſo with them as he did. It was by vertue of the Office it ſelf which he had placed them in, and inviroued them about with the power of God. What ſays *Paul*, (*Gal.* 2. 6, 7.) concerning his own and *Peter's* Apoſtleſhip? That when they ſaw, by different experiences, and by conference of us together, the various working of God in the Miniſtry by me and by them, they knew that the Goſpel of uncircumciſion was committed to me, as the Goſpel of Circumciſion was to *Peter*. Now this aroſe not from the different Abilities of *Peter* and *Paul*, but from the various Commiſſion and Succeſs that their Office and Apoſtleſhip had in it from God: It was not that *Paul* was more abundantly laborious in the Miniſtry then them

them all. That his Gospel ran like Wildfire upon seared Trees in a torrid Zone, Rom. c. 15. ver. 19. *Through mighty Signs and Wonders by the power of the Spirit of God, so that from* Jerusalem *and round about to* Illyricum (that is all along as far as *Hungary*) *I have fully preached the Gospel.* And it was not the knowledge of his own Ability he presumed on; but the Authority God had put him into by his Office, and he, in a Holy kind of Ambition in doing this, scorned to build upon another's Foundation, as in ver. 20. *Yea, so have I strived to preach the Gospel, not where Christ was named, least I should build upon another Man's Foundation.*

And it was chiefly the conscience of that Office of Apostleship which God had placed him in, and that Success to an Admiration that God accompanyed him with, which did thrust out that Holy Beast of his, 1 Cor. 15. 10. *But I laboured more abundantly then they all, yet not I, but the Grace of God that was with me.* And this I boldly interpret, that he speaks it not of the Grace of God that was in himself, but of the Grace of God that was with him, and so speaks of his Office which God had put him into, as in *ver.* 9. *For I am the least of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of Christ. But by the Grace of God, I am what I am.* He speaks not of the Grace he received at his conversion to Christianity, but of that of his Apostleship, which I speak not to provoke to pains, that is unreasonable, but to shew that the Success ever he had from God in it, provoked him unto it. It was not the Grace of his conversion he thanked God for, but that of his Apostleship, as in 1 *Tim.* from *ver.* 12. to 18. *I was a persecutor and a blaspbemer, and yet he put me into the Ministry, &c.* He seems to thank God for that, in the first and chief place, and Rom. 11. 13. *For I speak to you* Gentiles, *in as much as I am an Apostle of the* Gentiles, *I magnifie mine Office.*

By the way, Mr. *Parker*, in his Ecclesiastical policy, has a controversy with the Bishops about this, *viz.* to which of Christ's Offices Ministers owe their Original for the Ministry. They say they hold it from him as Priest, chiefly for their Honour, but the Apostle *Paul* Attributes it to his being King. He is the great Soveraign that works all things, and does all things, and yet he is invisible, which is his glory, and so Jesus Christ founds it on his Kingly Office; *All power in Heaven and on Earth is given to me,* (says he) and so go and Teach all Nations, *&c. Matth.* 28. 18, 19, 20. But here, the wonder may be, that the priviledge of being put into the Ministry, should be called by him *Grace*, but the Apostle has prevented us in our wonder at it, in Rom. 1. 5. *By whom we have received Grace and Apostleship for obedience to the Faith among all Nations, for his Name.* Which he accordingly urges them unto, upon every occasion, *according as we have received Grace* (says he) *we exhort you*, &c. Now, would you think it, he stiles every standing Office in the Church a Grace, or the Grace of God, in like manner as he had done the Apostleship, Eph. 3. 7. *Whereof I was made a Minister according to the Gift of the Grace of God given unto me, by the effectual working of his power.* In like manner he calls every particular Office, in the Church instituted, a Grace from God, Rom. 12. 4, 6. *For as we have many Members in one Body, and all* Members *have not the same Office. Having Gifts differing according to the Grace that is given to us.* And then he Enumerates the standing Instituted Offices as Pastor, and so downwards to the very Tenders of the Sick. *He that sheweth Mercy* (says he) *let him do it with chearfulness.* And as he calls these Offices Gifts, so he calls it Grace to be so called into such Offices, even as he had called the Apostleship the Gift of Grace unto himself, and so there is in their proportion the like blessing and obligation.

It is strange that all that perfect Holiness, that *Adam* had afore his fall, should be called the Image of God; and yet it arose not to the Dignity and Stile of being called Grace, which denotes something Supernatural above the due of Creation.

Because in *Rom.* 12. 6, 7. two standing Offices are in common named Prophecying and Teaching, in distinction from the lower Offices, I shall upon the occasion thereof argue the point in hand; namely, that the two Preaching Elders being made Officers, and their calling being to Prophecy that they have a special blessing promised answerably to their Institution. To explain which more distinctly, we may and must know, that Prophecying in the Language of *Paul*'s Epistles, is used to express the Preaching of Members who are not Officers, and yet have Gifts fit to Edifie the Church, which the Apostle therefore allows, (1 *Cor.* 14.) but so as this kind of Pro-

Ch. IX. phecying was not to hinder the Church from having ſtanding Elders of Preaching, for that other kind of exerciſe of Prophecying from the Members is to be voluntary and occaſional as the Spirit of God ſupplies them with new matter. But Jeſus Chriſt Head of the Church, thought not fit to leave his Church to ſuch an uncertain ſlender proviſion only. But as he is Rich in Mercy, ſo he would have his Word to dwell richly and plentifully in his Houſe, and has therefore appointed Officers that ſhould Preach, in Seaſon, and out of Seaſon, that ſhould give themſelves wholy up to theſe things, to make it their work and buſineſs to ſeek to find out pleaſant words, as of *Solomon* it's ſaid, *Eccleſ.* 12. 10. Now our Lord Jeſus Chriſt our Founder is a great King, and will have his Children Nobly Educated by Men, whoſe Office it is to tend them as Princes have; yea, he has appointed and ſet Tutors over every Faculty of his People, Teachers to inform their underſtandings, Paſtors and Exhorters to deal with their Wills and Affections, and thoſe lower than they, to take care about their Bodies for Sickneſs or Poverty. This is a Faithful ſaying, he that deſires the Office of a Biſhop, deſireth a good Work: And of theſe the Apoſtle ſays, *They are worthy of double Honour*, 1 *Tim.* 5. 17. To whom doth he ſpeak it? But to theſe other mentioned that are out of Office, who are to have but ſingle Honour in compariſon of thoſe other, who are the Stars in Chriſt's right Hand, firm and fixed in their Orbs.

And here it will not be improper, nor impertinent to ſhew the procedure and degrees, but eſpecially the outward courſe and means, that God took to bring the Apoſtle *Paul*'s Apoſtleſhip to this perfection and height of conſummation. But eſpecially it is for us to conſider the *outward means* and courſe God took therein.

Firſt, The Foundation of his Apoſtleſhip was founded upon Chriſt's calling him in ſo extraordinary a manner, who Prophecyed of him aforehand, that he was a choſen Veſſel, and that he would ſend him as a Witneſs of him among the Gentiles, ſo at his converſion. Then for three years he lived in *Arabia*, during which time (as Biſhop *Uſher* happily conjectures) God took an occaſion to make known his whole Goſpel to him, both in the Center and Circumference of all the Truths of it, and their coherence one with another. And tho' God was able ſpeedily to Reveal, yet *Paul* was to take all in, and that required time. Now after God had filled and furniſhed *Paul*'s Heart and Head, with all kind of matter to inable him to Preach, after this you read of his Preaching up and down to the *Jews*, but unknown by face to them, *Gal.* 1. 22. and then he went to *Tarſhiſh* his own City, from whence *Barnabas* fetched him, and brought him to *Antioch*. And there it was that *Paul* received an outward Miſſion and Commiſſion, to be an Apoſtle to the *Gentiles*. And it was by the ordinary courſe and means of laying on of Hands, with Faſting and Prayer, for him, which is an Example for our Encouragement in our being put into the Miniſtry, to receive a bleſſing in the uſe of that ordinary means. The Story is, *Acts* 13. The Elders of the Church at *Antioch* being met, and having faſted, the Holy Ghoſt ſaid, *ſeparate me* Barnabas *and* Saul *for the work, whereunto I have called them*: *And when they had faſted and prayed, and laid* their Hands on them, *they ſent them away.*

Now *Paul* Writing to the *Romans*, Citizens of the Head City of the *Gentiles*, refers, (*Rom.* 1. 1.) to the words of this Story, and to that miſſion of him Recorded in that Story in uſing the very words, as glorying in that Stile which he counted the Foundation of his Apoſtleſhip among the *Gentiles*. *Separate me* Barnabas *and* Saul, *for the work whereunto I have called them*, ſays the Holy Ghoſt, *Acts* 13. ſeparated unto the Goſpel of God (ſays the Apoſtle, *Rom.* 1. 1.) *We have received grace and apoſtleſhip, for obedience to the Faith among all Nations for his Name.* And from thence in the reſt of the Epiſtle, and in this Epiſtle to the *Corinths*, he urgeth obedience to his Apoſtolical Authority, in ſuch words as thoſe, according as we have received Grace, *viz.* Grace of Apoſtleſhip, as he interprets it, do ſo and ſo, as we have commanded. This is frequent too in the Epiſtles to the *Corinthians*, and in this to the *Romans*, Rom. 11. 13. *For I ſpeak to you* Gentiles, *in as much as I am the Apoſtle of the* Gentiles, *I magnifie mine Office*, Eph. 3. 3. *whereof*, *viz.* of the Goſpel *I was made a Miniſter, according to the Gift of the Grace of God given unto me, by the effectual working of his power.* It was to the Authority of his Office he aſcribed the Efficacy and Succeſs of his Miniſtry. And tho' the Offices of Paſtor and Teacher hath not the Authority, as that of an Apoſtle, nor the call ſo extraordinary, *yet deſpiſe not the day of ſmall things*; for they are the bleſſed Ordinances of God, and ſhall have

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their due Efficacy upon the Hearts and Heads of those exercised therein, and it is there God commands the blessing. Book VI.

And by the way the Separation to the work of the Ministry is ascribed to the Holy Ghost, who is the executive power of the Trinity: And therefore it is said, *Acts* 20. *Feed the Flock, over whom the Holy Ghost has made you Overseers*; and the Apostle says, 1 Cor. 12. 1, 2, 3. *Now concerning Spiritual Gifts, Brethren, I would not have you ignorant, ye know that ye were* Gentiles, *carryed away unto these dumb Idols, even as ye were led; wherefore I give you to understand, that no Man speaking by the Spirit of God calleth Jesus accursed, and that no Man can say that Jesus is the Lord, but by the Holy Ghost.* The Apostle convinces them, that those Spiritual Gifts and Offices which were among them, were meerly Gifts out of Grace, tho' a common Grace to ungodly Men, to the Rebellious also. He convinces them by this, that they were Supernatural, for till my Ministry and the Gospel came among you (says he) you were far enough from such Gifts. Ye know that you were *Gentiles*, carryed away unto these dumb Idols, even as you were led. And therefore if you have any knowledge of Christ, it must be from the Spirit, as an Heavenly Agent, that is come upon you all. The knowledge of, and assent to Jesus as the Lord, must be from the Holy Ghost, you have it not by Nature, you were led after dumb Idols. These Gifts are all Supernatural, and from a Divine Agent, and in that respect they are called Graces, and a Gift. But then the making a Man a Minister, and putting him into the Divine Office, whether of Pastor or Teacher, is no less then a work of all the three Persons, and not of the Holy Ghost only. There is a conjunction of all three Persons, Father, Son, and Holy Ghost, blessing, and laying on of Hands, as it were, upon a Minister ordained, 1 Cor. 12. 4, 5, 6. *Now there are diversities of Gifts; but the same Spirit. And there are differences of Administrations, but the same Lord. And there are diversities of Operations, but it is the same God which worketh all in all.* There you have all the three Persons, the Gifts of a Minister are from the Spirit, the Administration, *i.e.* the Offices wherein a Man Administers, as from Christ as a Lord, the Operations, the powerfull Success that works upon Mens Hearts by them, is from God the Father; you see your calling, Brethren, as the Apostle speaks in another case, I mean you Brethren of the Ministry, learn to follow your callings and your Authority. When Christ laid his Hand upon *John, Rev.* 1. how did it revive him, and put life into him. All three Persons in the Work, do lay on their Hands. We count it a great concurrent dispensation of God, that each Person in the Trinity should share the works of our Salvation among them, and it is a wonderful thing to bless them for it: But seldom have the three Persons concurred in one Action. When Christ was Baptized, and God himself Proclaimed, *thou art my Son*, there were all the three Persons. The Father was heard by speaking himself immediately, the Holy Ghost was descending as a dove upon Christ, and the Son of God was himself in the water. And here is another θεοφανία an appearance of God, three in Persons at the Ordination of a Minister.

Which notion is confirmed and backed by our Apostle, in naming two of the Persons, the Father, and the Son, as Authors of the Instituted Officers of a Church, Gal. 1. 1. Paul *an Apostle not of Men, neither by Man, but by Jesus Christ, and God the Father, who raised him from the Dead.* There is two of them, the Will of the Father, and Jesus Christ, and the Holy Ghost, the third Person, you have in *Acts* 13. as expressly named, to be a Founder of this Work, *Separate me* Paul, *for the Work I have appointed.*

And from hence you may learn, what Holy, Holy, Holy, Ground it is, that an Instituted Officer of the New Testament stands upon, which Mr. *Baynes* in his *Diocesan Tryal* hath firmly asserted, and it sets right, and corrects the brownist Error at their first setting out, who looked on their Ministers but as Servants of the Church, and Instituted by the Church only, which is but of Human Institution, (*Gal.* 1. 1.) and so they chose them anew, to officiate in their several turns, remaining but Brethren still. But Mr. *Baynes* makes them the immediate Servants of Christ, who is the Institutor of them.

And from hence I assert, that a Minister is a Servant of Christ to the Church, to do his work to the Church as occasion is. Before his call unto the Ministry, he was as Gold in the Bulloyn fit for, and capable of the Ministry; and the Church in Christ's Name chooses him, and Sets upon him the Seal of a Sacred Separation of him unto Christ. And in Christ's Name he acts toward them, Independently on

Ch. IX.

them, till he ſhall forfeit himſelf and his calling, by deſerving to be Excommunicated.

And hence I aſſert alſo, that they are not only Miniſters to that Church which calls them, but Preach as Miniſters, and with a Miniſterial bleſſing accompanying them, whereever they are called to Preach. And herein doth A ſingly called, though Gifted Man, fall ſhort of that bleſſing which accompanies a Miniſter, rightly ſeparated unto an Office of Miniſtery in a Church. There were ſome in the Church either of *Antioch* or *Jeruſalem*, that were called principal Brethren, yet only Brethren, tho' the word *Principal* is annexed. And it is an ordinary Stile in the Epiſtles, when the Apoſtle ſpeaks of the Brethren in a Church, who are chiefly ſuch, he Stiles them *one of you*; yea, tho' they be acknowledged by the Apoſtles to have been helpful to them: Whereas when they have been ſeparated to the Miniſtry, either as Paſtor or Teacher of the Church, *Paul* gives the Honourable Title of *unto you* (ſpeaking of that Church.) *A Faithful Miniſter*, and under that Title he ſets out *Epaphras* to the *Coloſſians*, who was Miniſter to their Church; yea, and hence it comes to paſs, that when ever they Preach to any either called or to be called, they may be ſaid to Preach as Miniſters to them. When (*Epheſ.* 4. 12.) their ordinary Paſtors and Teachers are ſaid to be in the work of the Miniſtry, they are ſaid to be in it not only for the edifying the Body of Chriſt, that is already his Body; but πρὸς τὸν καταρτισμὸν, for the joynting in, as Members of the Body, ſuch as are yet unconverted and out of joynt, and looſe from them, tho' Elect, and if they be Miniſters (as 'tis there expreſly ſaid) to the joynting of them in, then they are Miniſters before converſion, to them, whom to convert, bleſſes them as Miniſters. And what other is the reaſon, why thoſe who have been fixed Miniſters to a People, and by Perſecution are driven out, have that allowance too given to them by Chriſt, who ſays, Mat. 10. 23. *If they perſecute you in one City, fly unto another.* For Jeſus Chriſt is not a loſer thereby; but he follows on his bleſſing of them for Converſion unto a new People: For why? They carry their Miniſtry along with them, and Preach as Miniſters to whomever they Preach, for they Preach πρὸς καταρτισμὸν, for the joynting of them in. Know therefore that your Miniſtry or being Miniſters, doth not ſtand on your own feet, but on Chriſt's feet, in whoſe Hand theſe Stars are for their further Motion, Guidance, and Protection, and Bleſſing on them.

CHAP. X.

Of the Communion of Saints, which the Members of a Church ought to have one with another.

HAving proved that Chriſt hath inſtituted divers ſorts of Officers to be in a Church, and having deſcribed the diſtinction of their Offices: The thing next to be conſidered is, what communion the Members of ſuch a Church ought to have one with another (beſides the Communion which they publickly enjoy in Ordinances) for their mutual edification and increaſe of their Graces.

The Communion which I intend, is not by way of exerciſing Gifts, but of Grace: A Communion not in the way of a ſet Inſtitution or Ordinance; but in the way of a fit means, and help to encreaſe that love which ought to be between one Member and another. The queſtion in ſum is, whether every Member is not bound to ſeek the knowledge of every Member's Spirit and Graces, and that not only by occaſional converſe; but by fixed meetings appointed on purpoſe for ſuch Spiritual converſe, to know one another's caſes and ſpirits, and *to provoke one another to love, and to good works*, *Heb.* 10. 24. There are two things which muſt be ſuppoſed as unavoidably to be granted.

1. That every Member of a Church cannot in publick edifie the others, for Women muſt not ſpeak in the Church, 1 *Cor.* 14. 34, 35. And beſides, publick meetings are for exerciſe of Gifts, which even all the Men have not.

2. In private occaſional converſe, one Member may not have opportunity to diſcourſe with another once in ſeven years: For when will occaſion offer for a godly Servant, to diſcourſe with the Maſter of another Family? There ſeems then to be a neceſſi-

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ty of a fixed meeting to this very end, that such opportunities may be afforded to them.

And 3. It may be demanded whether for these Members, who occasionally perhaps meet every day, such appointed meetings are not necessary, that there may be a set time for this Spiritual Conversation? It is not meant that herein there should be Preaching or Praying; but a Spiritual Conference to gain experience of each others improvements in Grace.

1. I shall consider whether this be a Duty, and what in a Church-Fellowship should bind the Members of it to such a Duty.

1. This is certain, that one Member should make known his Spiritual case and condition to another, of known Faithfulness, (*Isa.* 5. 16.) And that he should make known too his needs or wants of any kind, not to the Minister only; but to any of the Members of the Church, who is in a special manner known to be Faithful, that he may pray for him, confess your faults (says the Apostle) and Pray one for another, that you may be healed. *The effectual fervent Prayer of a Righteous Man availeth much. That Phrase, confess your faults one to another,* is not general, as if it were to be done to every one; but the Apostles design is to shew, that there are occasions upon which this Duty is to be done to some.

But 2. That place in, *Heb.* 10. 24. seems to call for, and require a more special Animadversion to know one another's cases and experiences, and that not only as they may be made known occasionally, but to enquire, of ones own accord, and to take occasion to do it. *Let us consider one another* (says the Apostle) *to provoke unto love and to good works,* The word is κατανοῶμεν, the same which is used to exqress, (*Mat.* 7. 4.) The diligent enquiry, and exact Animadversion which we ought to make upon our selves.

3. This also seems to call for such a stated converse of Church-Members together to enquire into, and know one another's cases and experiences, because otherwise every Member would not have an equal benefit in Church-Communion. For some that are Rich, and have time to converse much together, may indeed reap the fruits of a blessed Fellowship. But others that are poor, or Servants, &c. will be abridged, and so the same inconveniences will arise, as were in the *Corinthians Love Feasts*, 1 *Cor.* 11. 22.

1. Then, it is evident from Scripture, that it is the Duty of every Member to observe, and to take care of another's Spiritual Welfare. This appears from the Duty enjoyned, *Heb.* 10. 24. And it is a Duty distinct from Assembling together, which follows in the next verse. The same thing is also manifest from that Text, 1 *Thess.* 5. 11. *Wherefore comfort your selves together, and edifie one another, even as ye do.* The Greek word is παρακαλεῖτε *exhort and edifie one another,* εἷς τὸν ἕνα. i. e. *every one of you, do this Duty to every one.* And the Apostle commends them, that it was their practice so to do, *even as also* (says he) *you do:* So that a Primitive Apostolical Church, did practise this Duty: And this was distinct from the work of these Officers, for of them he speaks afterwards, *verse* 12. And then he tells them the several ways wherein they should exercise this Duty one towards another, verse 14. *Now we exhort you Brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all Men.*

But the question is, whether this Duty is only to be exercised occasionally, as the providence of God gives opportunities and occasions of converse, and according to the Relations wherein he hath set Men, of Man and Wife, Master and Servant, &c. That as we ought to give to poor Saints, when there is occasion, so it is Duty also to exhort, Admonish, &c. when an opportunity is offered.

1. It is evident that this Duty is to be discharged between Persons who live in these Relations, and as Man and Wife have more occasion of converse, so more of this Duty is incumbent upon them. They not only as Members of a Church, but, as being in such Relations, ought to serve the ends of Church-fellowship. And the greater the occasion is, the more are they obliged to this Duty, tho he owes it as a Member, yet he is bound the more to exercise it in this occasional way of Relation, Eph. 4. 16. *From whom the whole Body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of it self in love.* The word πᾶν τὸ σῶμα, (which is Translated the whole Body) may be Translated every Body, or particu-

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Ch. X.

lar Church, for he ſpeaks of particular Churches there, for the whole Myſtical Body of Chriſt is not edified by every particular Perſon.

2. He mentions here the Edification of the Members, by the Members, as conſidered diſtinct from their Officers.

3. The word συναρμολογούμενον fitly joyned evinceth as much: It ſignifies being joyned as with Sinews and Bones, for ſo ὁ ἁρμὸς is taken, *Heb.* 4. 12. And ſo here is it to be underſtood; for the Apoſtle ſpeaks of a Body which every joynt ſupplyeth, διὰ πάσης ἁφῆς, as he alſo uſeth the word, *Col.* 2. 19. The Body is knit by Joynts, and the nouriſhment is ſupplyed from Chriſt. And it is knit together not only by Joynts, but by Sinews, (συνδέσμων, *Col.* 2. 12.) which run between every one. So then there are Joints by which Chriſt ſupplyeth Nouriſhment to the Body, and there are Sinews by which the Members of that Body are joyned together, and thoſe are the ſeveral Relations which the Members have one to another, either as in a Family, or in the Offices of the Church. For if there were no other Relation, yet this of Memberſhip in a Church is one ſufficient, ſince all the Members have from Chriſt a meaſure of Supplies for the Nouriſhment, and ſtrengthening of the whole Body. And the Laws of Life and Motion are as natural here, as they are in Bodies of Fleſh and Blood. For as the ſeveral parts of them receive Spirits from the Head to enliven and move them, ſo, to all the Members of Chriſt's Body the Church, the Spirit is conveyed from him the Head, to give Spiritual Life and Motion to them all, and ſo to the whole Body. So that if there were no other Relation between the Saints, but this of their being ſet and joyned in one Body the Church, and not in a Family, &c. only: yet this is enough for their mutual Life, Strength, and Edification, 1 Cor. 12. 14, 15, 16, 17, 18, 19, 20, 21. 22. *For the Body is not one Member, but many. If the foot ſhall ſay, becauſe I am not the hand, I am not of the Body: Is it therefore not of the Body? And if the ear ſhall ſay, becauſe I am not the eye, I am not of the Body; is it therefore not of the Body? If the whole Body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling? But now hath God ſet the Members, every one of them in the Body, as it hath pleaſed him. And if they were all one Member, where were the Body? But now are they many Members, yet but one Body. And the eye cannot ſay unto the hand, I have no need of thee: Nor again, the Head to the feet, I have no need of you. Nay, much more thoſe Members of the Body, which ſeems to be more feeble, are neceſſary.* And indeed every Member hath ſome Grace, or ſome Experiences wherein it differs from another, and is helpful to it. As the Members of the Natural Body, tho' conſiſting of the ſame Fleſh and Blood, yet differ in ſome properties wherein they excell, and wherein they are uſeful to the other: So every Member in a Church hath ſome peculiar Grace by which the other may profit. So *Paul* ſays of himſelf, writing to the Church of the *Romans*, that he was comforted by their mutual Faith, not by their Gifts, Rom. 1. 12. *That is, that I may be comforted together with you, by the mutual Faith both of you and me.* In like manner he ſays, that when in conference with the other Apoſtles, there was nothing added to him, yet their diſcerning the Grace of God which was in him, had the deſired effect, *Gal.* 2. 6. 9. There is then no Member in a Church, but what is neceſſary and helpful, and no one can ſay, that he hath no need of another. Thus the Apoſtle tells us, that they who are feeble are neceſſary, 1 *Cor.* 12. 22. And therefore he argues, (*ver.* 25.) that all ſhould have the ſame care one of another, tho' never ſo mean an object. And (*ver.* 27.) ſays he, *you are the Body of Chriſt, and Members in particular*, not only Members for the uſe of the whole Body, but for the uſe of every one Member conſidered apart.

There are three expreſſions uſed by the Apoſtle, which ſhew that the care which the Saints in Church-Fellowſhip together ought to have over one another, ſhould not only be exerciſed as occaſion offers; but that it is a conſtant Duty, and that we ought to ſeek all occaſions of acting it.

1. The Apoſtle ſays, Heb. 10. 24. *And let us conſider one another to provoke unto love, and to good works.* The Greek words are, Κατανοῶμεν ἀλλήλους, let us accurately conſider one another, that our care over one another may be anſwerable.

2. The ſame Apoſtle ſpeaks in like manner, 1 Cor. 12. 25. *That there ſhould be no Schiſm in the Body; but that the Members ſhould have the ſame care one for another.* The Greek word, μεριμνῶσι, ſignifies, that we ſhould have an eſpecial and ſolicitous care of one another's Souls.

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3. What the Apostle says in another place, is to the same purpose, 1 Thess. 5. 11. *Wherefore comfort your selves together, and edifie one another, even as also ye do.* The Greek words, παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, import not a General, but a particular care, not only occasional, but such as we should study, and endeavour to exercise for the edification particularly of every one: But besides there are these further Reasons of the thing. Book VI.

1. Because there is this difference between the Members of the Church Universal, and the Members of a particular Church, that the former are obliged to those Duties of taking care to help and edifie one another, as occasion serves; but the other are bound by a more especial covenant to perform this Duty, one to another in a constant manner, and therefore ought to seek occasion for it.

2. The same thing is evident from this, that every Member hath in him something that is needful for another (1 *Cor.* 12. 22.) tho' not in Gifts, yet in Graces, by which the strongest may profit; as *Paul* increased in Faith, by the mutual Faith in the *Romans*, (*Rom.* 1, 12.) tho' in the Gifts nothing could be added to him.

3. There would not otherwise be the same care taken of all, that there is of some, which is contrary to what the Apostle enjoyns, 1 *Cor.* 12. 25. And Reason shews, that care should rather be taken of the weak, 1 *Cor.* 12. 22, 23. 1 *Thess.* 5. 14. And the neglect and despising of the poor and weak, was the fault of the Loue-Feasts, which the Apostle reproves, 1 *Cor.* 11. 22.

4. Because otherwise the Relation of being a Member in a particular Church, would add nothing to the Person, as proper to such a Relation, if one Member was not thereby bound to be helpful to another, not only occasionally, but on set purpose, and on appointed times, when occasions are not offered.

But the question will be, how this care which every Member is to have of another, will differ from the care which is incumbent upon the Officers to take of the Church.

Answ. 1. The Officers are bound to their care in a more especial manner, and the exercise of it is incumbent on them, *ex officio*, by vertue of their Office. And besides, their care reacheth to the whole Church, but every Member's care to another, Rom. 12. 4, 5. *For as we have many Members in one Body, and all Members have not the same Office: So we being many, are one Body in Christ, and every one Members one of another.* The Greek word is πρᾶξιν *Activeness*, working, so, that it is evident from this Text of Scripture, that every Member hath its peculiar working, as we say, that the Eye hath not only its Office; but the Ear also hath an Office proper to it.

2. The Officers are wholy in this work, and entirely devoted to it.

3. The Officers have the charge of the whole, and of every part, which is not incumbent on the private Brethren. Tho' in *Rom.* 12. The Apostle mentions the Authority and work of the Officers; yet withal he insinuates the activeness and working of each Member as needful, Rom. 12. 4, 5. *For as we have many Members in one Body, and all Members have not the same Office: So we being many, are one Body in Christ, and every one Members one of another.* And so, in 1 *Cor.* 12. he speaks of works and duties, which are incumbent on more Persons then the Officers of the Church. And the Apostle *Peter* also speaks of private Members, and their Duty and Work, 1 *Pet.* 4. 5. For he speaks of the Elders and their Office, in the 5*th* Chapter which follows.

3. It is made a sign of Grace, for Saints to visit each other. It discovered the Truth of Grace, and Faith in *Moses*'s Heart, that he visited his Brethren. *James* makes it also a Trial of the Sincerity of our Grace. Isa. 1. 27. *Zion shall be Redeemed with Judgment, and her Converts with Righteousness.* And our Lord Jesus makes it the Touchstone and Test of his chosen Sheep, when he separates them from the Goats, that they visited the poor little ones among his Saints, *Matth.* 25. 36, 40. And if there is the like Reason to visit the Members of a Church, then certainly it is to be done. We are to show our love to their Souls, to visit and refresh them; for Souls have need, as well as Bodies; and require suitable supplies.

4. The Prophet mentions it as the Duty and Practice of Saints under the Gospel, to speak often one to another, *Mal.* 3. 16. What he speaks of those times, hath reference to ours.

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Ch. X. 5. There ought to be ſo great and peculiar a love between the Members of a Church, as cannot be diſcharged but in the performance of this ſpecial Office and Duty, Rom. 12. 10. *Be kindly affectioned one to another, with Brotherly love, in Honour preferring one another.* It is φιλόστοργία *A Natural inſtinct of Affection* φιλαδελφία, a Natural Love, ſuch as Parents bear to their Children, and Brethren to Brethren. And in this they are to increaſe and abound, 1 Theſſ. 3. 12. *And the Lord make you to increaſe and abound in love one towards another, and towards all Men, even as we do towards you.* 1 Pet. 4. 8. *And above all things have fervent Charity among your ſelves, for Charity ſhall cover a multitude of ſins.* The word is ἐκτενῆ, , ſuch a Fervency as preſſeth to a mark. It is pure Love, all inordinacy of Love, of ſelf, of Wife, &c. is removed, any inordinacy would take too much, that there would not be love enough for all the Brotherhood. As it is ſuch a love, ſo it is a growing Love; and therefore what is neceſſary for the feeding it, is neceſſary to put forth towards the Members of the Church, which how can it be done without a Communion maintained among them.

6. Whatever other Relations binds us to, we are engaged to the ſame Duties by our Relation of Brethren in a Church. If obligations of Civility, or tyes of Nature, and Kindred engage Men to viſit one another, then, much more the Relation of Members in a Church, obligeth us to the ſame Duty. And the pooreſt, meaneſt Saint, is as worthy of it as any; for otherwiſe *we ſhould have the Faith of our Lord Jeſus with reſpect of Perſons*, which the Apoſtle forbids, *Jam.* 2. 1.

Object. But the Work and Buſineſs of the Officers in a Church, take off this care from the private Members, and render it unneceſſary: And beſides, they have other Callings, as being Merchants, &c. which they ought to mind and attend.

Anſw. 'Tis true, but yet theſe are Duties which occaſionally they ought to perform. As if offence be given them, they are enjoyned to ſpeak and admoniſh the Perſon, *Mat.* 18. 15. They are required alſo to do good, as opportunity ſerves, *Rom.* 14. 19. 1 *Cor.* 10. 24. If any thing be Revealed to a Perſon, it is proper for him to tell it, if there be leiſure or opportunity, whereas an Officer ought always to have ſomething ready for Edification.

The main queſtion to be diſcourſed, is, wherein this Duty lies.

1. It doth not properly conſiſt in the communication of ſuch Gifts, whereby the Church is edified in the publick Worſhip of God: It doth not properly conſiſt in expounding, nor in Praying together, tho' this may be done occaſionally. There are two ſorts of Gifts.

1. Such as are Superadded to Graces, and are Sanctified to a publick uſe, as the Gift of expreſſion in Prayer, of Prophecying, &c.

2. There are ſuch Gifts as are neceſſary to communicate, and make known our Graces one to another; as to be able to expreſs what experiences of God's love, &c. we have had; for, as the thoughts of our minds cannot be known, unleſs we have a Tongue to expreſs them, ſo neither can our Graces be known without ſuch a Gift: Now the end of this communion of Saints, whereof I now Diſcourſe, is not to make known ſuch Gifts; but to communicate experiences, not to Repeat Sermons, (which is a Duty proper to Families) but to declare what it was in a Sermon that God bleſſed to them, and that affected their Hearts, what promiſes they have found to be made good to them, &c.

2. This Duty of communion of Saints, doth not conſiſt in giving an account of their Graces in that ſet way, as they gave an account of their converſion, when they were firſt admitted into the Church. But it is a communication of their experiences, as to the growth of their Graces, and as to the exerciſe of them. The Graces of a Believer, τὸ γνωστὸν τοῦ Θεοῦ, *may be known of God in him*, may rather appear thus, by way of conference, than in a Set Narration. The Reaſon of it, is, becauſe an account of the Perſon's Grace is not now given; for a Judgment to be made of his ſtate thereupon, as it was at his Admiſſion into the Church. There is not in this caſe any Autoritative Act; for none have power to call for an account. But the Duty incumbent on the Perſon, is, to conſider whether the Declaration of his Experiences may be for the edifying and comforting of others, and what good fruits may ariſe out of ſuch a Manifeſtation, and accordingly to do it. 'Tis to be minded, what God leads a Man's Spirit to confer about. There is ſuch a thing as a Manifeſtation of Spirits in a ſeveral way, whereby is not meant, that a perſon is obliged to lay open all that is in his

his Heart; but that by a mutual conference concerning Spiritual things, there should be a taſt given what is in one another's Spirits. Book VI.

3. This communion doth not conſiſt in a confeſſion of all ſins, or in diſcovery of every thing that burthens us. For to that end, a Believer will make choice of ſome particular, in whoſe Wiſdom and Faithfulneſs he can confide as occaſion is, *Iſa.* 5. 16. As for extraordinary caſes, wherein there is need of help, as in caſe of Feeble-mindedneſs, (*1 Theſſ.* 5. 4.) Temptations, &c. There is no need for any Believer to tell his caſe to all the Members of the Church particularly, that they may all pray for him, for upon his making it known to the Paſtor or Officers, he may be prayed for publickly.

4. But yet that love which the Members of a Church bear one to another, will move them, and put them upon a Sollicitouſneſs, and a ſtudy, and care for each others Souls.

5. Let us conſider that Subjection, in which all the Members ought to be one, toward another, whereof the Apoſtle ſpeaks, 1 Pet. 5. 5. *Likewiſe ye younger, ſubmit your ſelves unto the elder; yea, all of you be Subject to one another, and be cloathed with Humility: For God Reſiſteth the proud, and giveth Grace to the Humble.* I cannot conceive otherwiſe, but that by this Subjection, (the word is ὑποτασσόμενοι) is meant, that they ſhould be content to receive inſtruction one from another.

6. It is to be conſidered, that Chriſt puts an Honour on the weakeſt Members, *1 Cor.* 12. 18. to 24. And that there may be no Schiſm in the Body, application muſt be made to one, as well as to another; and there muſt not be a total neglect of any, 1 Cor. 12. 25. *That there ſhould be no Schiſm in the Body; but that the Members ſhould have the ſame care one for another.* And ſo likewiſe the Apoſtle tells us, that there are diverſities of Gifts, and Adminiſtrations, and Operations, 1 Cor. 12. 4, 5, 6, 7. *Now there are diverſities of Gifts, but the ſame Spirit; And there are differences of Adminiſtrations, but the ſame Lord, and there are diverſities of Operations, but it is the ſame God which worketh all in all; but the manifeſtation of the Spirit, is given to every Man to profit withal.* Theſe diverſities of gifts, and adminiſtrations, do not relate to Officers only, but to the whole Body; ſo that a courſe ſhould be taken to receive the benefit of every Member's gift. For otherwiſe there will be a neglect of God, the Father, Son, and Holy Ghoſt, who are the Fountain of theſe diverſe gifts and adminiſtrations.

Ch. I.

The Government OF THE Churches of Chriſt.

BOOK VII.

That the Preaching of the Goſpel is an Ordinance of Jeſus Chriſt, Inſtituted for the Converſion of Sinners, and for the Edification of the Saints. Of the uſe and neceſſity of Miniſters wholy ſet apart to Preach. That Chriſt by his Inſtitution, hath appointed a due Maintenance for Miniſters. Concerning the time for the Adminiſtration of Ordinances, and whether the Sacrament of the Lord's Supper ought to be Adminiſtred on every Lord's Day. Whether, in caſe of neceſſity, a Church may by common conſent divide themſelves, to meet in ſeveral parts, and receive the Lord's Supper in ſuch diſtinct meetings, rather then omit that Ordinance wholy, whether in caſe of apparent Danger of Life, loſs of Eſtate Rationally foreſeen, or in caſe of force and violence, cauſing Ordinances to ceaſe, there may not be a prudent forbearance, or ſecret avoidance. Whether one who is not a Church Member, may be the Subject of Baptiſm. Whether one who is not a Paſtor, may Adminiſter Baptiſm. Whether a Church may Depoſe an Officer for a fault, which doth not deſerve Excommunication. Of anointing with Oyl. Of Toleration, and liberty of Conſcience to be granted to particular Churches, tho' differing from the National Conſtitution.

CHAP. I.

That the Preaching of the Goſpel is an Ordinance Inſtituted by Chriſt, for the Converſion of Sinners, and Edification of the Saints. The Reaſon why he hath choſen the Preaching of the Word by Men, to be the means of Salvation, rather than any other. The pleas, which Men make againſt their conſtant attendance on the Preaching of the word as needleſs, Anſwered, Rom. 10. 14, 15, 16, 17. *How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they preach, except they be ſent? as it is written, how beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things: But they have not all obeyed the Goſpel; for* Eſaias *ſaith, Lord, who hath believed our report? So then, Faith cometh by hearing, and hearing by the word of God.*

THE Apoſtle having proved at large in the former part of his chapter, and the whole Epiſtle, that the Righteouſneſs of Chriſt apprehended by Faith, was the only true Righteouſneſs whereby Men are to be Saved; he begins here at the 14*th* verſe of this Chapter, to lay down the outward inſtrumental means of attaining to this Righteouſneſs and Salvation; and this by a gradation or chain of cauſes: All which he ſhews to hang upon *Preaching of the word of Faith*, as the

firſt

first Link of that whole chain of outward means. And as (in *Rom.* 8. 29, 30.) he makes a chain of the *Principal causes* of our Salvation: *Whom he fore-knew, those he predistinated, and whom he predistinated, those he also called*, &c. so here he makes a chain of the *means outward*, praying and worshipping God, (that is the first step) *whosoever shall call upon the Name of the Lord, shall be saved, ver.*13. without prayer there is no Salvation; it is here (by a *Synecdoche*) put for all Obedience. But then *how shall they call on God without Faith, and how Believe without hearing, and how shall they hear without a Preacher? ver.*4. For it is such a hearing, as is by *Preaching*; neither is this Preaching (the Hearing whereof is blessed to work Faith) by any but *by Men sent*; *ver.*15. And the conclusion of all this is, that *Faith cometh by Hearing*, *ver.* 17. Book VII.

And Experience also helps to manifest and confirm this. For still, where God meant to have a Church called, thither he still sends, and there he maintains the Preaching of the Gospel. For this, compare *Acts* 16. 6, 8, with the 9*th* and 10*th* verses of the 18*th* chapter: In that first cited place it is said, that God forbad *Paul* to Preach in *Bithinia*, but in this other, that he bad him stay and Preach at *Corinth*, giving this Reason; for *I have much People in this City*. So also, says the Apostle, Col. 1. 1, 4, 5, *Knowing the Election of God, our Gospel came unto you, not in word only*, &c. And therefore we see that those places that want it, lie like Deserts and Wildernesses, full of rudeness and ignorance; and the Inhabitants living rather like Beasts than Men. And this is the reason why the light of the Gospel, and the Preaching thereof shifts so from place to place; (in the *East* once, now in the *West*) for still where God hath a good shole and fry of Fish, thither he sends his Fishers with their Dragg-Nets: It being good Fishing sometimes in one Coast, sometimes in another. Where God intends to Plant a Church, thither he sends the Gospel, *to make known by it the Mystery of his Will, that in the Dispensation of the fullness of times, he might gather together in one, all his Elect*, *Ephes.* 1. 9, 10. what is the reason of this?

1. Take that which the Apostle intimates in this, Rom. 10. 17. *Faith comes by Hearing*: And how so? *Hearing is by the word of God:* So that if the Reason be askt, why this way rather than any other? the answer is, it is so appointed and *ordained* by God: For that is meant by *Word* here, his *Word* being all one with his Commandment and Appointment. So says Christ, Luke 4. 4. *Man lives not by Bread alone, but by every* word *of God*; that is, by this Ordinance of God, that Bread should Nourish; it is not said *Hearing* [of] *the Word*, but [*by*] *the Word*. What is the reason the Rain that falls down upon the Earth from these *Bottles of Heaven*, the Clouds, *drops such fatness* with it? and *Crowns the year* with encrease, *Psal.* 65. 11. It is only this; God at the beginning did so appoint it; as we read in *Gen.* 2. 5. Now *Isa.* 55. 10, 11. it is said, *As the Rain cometh down and watereth the Earth, and maketh it bring forth and bud*, &c. *so shall my Word go forth and prosper in the thing whereto I appointed and sent it*. It shall prosper, because God so appointed it; and it shall cause the Earth both to *bring forth and bud*; that is, it shall work both beginnings and encrease. Yea, it doth that which other Rain doth not: For other Rain falling on a Briar, it remaineth a Briar still; but where this Rain falls, God accompanying it with a blessing, in stead of a Thorn, comes *up* a Fir; and, of Fuel for Hell, it makes Men fruitful Trees to God, and fit for his Building; for it fully alters the Nature of them. And though watering the Earth with water-pots is good and useful in the time of Drought, and so is Reading of good Books, and conferring of things Holy: Yet Preaching is the kindly Ordinance, when *Doctrine drops as the Rain, and speech distills as the Dew, and as small Rain upon the tender Herb*; as in Preaching it still doth, *Deut.* 32. 2.

2. As *God appointed it*, so *Jesus Christ prayed for it*, in *John* 17. Christ consecrates his Death, and prays for the Application of it, namely, that the Apostles might be *Sanctified*, and how! *through thy Truth* (says Christ) that is, the *Gospel* called *the word of Truth*, *Ephes.* 1. 13. and then he goes on to pray, *not only for those, but for all that should believe*, and how should they come to believe? *through their word*: So, *ver.* 19, & 20. And certain it is, that Christ's Intercession puts a force into this means unto this Day. For doth Christ mean only the Apostles Preaching, as that which he then Prayed for? No, this Prayer reacheth *unto the ends of the World*: For it is their word that we do and shall Preach, and we are their Successors. Therefore (*Matth.* 28. 20.) Christ says (though he speak only to his Disciples) *I am with you unto the end of the World.*

Ch. I.

3. As God the Father *appointed it*, and God the Son *prayed for it*; ſo God the Holy Spirit is by promiſe and covenant engaged to accompany it with his bleſſing unto the Seed of Chriſt for ever, Iſa. 59. 21. *My Spirit who is upon thee, and my words which I have put into thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seeds Seed for ever.* It is ſpoken of the word as Preacht unto the People, and therefore we find (Acts 10. 44.) *Whilſt* Peter *ſpake, the Holy Ghoſt fell on all them who heard the word.* And therefore it is, that (1 *Cor.* 2. 4.) the Preaching of the Goſpel is called the *Demonſtration of the Spirit*; and (2 *Cor.* 3. 8.) the *Miniſtration of the Spirit*: Now if any demand the reaſon why God ordained it, and Chriſt prayed for it, rather than any other means; I ſhall for the Explanation of this, propound certain queries, in the anſwers to which, I will give the reaſon of it, and I ſhall proceed herein by degrees:

Queſt. 1. Why did not God work immediately by his own power, and rather uſe no means at all?

Anſw. 1. He doth this to ſhew his diverſe manner of working, for he ſtill loves to vary his Diſpenſations towards Man. At the firſt Creation he uſed no means, but made Man in his own Image; even as when he gave the Law, he both made the Stone-Tables immediately, and alſo writ it with his own Finger. But now in this Recreation and Renewing of the Image, becauſe he will not go the ſame way to work, he will take a Pen in his Hand to do it withal. *Ye are,* (ſays the Apoſtle, 2 *Cor.* 3. 3) *the Epiſtle of Chriſt Miniſtred by us.* And tho' God made the World without the help of Angels, or any other Creature; yet now in this New Creation, he is pleaſed to ſhew his diverſe ways of working, and takes Creatures to work by; whom therefore he calls *Co-workers* with him, 1 *Cor.* 3. 9.

Anſw. 2. He now uſeth means, as to ſhew his various kinds of working, ſo to hide it from the eyes of the undiſcerning World, who contemn the means to their Deſtruction. For this work of Converſion, being the only ſtanding Miracle in the Church (and indeed the greateſt, and therefore all is ſummed up in it) Chriſt therefore hides his power in working it, *The blind* (ſays he) *receive their ſight, the deaf hear, and the poor receive the Goſpel*; but he lets them not ſee from whom all this comes, and by whom it is wrought: That ſo that might come upon the fooliſh World, which was fore-prophecyed, *Hab.* 1. 5. and alledged by the Apoſtle, Acts 13. 41. *Behold! ye Deſpiſers, and Wonder, and Periſh; for I work a work among you, which you will in no wiſe believe, though it be declared unto you.* Becauſe the means are ſo ſmall, and ſo unlikely, therefore it is that the World deſpiſes God's Word and People; and they wonder at this, that ſuch weak means ſhould have ſuch power on mens Hearts, and yet they believe it not; they feel no ſuch thing in their own Hearts, and ſo falling to deſpiſe it, they periſh in their own ways. You have it, *Prov.* 25. 2. that *'tis the glory of God to conceal a thing*, to carry his greateſt Counſels and Works covertly and cloſely; and therefore he hides them under means, becauſe all ſhould not ſee them. So, when he ſent his Son, how did he befool the Devil and the World, in ſending the Prince of glory, clad and concealed in infirmities, to be Crucified, and ſo to bring about God's greateſt work? 1 *Cor.* 2. 6, 7, 8.

Queſt. 2. But why, of all things elſe, hath he choſen his Word to do this?

Anſw. 1. He hath choſen Preaching of the Word, becauſe it is the weakeſt means of all other; and therefore his power would the more appear unto his own glory in it. What is weaker then a word? And yet God Created the World by it; for he only ſaid, *Let there be Light, and there was Light, &c.* But you will ſay; that was his own word ſpoken by himſelf. I anſwer, that now to manifeſt his power the more, he will take the voice of a frail Man ſpeaking his Word for him; and what is weaker then a Man's Breath? Indeed, *In the word of a King there is power*, (as *Solomon* ſpeaks) but what power is there in the words of a mean and weak Man? Yes, there is a great power; and the reaſon why God choſe this means is given, 1 *Cor.* 1. 18. to *ver.* 28. It is to ſhew his power and wiſdom unto his own, and to confound the World. They know not God in *his Wiſdom*, by reaſon of their *own Wiſdom*, which they are ſo full of, and by reaſon of their High Eſteem of Worldly *Learning* and *Eloquence*, accounting the plain, naked, and low Stile of the Word, to be but *fooliſhneſs*; that is, a fooliſh and an empty Doctrine, contrary to their Reaſon, and utterly unlike to work any great matter (as the *Athenians* thought.) But God choſe it the rather; *it pleaſed him, by the fooliſhneſs of Preaching, to ſave them that Believe,*

ver. 21.

ver. 21. to shew that *his Foolishness is wiser than Mens Wisdom*: And if his Foolishness be so, then, what is his Wisdom? He sent his Apostles forth, a company of poor Fishermen; and were they likely Men to conquer the World, by commanding living Men to believe on one Crucified? Especially when the conditions were such as these, that Men Rich and Learned, and Great, should wholy deny themselves and their own Wisdom, and become fools; was this ever likely? Well, but see, (*ver.* 20.) how the Apostle Triumphs upon this occasion. *Where is the Wise? Where is the Scribe? Where is the Disputer?* They are clear put down; they have lost ground both among *Jews* and *Gentiles*, by this foolish and weak means, this Preaching of Christ Crucified. All their Wit, and Carnal Arguments, could not prevail so much as one of the Apostles Sermons. And so when *Luther*, *Calvin*, and those other Divines came once to Preach, where were the School-men and Learned of the World? Popery fell down before Preaching, like *Dagon* before the Ark of God. And God appointed this way, that his Wisdom might appear to the confusion of the Wise; that so his power might the more appear to the praise of his grace towards them that are called, and to the confusion of Satan, and (*ver.* 25.) to shew that *the weakness of God is stronger then Men.* If God can by a word work such effects, as all Creatures are not able to work; then what would his strength do, if put to it? What will that power do for his Elect in another World? And this means did God appoint, thereby also to confound the power of Satan, as the strength of *Jericho* was subdued by the blasts of Rams Horns. Thus *Psal.* 8. *ver.* 2, it is said, *Out of the Mouths of Babes and Sucklings, hast thou ordained strength*: Through the weakest means, God hath ordained the greatest strength; and why? *to still the Enemy*; to confound Satan, that he should not boast of his Conquest. God therefore chose Preaching, that it might *be his own power unto Salvation.*

Answ. 2. The Second Reason why, of all means else, God hath chosen his Word, as the means whereby to work grace, and to Reveal himself unto us, rather then any other visible Representation, whereby he might have made himself known; yea, rather than by his Works (tho' they are said to *Preach* also, as *Rom.* 10. compared with *Psal.* 8. implies) was because the word was less apt to be abused to Idolatry, by corrupt Nature, of all things else. This was the most naked and simple Representation, and most suitable to Reasonable Creatures that could be, to Represent things by words. God made himself known by Creatures, *Rom.* 1. 20. and what was the issue of it? *ver.* 23. & 25. Men fell to *Worship the Creature*, in stead of *God the Creator, and changed the glory of the Incorruptible God, into an Image made like to corruptible Man*, &c. The Sun and other glorious Creatures Represented God, and they Worshipt those *Creatures more than God*, and ascribed all unto them. Thus also in the time of Popery, when Preaching was Banisht, they Represented all Religion to the Eye; the Objects of which, Man is more apt to Idolize, then the instructions which he barely receives by the Ear. An evident instance whereof we have in this; that whereas God ordained but two means to convey the Gospel to us, one by the word Preached to the Ear; the other to the Eye in Sacraments; which are visible signs (and as Christ is Preached in the one, so in the other; and indeed no more in the one, than in the other) yet corrupt Nature made an Idol of the Sacrament, and never of Preaching, and this Men did, tho God chose the meanest things to these Signs, even Bread and Wine. And for this cause especially God Sanctified his word, as a means to convey himself unto us; as appears by Deut. 4. 12. *The Lord spake unto you, and ye heard the voice of his words; but saw no Similitude*, &c.

Quest. 3. The third query is, why *Hearing* of the Word should be by God appointed rather than *Reading* of it alone by our selves?

Answ. 1. God hath appointed the hearing of the word; because he would confounds Satan, and untwists and dissolve the works of the Devil, in the same way that they were woven. Our first Parents took their infidelity in by the Ear; and therefore God thought good to let Faith in the same way.

Answ. 2. Because God had many simple People to be called; and indeed, *not many wise*, nor book-learned are of that number; and if Reading were the ordinary means, how should they do? But the simplest can ordinarily *hear*, as well as the wisest: And so *the poor* do come to *receive the Gospel*, who otherwise would want it.

Quest. 4.

Ch. I.

Queſt. 4. The fourth Query is, why hath God ordained hearing the word *expounded*, rather than hearing it read? So we find it, *Nehem.* 8. 7, 8. It is ſaid, *The* Levites *read in the Book of God's Law diſtinctly, giving the Senſe, and cauſing them to underſtand the Reading*; that is, the word read. The ſame we have, 2 *Chron.* 17. 9. The Levites *went about with the Book of the Law, and taught the People*, and the reaſons of this are:

Anſw. 1. Becauſe of the dullneſs that is in many People, Acts 8. 30. *underſtandeſt thou what thou readeſt?* (ſaid *Phillip* to the Eunuch) *how can I*, (ſays he) *except ſome Man ſhould guide me?* It was therefore neceſſary, that there ſhould be Men whoſe calling and buſineſs it ſhould be, to ſtudy out the meaning of the word, and ſo to Reveal it unto others; and who might (as *Ezrah* did, chap. 7. 10.) *prepare their Hearts*, (and ſet themſelves apart) *to ſeek the Law* (or the meaning of it) *and to Teach in* Iſrael, *Statutes and Judgments*; and (as *Timothy*) wholy give themſelves to *attend on Reading*, &c.

2. Becauſe Jeſus Chriſt, when he aſcended, *gave Gifts unto Men*; *Epheſ.* 4. 8. And 1. *The Treaſures of Wiſdom and Knowledge* being in him, (*Col.* 2. 3.) leaſt when he went to Heaven, he ſhould have carryed all Wiſdom away with him; therefore, as he left the word written behind him, ſo he gave Gifts to Men to expound it, both for the begetting and perfecting of the Saints. Now as for ſimply *Reading* the word, every one can do that; but an *Interpreter* is *one of a Thouſand*, *Job.* 33. 23. And it were a Derogation from Chriſt, to make a faculty of bare Reading, to be one of the utmoſt fruits of his Aſcenſion. And for this Reaſon alſo it is, that the Gifts of Men are reckoned among the chiefeſt Goods and Riches in a Chriſtian's Inventory, 1 Cor. 3. 22: *All are yours*, Paul *and* Apollo, *&c.*

Anſw. 3. It is not the Letter of the word, that ordinarily doth convert; but the Spiritual meaning of it, as Revealed and Expounded. *Paul* who had the Letter of the Law; yet ſays of himſelf, *Rom.* 7. 9. that he was *without the Law*, until the Spiritual meaning of it was Revealed to him. There is the *Letter*, the Huſk, and there is the *Spirit*, the Kernel; and when we by Expounding the word, do open the Huſk, [out] drops the Kernel. It is the *meaning* of the word, which is the word indeed, it is the Senſe of it which is its Soul. The Devil quoting Scripture, uſed the Letter of it; but the Apoſtles, when they quote it, alledge not ſo much the words as the meaning. And therefore (1 *Cor.* 2. 16.) we are ſaid to *have the mind of Chriſt*; that is, what he meant in his word, when he Revealed it. Now Preaching, in a more ſpecial manner, Reveals God's word. When an Ointment-Box is once *opened*, then it caſts its Savour about; and when the Juice of a Medicinal Herb is once ſtrained out and applyed, then it heals. And ſo it is the Spiritual *meaning* of the word let into the Heart, which converts it, and turns it to God.

Queſt. 5. The fifth Query is, If we are to be Saved rather by Hearing the word Expounded, than by it as Read; yet ſtill, why by it only as Preacht by Men like our ſelves? Why not by God's immediate Voice from Heaven, or why not by the Preaching of Angels? The Reaſons of it are.

Anſw. 1. Becauſe Men themſelves firſt choſe this way, as moſt agreeable and ſuitable unto themſelves, and unto their Natures and Conditions, Deut. 5. 25, 26. *If we hear the Voice of the Lord our God, we ſhall die*; *Go thou* therefore *near, and hear all that the Lord our God ſhall ſay, and come and ſpeak thou it unto us, and we will hear it*, &c. *ver.* 27. and God hearing the People ſay thus, ſaid unto *Moſes, they have well ſpoken*, &c. *Stand thou therefore here, and I will ſpeak to thee all the Statutes and Judgments which thou ſhalt teach them*, &c.

Anſw. 2. God betruſted *this Treaſure in Earthen Veſſels*, not Heavenly, (as it is, 2 *Cor.* 4. 7.) becauſe we are not able to behold the Angels. You ſee how the Sons of Men have always trembled when they appeared. And further, we ſhou'd have been apt to Worſhip them, as *John* would have done, *Revel.* 22. 8. And therefore God appointed Men like our ſelves to be the Inſtruments.

Uſe 1. See here the neceſſity of this Ordinance, ſo as to attend upon it, waiting upon God in the Diſpenſation of it, for the Converſion of thy Soul. *A neceſſity lies on me*, (ſays *Paul*) *to Preach the Goſpel.* Now that neceſſity of his Duty was founded upon another neceſſity; Namely, That it was a means to ſave the Souls of Men, whom God had committed unto him. As for ſuch as are already Converted, I ſhall not need to urge upon them the neceſſity of this Ordinance; they have one with-

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in, who will do it. If they ſhould but want a few Meals of their appointed Food, there is a New Creature within them would cry for Bread. In the firſt of *Pet.* 1. 23. the Apoſtle having ſaid, they were *begotten by the word*, in the next Chapter he exhorts them, *as Newborn Babes to deſire the ſincere Milk of the word, that they might grow thereby*: As if he had ſaid; if you be but Babes of a day old, you will deſire this word by which you were begotten. Now for ſuch as are not yet Converted, let me ask them but this one queſtion: Do you think Salvation neceſſary? Yes, then ſo is this, (*Neceſſitate Medii*) for (ſays the Apoſtle) it is *the power of God unto Salvation*. But you will ſay, God's power can ſave me by other means, if he will. I deny it not; but ſee what *James* ſays, (Jam. 1.18.) *Of his own will begat he us with the word of Truth*. He that out of his good pleaſure begets us, out of the ſame free will hath choſen this means, even the word of Truth to do it by. You ſee the power of God engaged in it; (it is *his power unto Salvation*:) And you ſee his Will alſo in it; *of his own Will begat he us with the word of Truth*. But you will yet ſay (as *Rom.* 10.) *Have we not all heard?* I have heard Sermons enough already, if they would do me any good: Yes; (God be thanked) *their Sound is gone out into all the World*. But let me ask you another queſtion, which the Apoſtle asks in the former words; have all you that have heard, *obeyed the Goſpel?* Haſt thou had Faith wrought, has thy Heart and Life been changed, as yet, by this word heard? the Apoſtles who were better Preachers than we, yet, cry out (as *Iſaiah* once) *who hath believed our Report?* And if thou be one of the Members yet unchanged, thou haſt as much need to attend to the word, as if thou hadſt never heard it; that ſo thou mayſt eſcape that Damnation, and *fiery vengance* that will befall them who *obey not the Goſpel of Jeſus Chriſt*, 2 *Theſſ.* 1. 8. But you may haply ſay, I have knowledge enough already, and as much as the Preacher can teach me; and may not that work ſufficiently in me to put me upon practice? Suppoſe this, that thou couldeſt not encreaſe in knowledge, yet thou maiſt as yet *not know any thing as thou ought to know*; and this plea is a ſign of it, and ſo made by the Apoſtle, 1 *Cor.* 8. 2. And tho' thou maiſt have knowledge *in Salvation*, and the matters of it, yet *not to Salvation*, as the Apoſtle diſtinguiſheth it, 2 *Tim.* 3. 15. for ſuch a knowledge muſt be by a New work of the Holy Ghoſt, whom we receive by Preaching of the word; Galat. 3. 2. *Received ye not the Spirit, by the hearing of Faith?* All thy Notions may lie as dry Gunpowder Barrell'd up in thee; but what ſhall give fire to them, and enflame thy Heart by them; but a being *a-new Baptized with the Holy Ghoſt, as with Fire*, and by his ſtriking ſome ſpark and good Motion in? Now the Holy Ghoſt falls on Men at theſe Ordinances. Preaching is therefore called *The Miniſtration of the Spirit*, 2 *Cor.* 3. When a Pill lies dead in a Man's Body, and works not; then Phyſitians uſe to preſcribe another, which often ſets all a working. So after all the Sermons thou haſt heard, thou haſt need hear again, to make all effectual to thee. Again: When ſaving knowledge is once begun in thee, it receiveth daily encreaſe by the Preaching of the Word, even then when Notional knowledge doth not. That is, ſuppoſe thou hearеſt no new Truths diſcovered, but the ſame again and again; yet in the things Repreſented by thoſe Notions, thou maiſt get a further and more clear and diſtinct inſight every time thou hearеſt them. Thou maiſt grow up into *more Riches of aſſurance of the knowledge* of thoſe Truths thou knoweſt, as the Apoſtle ſpeaks, *Col.* 2. 2. and thou mayeſt grow up to more comfort, and joy in thoſe Truths. *Paul* deſired ſtill to Preach to them (although converted) for *the furtherance of the joy of their Faith*: Tho' many promiſes belong to thee, and thou already knoweſt them, and diſtinctly remembereſt them, and daily vieweſt them; yet thou mayeſt haply not have much peace from them: But when thou hearеſt them again, delivered in this Ordinance, thou may'ſt have ſuch peace from them: For *God Creates the fruit of the Lips; peace, &c. Iſa.* 57. 19. And this is a thing to be added to thy knowledge, and therefore is ſaid to be Created: And how, but by the Lips of Men uttering it? It is therefore called *the fruit of the Lips*: As for Example; thou knoweſt that thou art to be juſtified only by Chriſt's Righteouſneſs; and thou knoweſt all that can be ſaid to manifeſt the Truth of it, and nothing more can be added to thy Notion about it. Yet, for all this, the Apoſtle ſays, that *this Righteouſneſs is Revealed in the Preaching of the Goſpel, from Faith to Faith*, (*Rom.* 1. 17.) that is, from one degree of Faith to another. This may be Revealed with more evidence to Faith, to draw thy Heart to truſt more perfectly in it. Again: Thou knoweſt all the particular Branches of the Law; thou haſt

Book VII.

Ch. II

haſt *a form of Truth*, as the Apoſtle ſpeaks, 2 *Rom.* 20. that is, a Platform and Table of all the ſins which the Law forbids, and Duties which the Law commands: Yet when this is again taught thee out of the word, a new light may come in, to diſcover to thee thoſe ſins which thou never as yet ſaweſt before; a light which may *divide between the Marrow and the Bones*, and Anatomize thy Heart unto thee, and ſhew thee ſome new Vein or Artery, which thou never yet ſaweſt. In and through Prophecying the Secrets of Mens Hearts uſe to be diſcovered, 1 *Cor.* 14.25. So that thy experimental applying, and ſaving knowledge of the things themſelves may be encreaſed, although thy Notions be not. For tho' the Glaſs thou ſtill lookeſt in be the ſame, yet thy light may be new and different; and ſo thou mayeſt come to ſee the Beauty or Deformity of the things Repreſented in it; which is the difference between ſaving knowledge, and that which is not ſuch.

CHAP. II.

Of the end and deſign of the Miniſtry, and of the uſe and neceſſity of Miniſters ſet apart to Preach, and Devoting, themſelves wholy to that work.

Epheſ. 4. 8. *Wherefore ſaith he, when he aſcended up on High, he led Captivity Captive, and gave Gifts unto Men.*

THE Apoſtle having mentioned in the 7*th* verſe, the variety of Gifts given by Chriſt under the New Teſtament, enlargeth himſelf about them.

1. By ſhewing the Author of thoſe Gifts, Chriſt, according as was Prophecyed, *Pſal.*68.18. *ver.* 8,9,10.

2. By Enumerating the variety of thoſe gifts, *ver.* 11.

3. The ends of thoſe Gifts, *ver.* 12, 13, 14.

1. The Author of thoſe gifts ſet forth, that his Perſon is God, *Pſal.* 68. 17, 18, 19. *Thou the Lord God*; for none but God could have given them.

2. Then it is declared, what he did for the beſtowing them. 1. He Deſcended. 2. He Aſcended. He Deſcended and Aſcended. The Apoſtle argues his Deſcending from that word Aſcending: So *ver.* 9. *Now that he Aſcended, what is it but that he alſo Deſcended into the lower parts of the Earth?* Pſal. 139.15. He improves that Scripture againſt the *Jews* to Demonſtrate, that the *Meſſiah* muſt be humbled and laid low. He gathers a Doctrine from a word, as we uſe to do.

And from this obſerves. 1. *That before God Exalts, he Humbleth.* The Text ſays, *firſt he Deſcended.* Thus did God with his own Son, and ſo with us, as with *David, Joſeph*, and any other whom he employs. And therefore humble your ſelves under the mighty Hand of God, that he may lift you up.

2. Obſerve, *That Chriſt Deſcended to the loweſt, and Aſcended to the higheſt place*, as thoſe two Phraſes import. εἰς κατωτερα *to the lower parts of the Earth*: And his Aſcenſion is an high, *far above all Heavens*, ὑπεράνω, is *Super Supra, above all beings above.* The Deſcending was into the lower parts of the Earth, the aſcending far above the Heavens. By his Deſcending, is meant that emptying himſelf ſpoken of, *Phil.* 2. For oppoſitely the fruit of it is made *the filling all things*, Chriſt was full of all, and God emptyed him. He condeſcends to behold things here below, *Pſal.* 113. but to come down below is more. And in that Phraſe, *the lower parts of the Earth*, he Names the firſt and laſt ſtep of his Deſcending: Not from Heaven to Earth only, nor to live on Earth only.

1. It imports to be encloſed in the dark Dungeon of the Womb, *Pſal.* 139. 15. ſo the Womb is called, and there to be hid nine Months: 'Tis an Alluſion to curious Workmen, that work within doors their moſt curious works.

2. It imports to be laid in the Grave, to be killed and buried, *Matth.* 12.40. The Son of Man ſhall lie in the Heart of the Earth three days: Not in Hell, the place of the Damned, as the Papiſts would have it, but in the Grave which is called the Heart of the Earth. As *Tyre* is ſaid to be in the Heart of the Sea, *Ezek.* 24. 27. which yet was a City near the Sea-ſide, from both theſe places, the Womb and Grave, Chriſt was raiſed, and the ſame Body that had lain in theſe two places and Dungeons,

geons, the same, says the Text, ascends far above the Heavens, ὑπεραιρω ἀνω is above, but ὑπερ is added, that is, *above above*, above all Heavens; that is, Angels who are called Heavens (as the Devils are called the Gates of Hell, that is, the powers of Hell, for Magistrates Sat in the Gates) so *Heb.* 7.26. He is said to be made higher than the Heavens, that is in his Person excelling all Creatures, (so *Ephes.*21. His Ascending is interpreted to be far above all principalities and powers, &c.) Tho' 'tis true also, he is above all Heavens for place; for tho' in Heaven, yet his Throne is Conspicuous there eminently. Book VII

Use You see that to be much abased by God, is the way to greatest glory. Fear it not, the lower the Soul is laid in Distress, the more Comfort at last. The lower the Ebb, the greater the Flood.

3. His Descent was so low, as none would ever think, that had seen him in his Abasement, it were the same Man who is now exalted. He Descended so low into so mean a condition, that when you shall see him so glorious, you would never think that That Man should have been on the Cross. Therefore *verse* 10. the Apostle says, it is the same Person, and that he who Descended, is the same that Ascended. And so the same Bodies that were miserable here, shall Rise again and be glorified. 'Twill be such an infinite glory, that Men will hardly believe they are the same Men. Know, says *Peter*, That this same Jesus, whom ye have Crucified, God hath made both Lord and Christ.

4. Observe the manner of his Ascending, 'tis in a way of Triumph: He leads Captivity Captive. Enemies being conquered, Princes use to go in their Chariots Triumphantly, when from a great Journey they come again to their own City or Country, *Psal.* 7.6,7,8. Awake (says he) *in thine anger, so shall the Congregation encompass thee about* (that as a Conqueror, for he alludes to the manner of Soldiers in the Field, that encompass their Lord General) for their sake return then on High, as a Conqueror: Ascend gloriously. And the leading Captivity Captive is but to lead the Enemies Captive, for the Abstract is put for the Concrete; for so 'tis used, *Jud. c.*5. *v.* 12. *Numb.*21.1.

Now then, 5. His end in ascending, as in descending was, 1. General, 2. Special.

1. General: *That he might fill all things*: 1. All places, Heaven and Earth, and therefore he comes into both; as a King that takes possession of all his Dominions. 2. That he might fill all Persons he hath ascended, as the Sun to fill all with Light to the top of Honour. 3: This is made the fruit of Christ's descending, as well as his ascending. He became poor, that we might be Rich, he became empty, that we might be filled.

2. The Second end of his Ascension is special, *viz.* the bestowing Gifts. To this end both this Ascending and Descending is here brought in, for both these were necessary for the bestowing these Gifts on Men; he must both Descend and Ascend. 'Ere Christ could give Gifts to Men, he must purchase them. Your Church Officers cost Christ his Death, and Christ gave away himself first, to give these to you, and emptyed himself to fill you. And to answer to both these, the Phrase the Psalmist useth concerning the Gifts bestowed, signifies both his buying of them, and giving of them; and it is besides Translated there by our Translators, *Received Gifts.* 1. It signifies to buy or purchase *Emere*, so לקח signifies, and is so used. *Prov.*31.16: And 2. It signifies to give or bestow: So usually in the Hebrew, (*Gen.*32.13. *Gen.*25.2.) It is meant to take and bring an Offering. So then Christ's Descending was to buy these Gifts, his Ascending to receive and give them.

2. We may consider the variety of these Gifts. 1. Extraordinary. 2. Ordinary; they are here jumbled together, (also 1 *Cor.* 12.28. and *ver.* 8, 9, 10.) And the Reason is, because the Ministry in respect of the essential things, is the same now that it was then, (2 *Tim.*2.2.) Therefore Christ blessed them, (*Matth.* 28.20.) as God blessed all Men at first in *Adam* and *Eve*. Now if we know which Gifts are extraordinary, and which are not; by this we shall know:

1. What ordinary Gifts remain, what ordinary necessities are still in the Church. We find Gifts of Teaching, &c. and Governing, and Bowels of Mercy still: But no Gifts of Apostles, Evangelists, &c. remain. Miracles, Infallibility, and foretelling things as Prophets, (so as *Agabus* was) are ceased; but Gifts of Teaching and Feeding remain. Now God continues no Gifts in vain.

Ch. III.

1. The power of Apoſtles ceaſeth, *Acts* 12. 2. When *James* was Slain, there was none appointed in his room, but Elders were appointed in each Church, *Acts* 14. 23. The Election of one in *Judas* his place, was in conformity to the *Patriarchs*.

2. Prophets are Extraordinary, for ſo they are Ranked, *Acts* 13. 1. *Paul* and *Barnabas* were ſeparated. So 1 *Cor.* 12. 28. Agabus, *Acts* 11. 28, 29. and *Acts* 21. 9, 10, 11.

3. Evangeliſts they had their Calling not immediate, but from the Apoſtles, as they from Chriſt, by laying on of Hands. Theſe were to perfect the work that was begun, and to ſettle the Churches, *Tit.* 1. 5. 1 *Tim.* 1. 3. nor were they confined to any place, *Titus* 1. 5. *In every City*, &c.

3. The ends of theſe Gifts are two. 1. General, Epheſ. 4. 12. *For the perfecting of the Saints. For the work of the Miniſtry, for the edifying of the Body of Chriſt.*

2. More Special, *ver.* 13, 14.

The General Ends are three,

1. Converſion, πρὸς καταρτισμὸν, *for joynting in the Members.* He had compared, (*ver.* 4.) the whole Church to a Body, (as alſo *ver.* 16.) and every Saint that belongs to that Body unto a Member. The Members of which Body are looſened, cut off, ſcattered one from another, and from the Head, whilſt they remain unconverted to God, and ſeparated from Chriſt. And the Fruit and Succeſs of Miniſters labour, is to bring all theſe ſcattered Members into the right place in the Body, fore-ordained to them by God. By Saints, here he means the Elect uncalled: For he ſpeaks of Converſion, as in diſtinction from growth. Joynting in, is bringing in the Members to the Body, Edification is building them up. Who becauſe they are choſen to be holy before him in love, afore the World was, (*Epheſ.* 1. 4.) they are by Anticipation called Saints, and aforehand entituled by what they ſhall be, as young, great Heirs are Stiled Lords of the places they ſhall have. They are called alſo Chriſt's Sheep, *John* 10. 16. Sheep, not yet brought into the Fold, are Tearmed Sheep. So the *Corinthians*, not yet Converted, and ſo not God's People, (1 *Pet.* 2. 10.) are tearmed by Election and Anticipation, the People of God, Acts 18. 10. *I have much People in this City, yet to be called.* Thus the Elect of God in an Age afterwards to come unborn, are called our Brethren, and Fellow-Servants, Rev. 6. 11. *And white Robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little Seaſon, untill their Fellow-Servants alſo, and their Brethren that ſhould be killed as they were, ſhould be fulfilled.* He ſpeaks to the Saints in Heaven in one Age, and of a perſecution to come in an after Age, *viz.* Of the Saints to be killed by the *Arrian* or *Anti-Chriſtian* perſecution, that was long after to come. Thus alſo Chriſt calls his whole Body of Elect, to whom the benefit of his Death ſhould extend, whether Converted, or yet to be Converted: He calls them the Saints on Earth, *Pſal.* 16. 2, 3. *John* 12. 19, 20. I pray not for theſe Apoſtles alone (ſays Chriſt) but for them that ſhall believe through their word, namely in all Ages. And the thing prayed for, was *Sanctifie them through thy Truth.* So then ſince the Elect though unconverted, yet by Converſion are made Saints; he therefore Tearms their Converſion here, the joynting in of the Saints. Take it thus.

1. God had given from everlaſting to Jeſus Chriſt as an Head, a Company of Perſons of Mankind ordained to make a Body to him, and ſuch are their Names and Perſons Repreſented to him. They were, and are in God's and Chriſt's account viewed, as ſet all together in one, as they ſhall be at the laſt day. But by the fall of Man into ſin, the Members of all this Body are actually and in themſelves looſened and diſſolved from Chriſt; and every Joynt and Member of that Body, that by fore-ordination was ſet in its proper Place, Seat, and Socket in the Body, is now rent and torn from the Body, and one from another. Even as the Bones of Men dead are in a charnel Houſe. Now then Miniſters are appointed by God to be in their Miniſtry, the means of Converting Men, and to gather them into one, and to ſet each Elect Saint in his Right Seat and Socket of this Body. Which, (*Acts* 2. 47.) is called adding to the Church, ſuch as ſhould be ſaved. Even as the Angels Miniſtry at the Reſurrection, ſhall be to gather the Elect from all the four winds, ſuch is the work of Miniſters now. Neither is this ſpoken of gathering Members to a particular Church, but is meant of the Church Univerſal, *ver.* 4. 16.

Uſe. Hence then learn, that Miniſters are to employ their Gifts and Miniſtry for Converſion of them without, as well as to build up the Saints of their particular charge,

charge, even Paſtors and Teachers are to mind this; for you ſee, they are thereunto appointed. Neither can, or ſhould any particular Church engroſs the Gifts of their Miniſters to their own uſe only, *Acts* 5. 19. The Angel of the Lord that ſet them at liberty, ſaid to them; *Go and ſtand, and ſpeak in the Temple to the People, all the words of this Life. To the People, i.e.* The common ſort unconverted, and choſe out the moſt publick place wherein to do it, *viz.* That of the Temple, the place where the *Jews* met. And Chriſt uſed to Preach there, *John* 18. 20. And they were bidden to Preach to them, not ſuch Truths only, that may ſerve to build up the Converted; *but all the words of this Life*, that tend to Converſion, as well as Edification. And they practiſed accordingly, *ver.* 42. And therefore Saints Converted and gathered into a Church, ſhould not think thoſe Truths dead and dry that tend to Convert, to diſcover to Men their natural Eſtate, *&c.* For they tend to quicken Men dead, to enlighten the Elect ordained to be Saints, and to joynt them into Chriſt. Book VII.

Uſe 2. And 2. Learn that Miniſters are in a true and proper Senſe, and for ſome ends Miniſters to them without, as well as to them within. You ſee here Paſtors and Teachers are as ſuch, as well as πρὸς καταρτισμὸν, as for edifying: The Apoſtles when they Preacht to Cities unconverted, as *Athens*, *Corinth*, *&c.* were they not Apoſtles to them, tho' the People owned them not as ſuch, nor knew of it? Yet in the Tendency and Ordination of their Office, they were ſuch to them, whenever and where ever they Preached; and if they Converted them, they were much more ſo to them. Yea, and when they Preacht, the power and preſence of God went with them as ſuch, as well to thoſe that were to be Converted, as to thoſe that were Unconverted to turn them, 1 Cor. 9. 2. *If I be not an Apoſtle unto others, yet doubtleſs I am to you: For the Seal of mine Apoſtleſhip are ye in the Lord.* And God owned me, and lookt at me as your Apoſtle, when his power accompanied me as ſuch, in turning you to God. Now what is there ſaid of an Apoſtle (who was ſent to Preach in ſeveral places) is true of Paſtors and Teachers in their Circle, Sphere and place where they are called to Preach. They Preach as Miniſters to them without (whether they acknowledge them or not) as well as to their own Flock. And God looking upon them as Men ſet apart to the Goſpel, he accompanies them with the bleſſing of a Miniſter, and uſeth them rather than others, to Convert more generally and more frequently. And tho' they have not that obligation for watching, or power to Cenſure, Admoniſh, *&c.* yet as to Preaching, which is an Ordinance of Converſion, they have. *Paul* as an Apoſtle, had not power of Cenſure over thoſe that were without, 1 Cor. 5. 12. *What have I to do to judge them that are without?* No, not as an Apoſtle, had he ſuch a power, yet to Preach to them he had, and that as an Apoſtle. And therefore it is neither on the one hand a right Aſſertion to ſay, that Miniſters, when they Preach to others than their own Church; are therein, and as to them to be conſidered, but as private Men, Gifted Brethren, for God conſiders them as more, and bleſſeth them as Miniſters; and hath as well ordained them as Paſtors, to joynt in the Elect Saints, as to build up. Neither is it on the other ſide a true Aſſertion; That becauſe they are Miniſters in Preaching to other Congregations that hear them; that therefore they may challenge power of Cenſure and Excommunication over many Congregations. The Truth lies in the midſt.

2. The other end of the Miniſtry is, as to joynt in the Perſons Elect, and to make the number compleat *Extenſive*: So to build up, and to be a means of growth unto them that are within; and ſo *Intenſive* to increaſe their Graces, *Acts* 20. 32. When Men are Converted, they yet want building up to an appointed meaſure (which yet they know not, but God) without which they ſhould not be ſaved, no more than if not Converted they ſhould not. *Except ye be Converted,* (ſays Chriſt) *and become as little Children, ye ſhall not enter into the Kingdom of Heaven, Matth.* 18. 3. He ſpeaks to Men Converted. Now he hath appointed the Word of his Grace to bring them to that meaſure, as well as to Convert; it is for building up of the Body. That word is added, as in Diſtinction from that former; Firſt, Men muſt be brought into the Body by a καταρτισμὸν, then built up. The Natural Body after it hath all its Members formed, then 'tis nurſed. The Miniſtry ſerves for both, the 13 verſes tells us, that the Members are to grow up to a meaſure of Stature, which is Chriſt's fulneſs, *Epheſ.* 1. 23: Now unto a perfection, a fulneſs of Body.

Ch. I.

1. There must be a fulneſs, a compleatneſs of all Members or Parts; ſo as none may be wanting; and to this ſerves Converſion to joynt in the Members, and for this the Miniſtry is appointed.

2. There must be a fulneſs of Degrees, and proportionable growth. There muſt be no Writhen Member; and tho' one be ſmaller than the other, as the little finger is to the reſt; yet it muſt arrive to it's Stature; and the Stature of each is appointed by God. And when the whole Workmanſhip appears, and all is ſet together, there is an infinite Beauty. And to cauſe them each to grow up, thereto the Miniſtry ſerves. Or if you will take the other Metaphor of building, as an Alluſion to an Houſe ſuppoſed to be made up of Living Stones, as thoſe are, 1 Pet. 2. 5. *Ye alſo as lively Stones, are built up a Spiritual Houſe, an Holy Prieſthood to offer up Spiritual Sacrifices acceptable to God by Jeſus Chriſt.* As ſuppoſe there were an Houſe built of ſuch Stones, having life and growth as the Body of Man hath, which being laid on a Foundation, did of themſelves grow up into an Houſe, there would be in ſuch a caſe; 1. The plaining of the Stone in the Foundation, as in it's proper place, and 2. The growth of the Stones to ſuch a proportion, as ſhould make a comely building. Now ſuch an Houſe are the Saints, Epheſ. 2. 20, 21. *And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner Stone. In whom all the building fitly framed together, groweth unto an Holy Temple in the Lord.* Now then, Converſion is a building us on the Foundation, a laying us in the building: And growth in Grace is our growing up together into that comely Structure of the whole, and both are accompliſht by the Miniſtry.

3. The Third general end or uſe of Paſtors and Teachers, is the work of the Miniſtry: This is uſually taken, as brought in between both to ſhew; 1. That it is a work or calling of Labour ἔργον, as 1 *Tim.* 3. 13. And 2. Of Service, not Lordſhip. But I take it rather as noting out the whole work of their Calling, and the whole work of their Miniſtration, which is the immediate end of their Office, as their Duty, and which tends to thoſe two other ends that follow thereon, through God's bleſſing thereupon, *viz.* that Men are Converted and Edified. And ſo all particulars of it, as Preaching, Adminiſtration of Sacraments, Prayer, are included, *Acts* 6. 4. And thus it imports certain works to be performed by them, that make up the proper ſpecial calling of a Man ſet apart to it. It is διακονίας, 'tis the work of Service, as the word ſignifies. When *James*, *Paul*, and other Apoſtles, ſtile themſelves Servants of Chriſt, they intend it not in that Senſe, wherein all Chriſtians are Servants, but they intend their being, as Menial Houſhold-Servants, that have a proper conſtant work every day aſſigned them. As Officers and Courtiers write themſelves Servants to the King in a ſpecial manner; and not as other Subjects. Therefore a Miniſter is ſtiled by this, as a Name more proper to him, *The Servant of God*, 2 Tim. 2, 24. *Set apart to this work*, Gal. 1. 16. Rom. 1. 1, 2. *An Apoſtle ſeparated*, and therefore, 1 *Tim.* 3. 2. He calls the very Office a work, becauſe it ſhould be his whole work: *He that deſires the Office of a Biſhop, deſires a worthy work*; and Chap. 4. 15. *Give thy ſelf wholy to them.* It requires the whole Man, let him that Exhorts, be in Exhortation, &c. Rom. 12. 8. *Totus in illo*, Let him make it his calling, and Meditate on theſe things, and make them his Study. He muſt be a Scribe inſtructed, (*Matth.* 13. 52.) that by long uſe and exerciſe, and experience of himſelf and others, hath a Treaſure of old Coin and of new, a Stock of Coin laid up, and an importation of new Bullion, *Ezra* 7. 6. He was a ready Scribe in the Law of *Moſes*, which the Lord God of *Iſrael* had given; and the King granted him all his Requeſts, according to the Hand of the Lord his God upon him. He was a ready Scribe verſt in't; and *ver.* 10. *Ezra* had prepared his Heart, to ſeek the Law of the Lord, and to do it; and to Teach in *Iſrael*, Statutes and Judgments. He prepared his Heart to ſtudy it; and to ſeek out the meaning, and to Teach it, and he did nothing elſe in compariſon. And (*ver.* 9.) The good Hand of God was with him. You will e're long, come to find that bleſſing in Men ſet apart to it, as to a Calling; that is not in all the Gifts of Brethren, that occaſionally perform it.

2. The more eſpecial ends of the Miniſtry are;

1. Poſitive: 2. Preventive.

1. Poſitive, the preſerving them in, and growing up to the unity of the Faith, &c. 2. Preventive, *ver.* 14.

1. Poſitive

1. Positive growth in Knowledge and Faith, which is the cause of all other growth, and which Pastors and Teachers should take care of, Jer. 3. 15. *And I will give you Pastors according to mine Heart, which shall feed you with knowledge and understanding*; that is, Wisdom Practical and Spiritual. God hath taken care, and made provision for the Instruction of his People in the Faith and Knowledge, and set apart Men, whose Callings should be to perfect them therein; for which private Prophecying is not sufficient. As in Universities and Colledges; 'tis an ample provision, that young Students have not only publick Acts which themselves perform, and what by private Study and Conference they get; but they have Tutors, and Professors set apart to make it their Employment to Read to them. God hath taken the same care, he would not have his Children Read to *ex tempore*; but they have Men that are as Scribes instructed in the Law; and in a Church, Pastors and Teachers are as Tutors to their Understanding and Affections, to Read constantly, and on purpose to both these ends, and to improve them in knowledge specially; which is therefore alone mentioned; because if it be Spiritual, it works upon the Affections. For if you grow in true Spiritual Knowledge, you will grow in Grace, 2 Pet. 3. 18. *But grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be Glory, &c.* The Church is under Age, Children, as *ver.* 13. not yet come to Stature. And as Great Men have Tutors for their Children in their Travel to perfect their understandings, and observe their Manners: So hath God betrusted his Church in their Pilgrimage with Ministers, whose work and calling it is to Read to you. God accounts the Training up of his Children, as great a matter as you do yours; and therefore hath not left them to the common care one of another.

2. Those words, *until*, &c. *Eph.* 4. 13. Which notes out the Duration, have a double Sense: 1. It means, Age after Age. The Church is instructed more and more in Truths, and their Judgments by the Ministry of all Ages are so cleared, that in the end, through the help of their Ministers, all differences will be ended; and they will have one Faith, &c. and be one Man of one Mind. 2. Or it signifies there, being one Foundation of Faith necessary to Salvation, even as one Body (as *ver.* 4.) And these Saints being to come forth in several Ages Successively, which Ages are to last till the day of Judgment; the use and duration of the Ministry, is to last and continue until all those Saints in every Age, come and arrive at this unity of the Fundamentals of Faith, and in the true knowledge of the Son of God, which as necessary to Salvation, God hath ordained; so as it shall be found true of all the Saints at the latter Day, that they all had the same unity of Faith. And the Ministry is to last therefore, until this be performed. And truly, if we look over all Stories, we find down all along, that God hath performed this promise in *Rome* it self, which is still Truth enough to save Men, though the light indeed in these latter days in other things is so cleared, that in denying and gainsaying, sin against light, and so are lost, though otherwise they had Truth enough to save them. So that this word *until*, doth not simply note out that one full *Terminus* or Period of perfection, that shall be at the latter Day, and not until then be accomplisht. (For it cannot well be judged, how at the Day of Judgment and in Heaven, there is the unity of the Faith, where Faith ceaseth) but it serves to note out what was to be a-doing all the time along in every Age. The Emphasis being put upon the word [all] who coming in a Succession into the World, the Ministry must, as a means hereof, continue until [*all*] come to the same *unity*. And so the meaning is, that the Ministry is needful, that they all might Arrive and be found to have the same Faith, and to have arrived to that Stature here, who appearing together at the latter day, make up Christ's fulness. There are common principles and foundations of all Saints in all Ages; as to instance in that one, 1 Pet. 1. 1. Simon Peter *a Servant and an Apostle of Jesus Christ, to them that have obtained like pretious Faith with us, through the Righteousness of God, and our Saviour Jesus Christ.* There is an unity in the Faith, and that would we have made the Standard for Liberty and Conscience, not to dispense therein. And we may acknowledge this to the Honour of Counsels and Synods, that this we should have lost, if it had not been for Ministers and Counsels.

2. The Ministry is necessary to prevent Errors and Mischiefs, to that purpose.

1. He

Ch. II.

1. He ſhews the danger of Saints without Officers. 1. They are as Children, the ordinary ſort of them, who are eaſie to be deceived, to take Counters for Gold.

2. They are as Ships at Sea, either riding at Anchor, or ſuch whoſe Anchor is apt to be broken, and they expoſed to be toſt in both caſes.

1. If they lye at Anchor in the main Sea; yet if a Storm come, they are expoſed to the fury of the Waves, and to be toſt this way and that way, and to a being unſteady, not knowing what to hold. This the word περιφερεῖν imports, to be carried round about.

Or 2. If their Anchor break, then they are liable to float, and be driven any way on Rocks, Hereſies and the like, and ſo to make Shipwrack of Faith and a good Conſcience. Do you uſe to commit your Ships you have but Merchandize in, unto ordinary Saylors? No, but to Men ſpecially Skilled, to Pilot them, to direct them in a Storm?

2. He ſhews the advantage which evil Teachers have to do miſchief.

1. Many of them are Men, which is ſpoken oppoſitely to the generality of Saints, who are but Children, and theſe as Men, can wind and cheat Children as they pleaſe. There had need therefore be thoſe that are Men too, and Men of God to encounter them, that have their Senſes exerciſed to diſcern good and evil, as Heb. 6.13,14. *For every one that uſeth Milk, is unskilful in the word of Righteouſneſs; for he is a Babe. But ſtrong Meat belongeth to them that are of full Age, even thoſe who by reaſon of uſe, have their Senſes exerciſed to diſcern both good and evil.* Such are neceſſary, who are able *to convince Gain-ſayers*, that have depths of knowledge to anſwer the depths of Satan.

2. He ſays, they are Maſters of their Art, which is Jugling, and caſting falſe Dice, who can cheat, as Men at Dice and Cards. They can pack Scriptures, ſo as they ſhall appear for their cauſe; they have that ſlight of Hand, as to deceive your Eye; and you have need of them that ſhould diſcover them, and their Jugling Tricks, which being once diſcovered, are the moſt plain and eaſie to be avoided.

3. They are High-way-ſide-Men, that come ſtealing on you by degrees; and then with Violence Surpriſe (as having Judgment in an Ambuſhment) one Opinion ſhall draw on another cunningly, till being wound in, and encompaſſed about, you muſt needs yield. Now if the uſe and end of the Miniſtry is to be as a preſervative from a Bank and Wall of oppoſition againſt theſe: Then whilſt you ſee ſuch as theſe Deceivers to continue in the Church (as in theſe times you do, and they have abounded) and perceive the Saints ſtill as apt to be deceived; there muſt needs be acknowledged, the remaining and continuance of this Miniſtry, and the neceſſity thereof, as there will be to the end of the World.

Uſe 1. See and conſider the greatneſs of the Benefit and Favour of God, vouchſafed in theſe Donations of Miniſters and Officers to his Church. Which is diſcovered out of the Text in three things.

1. It is a Gift, and pretious Gift every way. A Gift not for *Jehovah* only, or his Worſhip, (although in that reſpect, they are ſaid to be a Gift for the Lord, *Numb.* 18. 6.) But it is withal added, *To you* they are given as a Gift; ſo here ſays the Apoſtle, they are Gifts to Men; and conſider the particulars. 1. The Gifts or inward abilities the Men have: How Rich and Pretious are they? It is a Rich Treaſure, tho' in Earthen Veſſels. 2. To ordain the Officers ſuited to theſe Gifts, the Adminiſtrations as well as the Gifts; theſe are from the Lord, 1 *Cor.*12. As Numb. 18.7. *I have given the Prieſts Office, as a Service of Gift.* God looks upon the Ordination of the Office it ſelf, as a Gift. 3. That he ſhould in his providence to our days, through the vertue of his Aſcenſion raiſe up Men thus Gifted, to ſupply his Church withal; this is more than that Covenant made to *Noah* of, that Harveſt and Spring ſhall not ceaſe for ever. And 4. God gives them his Holy Spirit, inclining their Spirits to undertake this Service (ſo contemned in the World) ſo willingly.

2. They are the Gifts bequeathed us at Chriſt's Aſcenſion. And ſo they his laſt Gifts, whereby he would expreſs his love; as *Eliah* at his Aſcending, let fall his Mantle; which with a double portion of his Spirit went. Yea, they are the Fruits, not only of Chriſt's Aſcenſion, but of his Deſcending alſo; and that muſt be a matter of infinite Moment; for the effecting which, Chriſt muſt take ſuch a Journey backward and forward, from Heaven to Earth, and then to Heaven again.

3. The

3. The Donative is great, in respect of the Blessing which God follows all these with. Indeed the Apostle mentions it not; but in citing it, referreth to all that the *Psalm* speaks of it. Now (*Psal.*68.19.) It is there added, he Ascended to give or receive Gifts for Men, *that he might dwell among them.* It fills up the Allusion to an House, when Christ Ascended, he became absent, going into a far Country; but to the end he might visit them with his Spirit, and Spiritual Presence. He first builds himself an House on Earth. (I will build my Church, says Christ) and then he furnisheth it with all sorts of Officers and Furniture; and when 'tis thus compleated, he comes down into it, and dwells in it, and delights to do so; and he there keeps open House for all comers. That Exhortation (*Colos.*3.16.) *Let the word of God dwell richly in you,* is spoken to them as a Church, (*ver.*15.) 'Tis an Allusion to God's keeping House among his Saints, and he loves they should fare richly and deliciously, and feast all that would come in among them, which is done by Gifts of Officers specially. This invites him to come and Sup and dwell with them. For so it runs, *He gave or received Gifts, that he might dwell.* Not but that he dwelt in these Saints afore: But much more now, when he finds all his Houshold-Servants about him to attend him. Book VII.

4. The Donative appears to be great from the ends thereof, which are every way full; for both extensively they serve to bring into him all his Members, and to make his Body compleat; and to add to his Church, such as shall be saved; and so to bring in Honour to God, which consists as a King's, in the multitude of his Subjects. And it is the Church's Honour to Encrease and Multiply, and the means of each Person's growth, is by what every one supplies. And intensively, these Officers and Ministers do also serve to build up, and cause to grow to a full Stature (as here) every Member also, *Acts* 20.32. *Paul* committed to the word of God's Grace, to build them up, &c. And it is as if he he had said, now you have Ministers among you, I make account you are setled; you want nothing but building up, until you come to Heaven, and for that I have seen you provided; And so I leave and commit you to the word of Grace.

CHAP. III.

The Character and Duty of a True, Faithful Minister of the Gospel.

1 Tim. 4. 16. *For in doing this, thou shalt both save thy self, and them that hear thee.*

THese words are the Close or Conclusion of a Set and Solemn Exhortation made to *Timothy*; and in his Person, to all that are or intend the Ministry. The Exhortation it self is continued along from the eleventh verse, to this last Period of it. The matter thereof wholy concerns that part of a Minister's Office; Preaching or Teaching, (*ver.*11.) And this in distinction from Ruling the Church; of which in the next Chapter he Treats at large. And the design of the Apostle, is to give several directions and instructions to him, how to render himself a powerful and profitable Preacher unto the Salvation of himself and others, intermixt with stimulations to care and diligence in the observation of those Directions. The Directions and Instructions are reduced into two Heads; as appears both by the entrance into that part of his Discourse, (*ver.*12,13.) and then again in the conclusion of it in this verse.

1. He directs him to have a special care of his own Personal Converse, *verse* 12. *Be thou an Example of the Believers in word,* or good Conference or Discourse *in Conversation,* or Deeds answerable, &c. Christ Taught with Authority, and not as the *Scribes.* For they say, and do not, says Christ.

2. He directs him to furnish himself with meet Abilities for Preaching it self, v.13. *Till I come, give attendance to Reading, to Exhortation, to Doctrine,* Till I come: As if he should have said, until when I shall afford thee other helps by conference, and the like; I think meet to give these Instructions, which is all I can do by an Epistle. Here is first, the Preparatory part, that he must furnish him with Materials, give *attendance to Reading, with Meditation and Study,* (*ver.* 15.) Now this Reading must have

Ch. III. have an Object: And what that is *Paul's* Parallel Exhortation to the ſame, *Timothy* reſolves us, 2 Tim. 3. 16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine.* 2. As for that which is here in one word Tearmed Exhortation; there he brancheth it forth into the particulars of it, *Profitable for Reproof, Correction, Inſtruction in Righteouſneſs. That the Man of God may be perfect*; as you ſay he is a perfect Artiſt; a perfect Phyſitian; that is, skill'd in all theſe parts of Learning, Requiſite to that Function; in Anatomy, in Simples, in the Nature and Symptoms of Diſeaſes, and in the cures of them. And thus he Subjoyns, explaining himſelf; and it is Exegetical when he ſays, *Throughly furniſhed to every good work, viz.* of the Miniſtry. As in general he Tearms it, (Eph 4.12.) *The work of the Miniſtry*, ſo here he expreſſeth his inſtructions, that to every good work, that *Timothy* ſhould be furniſhed, that is, to every buſineſs which belongs to that Function. For ſo in his intention here, it is to be Reſtrained, *viz.* to ſuch particular work, as Doctrine Reproof, *&c.* which he had mentioned, and what ever elſe there may be ſuppoſed.

3. We have the Executive part, wherein he reduceth the work of Preaching to two Heads. 1. Exhortation, which we call Application, provoking and ſtirring Men up to practice. 2. *Doctrine*, Teaching, Explaining, Confirming Divine Truths out of the Scriptures, in a Dogmatical way. *Solomon* ſpeaking Summarily of Preaching in the Synagogues (which he calls their Aſſemblies, which had Maſters or Rulers over them; or rather (as others think) Interpreters of Sacred Scriptures, then written by himſelf and others, infallibly guided by one Shepherd) Thus Eccleſ. 12. 9. *And moreover becauſe the Preacher was Wiſe, he ſtill taught the People Knowledge; yea, he gave good heed, and ſought out, and ſet in order many Proverbs.* He makes the ſame Diviſion of the work of Preaching. The *words of the Wiſe* (ſays he) *are as Goads pricking* on to Holineſs. And as *Nails* which rivet and faſten Truths in Men's minds, or which are as Nails to hold up and ſupport leſſer chains of Truth, that are Conſequential from thoſe that are more fundamental, and hang upon them.

Now *Paul's* Scope is, as to exhort *Timothy* to a Diligence in theſe two parts of Preaching; ſo in his Reading the Scriptures, to have theſe two parts in his Eye and Deſign. And therefore it is, he joyns theſe two with that of Reading in one continued Speech; becauſe the uſe he would have him make of Reading, ſhould be ſtill, to ſort and adjuſt what materially in Scripture he found ſerving unto theſe two parts of Preaching, either to ſtrengthen and thicken all ſorts of Exhortation, as there ſhould be occaſion, with Teſtimonies of Scriptures: Or if he were to explain and confirm any Truths, to have in a readineſs Scriptures to do it by: That in what he ſpeaks, though out of never ſo freſh and full experience, he might not ſeem to ſpeak barely as a Man; but ſhould ſtill produce the Scripture, ſpeaking the ſame thing, as *Paul* tells us that he did, (1 Cor. 9. 8.) *Say I theſe things as a Man? Saith not the Law the ſame alſo?* And as you have it, Acts 26. 22. *Saying none other things then what the Prophets and* Moſes *did ſay, ſhould come to paſs.* And the Scriptures are an abundary, for all ſorts of Truths and Experiences Spiritual; for Exhortations, Doctrines and Confirmations of all ſorts. And when a Man ſpeaks his own Faith and Experience. in the very meaning and ſenſe of the Holy Ghoſt, it hath power in it; yea, his power to accompany it. *If any Man ſpeak, let him ſpeak as the Oracles of God*, 1 *Pet.* 4.11.

4. And again at the 15*th verſe*, he calls upon him to Meditate on theſe things. Which Speech refers (as *Chryſoſtom* ſays) to the things ſpoken, *ver.* 13. And therein (ſay I) it refers not barely or ſo much to the Precepts or Inſtructions themſelves, as to the things propounded in them; Namely, the Scriptures read by him, that by Meditation and Study, he ſhould ſearch forth the mind of God in them; and by Induſtry and Intention of Mind, ſort what he finds therein unto Exhortation and Doctrine; yea, and make this his Calling, ἐν τοῦτοις ἐσθω, *Sis totus in illis, Give thy ſelf wholy to them.* He was not to Read or Study the Scriptures, as a private Chriſtian is bound to do, (which is his Duty and Character, Pſal. 1. 2. *In the Law of God, he Meditates Day and Night*) but as one that is to make Proviſion for the Comfort, Direction, and Inſtruction of others, as one who is to Read to the end, he may be able to Teach, Exhort, *&c.* (as was obſerved) He is to do theſe things, as a Man that is ſeparated to the Goſpel, *Rom.* 1. 1. who is as a publick Steward or Provider to a great Family, as both Chriſt and *Paul* compares the Miniſters of the Goſpel, Chriſt in *Matth.* 13. 52. *Paul* in 2 *Cor.* 4. 1. A Miniſter therefore is to be furniſhed with a Treaſure and a Stock,

Stock, as Christ there speaks and compares it: And it is not his Duty to do this for a time, and then to think himself furnished enough; but he is to continue, to persevere in them. So in this verse, the Apostle still carrying these things in his Eye, enjoyns him so to continue in this Study, as his profiting might appear to all, *verse* 15. his profiting in knowledge in the Scriptures, [*Gal.* 1. 14. I profited says *Paul*, in the *Jews* Religion, in the knowledge of it, and zeal for it) as well as his profiting in Piety. And all this concerns those who in their own intentions, have set their Hearts upon the Ministry, as the mark of their Calling, and are in preparation to it, as well as it doth concern those that actually are in the Calling of the Ministry.

Book VII.

Now then consider, that *Paul* should give these Directions and Counsels to *Timothy*, who had something extraordinary in his Call, it was by Prophetical Designment, (1 *Tim.* 1. 18.) The Holy Ghost setting him forth unto it by Name. Even as (*Acts* 13. 2.) You read that *Paul* and *Barnabas* were by Name at a Fast; and as it should seem, this our *Timothy*, was at a like Church-meeting at *Ephesus*, *ver.* 14. of this Chapter; at which *Paul* was present, 2 *Tim.* 1. 6. And therefore he may be supposed to have had a participation of Gifts extraordinary, which was common in those times. He also had from a Child, been trained up in the Knowledge of the Scriptures, 2 *Tim.* 3. 15. and had now, (when this was wrote) as a Preacher, been experienced long in them. Yet he calls a-fresh upon *Timothy*, to give attendance to Reading, Meditation or Study; and to give himself together with Preaching wholy unto these things. What pretence then can there be, either that the Ministry, or the Preparation to the Ministry, is not now in our days as a Calling, with Labour and Study, as other Callings, to be attained?

There is a Generation of Men, that are against acquired knowledge, or that which is sought out by Study, or received from others, and would have all infused. Now consider that *Timothy* had the main and chief of his knowledge this way, 2 Tim. 3. 14. *Continue in the things thou hast learned, and hast been assured of, knowing of whom thou hast learned them*, he had learned them of *Paul*. *Paul* indeed himself, had it by *Revelation*, Gal. 1. 14. *I indeed*, (says *Paul*) *had the Gospel by* Revelation: I neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ, which was my special priviledge. *Revelation* is there opposed unto two other ways of knowing Divine Truth. 1. By Tradition, which is receiving it from Man; as most do their Religion. 2. By instruction, and Teaching as *Paul* taught *Timothy*, and this is the way of ordinary Christians and Professors, and hinders not the knowing things, by Faith or Experience. For so *Paul* there tells us, that *Timothy* had been assured of them, and yet Taught; and *Timothy* was by Teaching, to propagate them to other Teachers, 2 Tim. 2. 2. *And the things that thou hast heard of me among many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also.* And this may be had from Men's Writings, as well as *ore tenus*, by word of Mouth, witness *Paul*'s both Books and Parchments, 2 Tim. 4. 13. *The Cloak that I left at* Troos *with* Carpus, *when thou comest bring with thee, and the* Books, *but especially the Parchments.* Books were those of other Mens Writings, and Parchments his own (which he therefore put a mark especially upon) his own *excerpta*, or notes gathered out of others: Or because, if he had a *Revelation*, he might forget it, he had therefore his Memorials in Writing. Yea, *that* word τὸν φελόνην (which we Translate Cloak) as *Estius* and others say, was a Case for Books, *librorum repositorium* from φέλλω. which signifies a Book, or the Bark of Trees, on which then Books were written. *Daniel* also tho' a Prophet, understood by Books the Period of the Captivity, Dan. 9. 2. *I* Daniel, *understood by Books the number of the years, whereof the word of the Lord came to* Jeremiah *the Prophet.* *Jeremiah* had the Prophecy by *Revelation*; but the accomplishment *Daniel* understood by Records, and so set himself to Fast: And God Recompensed his Diligence in the search of this with a *Revelation* of a more happy Period, the coming of Christ in the Flesh, at the Close of that day's Fast. And what says our Saviour Christ also? Mat. 13. 52. *Every Scribe which is instructed unto the Kingdom of Heaven, is like a Man that is an Housholder, which bringeth forth out of his Treasure, things new and old.* 1. He speaks of Ministers of the New Testament, who are instructed or furnished for the Kingdom of Heaven. And yet, 2. He gives them the same Title which they had under the Old, *viz. Scribes.* For in this respect, their calling and work is much alike, as also the means of attaining knowledge, Matth. 23. 34. *I send unto you Prophets, Wise Men and Scribes*, (says Christ) speak-

Ch. V.

ing of the Preaching of the Goſpel. Of *Ezra* it is ſaid, Ezra 7. 6. *He was a ready Scribe in the Law of* Moſes, *which the Lord had given. Ready*, ſome read it *diligent*, as that which had made him ready, ſo you have it, *Prov.* 22. 29. A Man diligent in his buſineſs. And *Ezra* 7. 10. it was added, *That* Ezra *had prepared his Heart, to ſeek the Law of the Lord*; that is, had ſet himſelf with all his might, to find out the meaning of it, and to do it, and to Teach in *Iſrael* Statutes and Judgments. 3. Chriſt in that Text, *Matth.* 13. 52. means, that they are to be furniſhed with a ſtore and Treaſure of knowledge, laid up aforehand, and ready at hand; and 4. That they ſhould have the knowledge of former Ages, and ſo bring forth things old, as well as new Truths obſerved in preſent times: And therefore *Decreta Prudentum, the Decrees and Interpretations of other Ages and Perſons are to be conſulted.* For though Chriſt hath promiſed, that what ever Secret is in the Scriptures, ſhall be uttered and known openly, and upon the Houſe tops, (*Mark* 4. 21, 22.) yet his promiſe is not, that every one ſhall be in any one Age only; but he doth this Succeſſively, and in one Age one Secret is diſcovered, that was not afore. One Age Sows, and another Reaps, (*John* 4. 36, 37.) and day inſtructs night, and night day, *Pſal.* 19. Which paſſages in that *Pſalm*, the Apoſtle interprets of the Teachings and Writings of Apoſtles and Miniſters, that go forth into all the World, *Rom.* 10. 18. The darkeſt night in Popery, as it received and retained much light from *Auguſtine*, whoſe Writings preſerved the Foundations in the *Romiſh* Church, and his light as the day of the Primitive Times, hath Tranſmitted and Taught us this in this day of the Goſpel, many Truths which otherwiſe we ſhould have been to ſeek in. And anſwerably the Apoſtle, (*Eph.* 4.) tells us; that from the time of Chriſt's Aſcenſion, Paſtors and Teachers ſhould Teach the whole Univerſal Church to come, to the end of the World, *ver.* 13. which could not be, did not the Miniſtry of one Age, afford and traduce down light unto another. Thruth's are Chriſt's currant Mony, for one Age as well as another; and ſome of them are ſtampt in one Kings Reign, others in another. If we ſhould have had no more Silver in this Kingdom, then what was brought in our Age, how poor ſhould we be? That is Revealed to one, that is not to another; It was ſo even in thoſe times, when knowledge by *Revelation* was moſt frequent, 1 *Cor.* 14. 30. And how doth the Apoſtle take ſuch Men up? *What* (ſays he) *came the word of God out from you? Or came it only to you? ver.* 36. as if he ſhould have ſaid, God hath Taught other Ages and Churches, as well as you. And you cannot ſay of any one, we have no need of you; that is, of your light or help, as (1 *Cor.* 12.) the Apoſtle, to another, though like purpoſe, infers.

Whereas ſome Men are for Preaching only *Extempore*, and without Study, *Paul* bids *Timothy* Meditate, and Study, and give his mind wholy to theſe things. Even in writing ſome Scriptures, the Pen-men, though guided infallibly by the Holy Ghoſt, yet uſed Study and Meditation and Art in the contriving of them. That *Pſalm* of *Pſalms*, *Pſal.* 45. that Song of Songs about Chriſt's Kingdom, is an evidence of this. It was a Poem, and of all other the Maſter-piece, and the firſt rude Draught of that Song of Songs, which *Solomon* after wrote, and the very Epitome of it. Now what is his Preface to it? *My Heart is boyling up a good matter, ver.* 1. (ſo in your Margents) it was boyled in his thoughts (as the Meat-offering in the Law with Oyl, *Lev.* 7. 9.) and ſo it was prepared by Study, to be offered up to God. *I ſpeak the things which I have made, touching the King* (ſays the Pſalmiſt, *Pſal.* 45: 1.) *i. e.* I ſpeak my works to the King. He calls it, as Men do their Writings, his Works; and Dedicates it as Men do works to the King. And again, *Solomon* that wrote the Canticles and Eccleſiaſtes, profeſſeth that in Teaching the People, he gave good heed, and ſought out, and ſet in order many *Proverbs*; he weighed things as in Scales, as ſome read it, ſought them out, and ſet them in order; yea, and he ſought to find out words that might take, *Eccleſiaſt.* 12. 9, 10. All which imports, that it did coſt Study.

Yea, if it be conſidered, theſe Men who decry Learning and Study, yet do not themſelves, keep to this their Law; for that ſound knowledge which they have, or retain, hath been from the miniſtry of this Age, which hath diffuſed it, and lighted the whole Houſe; and yet unthankfully they ſet up againſt them, with that light they have had by Retail from them. Neither can they be ſaid to Preach *Extempore*, or what is at that preſent Revealed; for they Preach thoſe things which their thoughts and ſpeeches have been exerciſed in before. So as ordinarily the Extemporarineſs is in reſpect of memory; for it is what comes to their memories of notions again and

again

again Meditated upon. The Holy Ghost may be supposed to bring to remembrance, things before considered in Study and Meditation, or reading in order to Doctrine and Exhortation in publick. And that place of Christ's, Luke 21. 14. *Meditate not aforehand what to say*, is spoken in case of Persecution, (*ver.* 12.) and of being brought to the Bar; which is in an extraordinary season, and so hath usually extraordinary assistance: It is not spoken of ordinary Sermons in the Pulpit. And again they were ordinarily taken on the suddain; and haled away to answer presently, as Christ himself was; and so could not Premeditate, to comfort them therefore, he gives forth that promise. And again, it excludes not Premeditation; for the Christians studyed, and Studyed Apologies: But it is spoken against Anxiety, and Solicited that way, and to provoke them rather to a dependency on the Spirit to help them, though they had prepared never so much.

I shall only close this, with the very conclusion of *Solomon*'s *Ecclesiast.* which hath an Admonition in it full of weight, Eccles. 12. 12. *And further by these, My Son, be Admonished: Of making many Books there is no end, and much Study is a wearines of the Flesh.* Concerning the Scope and Coherence of this; I observe, 1. That he having commended the Writings of Sacred Scriptures (wrote by himself and the Prophets inspired by God immediately) unto every Man's Study and Search, he gives a Caveat and an Admonition concerning Reading and Studying too many other Books. Those words, *And further by these be Admonished*, seems to import only a superadded Admonition: As we use to say, *over and above, and in fine, take this Admonition.* Others read it thus, *Magis* or *potius ex his Admonitus*, that is, *Rather seek Knowledge and Instruction* ex his, *out of these Books, than others that are of Men's Writings, and Forraign to a Christian.* Exercise thy self in the Study of the Scriptures, and what doth best serve to open and explain them. Others (which comes all to one) Paraphrase it thus, *Amplius his, Cave quæras, Take heed of seeking too inordinately, other Knowledge then what is in these: Or then that tendeth to explain these.* Or if you will have my mind says *Solomon* more plainly, take heed of making or reading many other Books; for there is no end, no satisfaction in them. And besides much Study is wearisom to the Flesh, and preys upon the best of the Spirits. I observe, he doth not altogether Condemn reading other Books, or making of them, only preferring others to these, or not counting these most excellent: And 2. He condemns reading too many; and 3. He finds fault with it, when it tends to decay of Health and Spirits. And this is to be reckoned among these Vanities, which we had cryed down as vain, and not simply unlawful, as Gardens, Orchards, &c. are not. 2. He did this in his times, when the Holy Scriptures were but few, in comparison of that access which we have had since; for *David* had but *Moses*'s Law: Yet you see how he Studyed it day and night. 3. He propounds in the Coherence of these words with the former his own example, as he had done in other things, throughout this Book. He was a Writer and Reader of many Books, perhaps the greatest in the World; and many of them were not Scriptures; but of other things; and he found it Vanity, as he had found the rest. It had took up too much of his time, and had shortned his Days. And therefore (says he) I commend to you rather my Sacred Writings, than all the other Books of mine or others in the World. And indeed the Holy Scriptures wrote by him only have remained, when the other are lost. Yea, 4. By the next words; *Fear God, and keep his Commandments*, he would insinuate, that even Study had took up too much of the Man from Piety, and keeping up Communion with God. Therefore so we should Study, as that the whole and main of our Souls, may be in the Worship of God, and doing his Will, which these Books teach you, says he, and none other. And last of all, I observe it is his last Admonition, and he reserved it to bring it in last. For 1. Learning is of all other, the best Vanity this World hath. *Wisdom* (says he) *is better than folly*, and so is apter to draw the Heart away from God, and his Holy Scriptures; and yet even this is a Vanity, says *Solomon*, as well as the rest. He had before concluded in general, and made an end of reckoning up any more Vanities, (*ver.* 8. Vanity of Vanities, all is Vanity, says the Preacher) only as having forgotten one as necessary to be mentioned, as any other; he brings it in with a *Furthermore* (as our Translators read it) as if he had said last of all, I gave you this Admonition, to the end it may the more stick with you, *Further my Son, be Admonished.* And he doth it, as you have heard upon occasion of commending the Scripture too, as alone sufficient to make one wise in the fear of God, and all this is done to make the admonition more weighty and solemn.

CHAP. IV.

Of the Miniſters Maintenance. Of the Right, & Tenure, by which he hath a claim to it. Of the ways, and means, by which it is to be ſetled and raiſed.

IN diſcourſing of the maintence which is due to a Miniſter of the Goſpel we muſt firſt conſider upon what a Tenure he holds his right to it, and that conſideration will guide us to find out by what Rule this Maintenance is to be proportioned.

1. The Miniſters of Chriſt under the new Teſtament hold their Tenure of Right to a due Maintenance, by vertue of the Laws of common Juſtice as are practiſed between Men and Men in like affairs. By the ſame right; on which all other ſtipends of Places, Offices and Callings in Kindgoms, or common wealths, are founded, theſe ſacred Officers may challenge a Maintenance due, and proper for them. As both Civil and Military Offices, as that of a Captain in war, or of a Judge, Chancellor, &c. have a ſtipend from the ſtate propotion'd according to the Rules of common Juſtice currant among Men, ſo a Miniſter ought to have a Maintenance from the Church, by the ſame Rule of Juſtice, ſuited to the dignity and Labour of his place and calling.

The Stipends of Offices in humane Governments are meaſured out by theſe Rules.

1. The dignity of the place is conſidered, and due proviſion is made, that the perſon may have an allowance ſufficient to uphold the honour of his Function.

2. The expences of the Office are alſo rated, that the perſon may be furniſh'd to diſcharge all that his being in ſuch a place requires.

3. The Hazard which he may undergo in his Office comes alſo into Conſideration.

4. The Labour and pains of the places and Calling are weigh'd, and a due Conſideration had of them.

5. The breeding, and Education of the perſons before they can be fitted for ſuch an Office is alſo put into the Balance.

6. An account is made how beneficial and uſeful a Perſon in ſuch an Office is to the Government.

All theſe things in all ſorts of Offices are valued among Men, by the common rate that Juſtice currant among men doth put upon them. And all theſe conſiderations ſo far as they are found in this ſacred Office of the Miniſtry (as they are all) areby that ſtandard of common Juſtice, and Cuſtoms of Men in like Callings, to be regarded and this Office is to have its ſtipend anſwerably proportion'd. Now that this Calling holds upon theſe Tenures of Common Juſtice is evident, becauſe the pleas us'd in the New Teſtament for the Maintenance of Chriſt's Miniſters are founded upon this claim, and this right and Tenures are pleaded therein.

1. Let us conſider the Text, 1 Cor. 9. 7, 8, 9, 10, 11, 12, 13, 14. *Who goeth a warfare any time at his own charges? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I theſe things as a Man? or ſaith not the Law the ſame alſo? For it is written in the Law of* Moſes, *Thou ſhalt not muzzle the mouth of the Ox that treadeth out the Corn: Doth God take care for Oxen? Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, this is written: that he that ploweth ſhould plow in hope: and he that threſheth in hope ſhould be partaker of his hope. If we have ſown unto you ſpiritual things, is it a great thing if we ſhould reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheleſs, we have not uſed this power: but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt. Do ye not know that they which Miniſter about holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar? Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel.* Mark the inſtances which he brings. 1. Of Souldiers, and their places in War. 2. Of Planters of a Vineyard. 3. Of a Shepherd. And he adds this expreſſion, *Say I theſe things as a man?* He inſiſts on the examples and cuſtoms of Men, in the like caſes, the ſame common Rules of Juſtice holding in this caſe, as there. And (as *Pareus* obſerves) he alſo pleads all ſorts of Titles of Juſtice, which ſerve to ſtrengthen the Fundamental Title. 1. He mentions the cuſtoms of men in like callings, as in that of Souldiers, &c. 2. He takes notice what natural Juſtice it is, to plow and ſow in hope of a crop, and to reap in hope of eating the fruits of the labour. 3. He remarks

marks the moral equity of the Judical Law, which forbids to muzzle the mouth of the Ox which treadeth out the Corn, and tho' it would be lawful to do so under the Gospel, yet God thereby taught a Rule of common Justice to be observed among all callings of Men, (for this was not a Type) and this among other things God taught by it, that in Justice a reward is due to a Labourer, since it is so to a Beast, and the Apostle herein pleads the Justice, not the Type of the thing. 4. The Apostle considers the Equality of commutative Justice, and what the Laws of Exchange require that value should be given for value (*verse* 11.) and tho', indeed, he doth not say, *Our spiritual things*, as he says *Your carnal*, yet he plainly expresseth that it is *we* who sow them. He, in justice, requires only *parva pro Magnis, small things for great.* For the fruits, and benefits of this calling, are to be considered, which exceed in proportion all carnal things whatever. 5. The Apostle takes notice of the Equity of the Ceremonial Law, *verse* 13, 14. Book VII

2. The other Text of Scripture to be considered is, 1 Tim. 5. 17, 18. *Let the Elders that Rule well be counted worthy of double honour, especially they who labour in the Word and Doctrine. For the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the Corn: and the labourer is worthy of his reward.* 1. He speaks of honour to be paid to them, now Honour was a due as well as Tribute, which was exacted, *Rom.* 13. 7. And it was due in justice. 2. He tells us that *the labourer is worthy of his hire*; Every word which he useth, expresseth matter of Justice, 1. *Labourer*, This shews that, to the work, in justice the reward is to be proportioned, *Rom.* 4. 4. 2. The Apostle expresseth a worthiness of his work, that it deserves a valuable consideration, *That a Labourer is worthy of his hire.* 3. The Apostle mentions *hire*, whereby he intends a Covenanted reward, such as is set by mutual agreement, so μισθος signifies: 4. The words are, τῦ μισθῦ αὐτῦ, *of his hire, i. e.* which he in justice may call his

3. This was also the first institution of Christ, Mat. 10. 9, 10. *Provide neither Gold nor Silver, nor Brass in your purses: Nor scrip for your Journey, neither two Coats, neither shooes, nor yet staves: (for the workman is worthy of his meat.)* And to this institution of Christ the Apostle plainly refers in both these fore-cited Texts, 1 *Cor.* 9: 1 Tim. 5. From all this there flows these Corollaries.

1. In the estimate of Christ in his institutions there is a great difference between the duty of relieving the necessities of our poor Brethren, and this duty of maintaining the Ministers of the Gospel. For tho' the relief of the poor be an act of spiritual justice, unto which, by spiritual obligations, in relation to God, and Christ, we are bound: yet the Maintenance of Ministers is farther due, by the Rules of all humane common Justice that are found among men: So as Rules of humane justice exact it, and Rules of humane Justice proportion it according to the desert and merit of the thing. But the poor have not power to claim relief by such a Title, for their Tenure is meerly from the obligation which the Gospel lays upon us. I find, indeed, a Collection for the Saints at *Jerusalem* to be called a debt, *Rom.* 15. 27. but it was a peculiar case, for from this Church of *Jerusalem* came the word of the Gospel, and the blessings of Spiritual things, to the *Romans* and other *Gentiles*, but this word did not come so from *Corinth* (*Cor.* 14. 36.) or any other Church. And again, all communication of benefits to the poor is matter of meer service to God (2 *Cor.* 9. 12.) nay, it is called Acts of grace (2 *Cor.* 8. 19.) But this is not meerly so, for it is both a gift, and a Sacrifice. And then besides, the Object of this communication to the poor is a certain condition of men, which wisdom must discern, and judge of, and proportion succors accordingly: but the Object of this act of Ministers Maintenance is a settled calling, and labour of men, in rewarding which justice must be shewn. The Rule of measuring out Collections for the poor is as God had bleft men (1 *Cor.* 16. 2.) and that instance is only concerning such a Collection, but now in all cases, and respects, as the Labourer is worthy of his hire, so a Minister deserves a due subsistence.

2. If the Maintenance of a Minister is thus to be regulated by the common rules of Justice in use, and custom, and which are found in like cases; then it is also to be rated according to all these considerations, to which a regard is had in all like Callings. 1. It is to be consider'd that honour is due to Ministers on account of the Dignity of their Office and work, 1 Tim. 5. 17. *Let the Elders that Rule well be counted worthy of double honour, especially they who labour in Word and Doctrine.* 2: The necessary charges of their Office are to be considered, for by it they are bound to be charitable and hospitable unto others. 3. The hazard to which by their calling they are

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Ch. IV

expos'd, is to be had in consideration. As it is a Spiritual warfare, so as Souldiers who stand in the fore-front of the Battle are most open to wounds or death, so Ministers in times of Persecution are most obnoxious to danger. 4. The labour of their Calling is considerable. It is inward especially, 1 *Tim.* 5. 17. It is the labour of the mind which spends the best Spirits, and preys on the vitals, and therefore it is the greatest labour of all other. 5. Their Education, and breeding for this Calling is long, and expensive. And Mens pensions in other places, and callings, are valued in the consideration of what is requisite to them. 6. The more, and greater benefits any calling brings, the more it is priz'd, and valued. If Ministers bring in Spiritual blessings to you (as they do) it is but equal that they should partake in those carnal blessings which you enjoy. We may, in justice plead all these considerations, and require as Good and equal justice, as is found to be distributed with respect to any other the like callings among Men. The Rule of Justice is not what the custom of men is to give to Ministers but it is to be taken from the measures of proportion which Men observe in respect to other Callings, which have the fore-mention'd resemblances to this of the Ministry. 3. The party himself who is this sacred Officer of Christ hath a right, and power to set a value on the merits of his office, as well as the people, who are the other party, in all like callings it is so. Therefore neither the deacon, nor the people can oblige the Minister to accept of what proportion of allowance they please to set him: But he himself hath a right, and power to plead for, and claim a just valuable stipend, and accordingly to rate what his Office deserves. It is not left therefore to the wisdom of either the Deacons, or the people, to adjust the value of it. Therefore the Apostle in reference to, this maketh use of the word ἐξουσία, which implies not only *power*, but *authority*. He useth the word three or four times on this occasion, 1 *Cor.* 9. 4, 5, 6. And he expresseth a right, a title, and dominion, which they had over them in this respect, 1 *Cor.* 9. 12. whereby it is plainly asserted that the people have not a power over the Minister to oblige him to take whatever they are pleas'd to give, but that he hath authority to claim what is justly due to his calling. For not only Apostles had this power here spoken of (*v.* 12.) but ordinary Officers, for his words are, *If others be partakers of this power over you*, and by others he means ordinary Ministers, for the false Apostles preach'd *Gratis*, not requiring any consideration. 4. Unless there were something peculiar found in this calling of the Ministry, which is not to be found in any calling else; unless there were found some Gospel-duty obliging, and requiring Ministers to forego their Right (which, in justice, is to be insisted on by them) and to give themselves up to the free arbitary discretion of the Church and her Deacons; or unless there were some certain proportion set by God under the new Testament, as there was under the Old; A mutual Covenant between Minister and People is the best & most effectual course to adjust this affair. This is evident from the instances, of which the Apostle makes use, 1 *Cor.* 9. 7. Unto a Labourer in a Vineyard a set penny is due, *Mat.* 20. *v.* 2. Souldiers also have their fixed pay. The word us'd by the Apostle, which is ὀψωνίοις signifies a Souldiers stipend, as *Beza* observes: And when the Apostle says (1 *Tim* 5. 18. That *the labourer is worthy of his hire*, that which he is worthy of is called his *hire*. The word μισθὸς signifies *merces pacta, a reward fixed by mutual Agreement*, and therefore they were not to stand to the Courtesy of those who were to give it them. Nor doth the Apostle use this expression as a proverb only, but as a Rule, which is to be observed. what is said (*Jam.* 5. 4.) of *the hire of the labourers*, hath respect to *Deut.* 24. 15. The instance of Shepherds also hath a regard to what was the usage in *Laban*'s time, when great men had others under them to look after their flocks, and agreed to reward them for their labour by giving them some of the Sheep which they kept, *Gen.* 30. 31. And to this custom the Apostle alludes, when he says, *Who feedeth a flock*, &c. From all this it necessarily follows that the Minister's stipend is not to be left to arbitary determinations, but as the Minister and the Church which calls him are joyn'd together by a mutual Covenant, so his stipend is to be settled by a like Covenant according to the dictates of nature's equalest Rule. By this way all complaints will be avoided, all things will be preserv'd in peace between all parties, whether people, or officers, & the one will be tyed to the other most fastly by their own Cords. I shall now examine what is pleaded for leaving the Minister's Maintenance unto the free, & voluntary contribution of the People. 1. Any instances out of the old Testament, to this purpose, do not seem to me convincing: what is moral, indeed, in them holds, and accordingly the Apostle brings them, not to be measures of proportioning a Maintenance for Ministers in like manner, but he only refers to the Moral justice of them: That as the Levites lived wholly on the

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Book VII.

Altar, ſo it was but juſt that Miniſters ſhould live wholy on the Goſpel, *i. e.* that they ſhould not live on their own charges, but on what they have for preaching the Goſpel, that they ſhould not live on their own means, but upon that which comes in by the Goſpel, 1 *Cor.* 9. 13, 14. But the particle *ſo* doth not mean that that they ſhould live after the ſame way and manner, but only that there was juſtice, and equity for one as well as the other. And ſo our Lord Jeſus Chriſt ordain'd, *Mat.*10.9.10. So that according to that common Rule of Juſtice, *The labourer is worthy*, &c. Chriſt form'd his inſtitution with reſpect to the Miniſtry of the Goſpel. They were indeed extraordinary Diſciples,& there what he ſays to them as ſuch(*Ma.*10.8.is not a rule of perpetual obligation but he afterward alters this rule with reſpect to ordinary Miniſters in ſaying that *the workman is worthy of his meat*,Mat.10.10.And he adds theſe further,*Lu.*10.7,8.Thus as Chriſt, in*Mat.*18.ordains the inſtitution of a Church,ſo here,he ordains a rule for the Maintenance of Miniſters.But to anſwer any*Objections* that may be brought from inſtances under the Old Teſtament,it is to be conſidered that there is not the ſame way now for the maintenance of the Miniſters of God,as there was then, but there are many differences between one and the other. 1. The *Levites* then were a Tribe ſet apart from their birth by God himſelf,and accordingly God ſays that he would be their portion, *Num.*18.20. All theſe dues therefore which the people paid to them were firſt paid to God,and he gave them to the *Levites*: So that they held them not by any Law of humane Juſtice, but by Tenure from God, for as theſe dues were paid to God, ſo he gave them unto them.But maintenance is due in juſtice to Miniſters,as they are labourers,by the ſame Rule whichChriſt gives that the labourer is worthy of his hire:And yet too becauſe Miniſters are an ordinance of God, and they ſerve to the worſhip of God, therefore offerings made to them, are ſacrifices to God, and thus they are a gift alſo,as well as a due: But yet ſo as the firſt Object,to whom the due is pay'd, is the Miniſter, not God,tho' they communicate to him for God's ſake,*Gal.*6.6. *i.e.* that you may have an ordinance to ſerve to God's worſhip, be ſure to maintain it,and therefore this giving to a Miniſter is called ſowing to the Spirit, when all other expences are called ſowing to the fleſh,*Gal.*6.8. 2. This chief Maintenance of the *Levites* under the Law was not left to the freedom of the givers, nor did God truſt men to aſſign the proportions of their Maintenance but he did it himſelf,ſince he appointed not only free Offerings, but Tithes.There was a portion ſet for them,and a fifth part of every Man's Eſtate went one way or other for the Maintenance of the Levites. To leave all therefore only to free offerings now, and to cut off ſet Stipends, or Tithes, is to put us Miniſters into a worſe condition than the Levites were.And ſurely God hath not bound us to theſe hard Terms: what peculiar bond hath God laid upon us more than upon Men in any other callings? that we, who have both the faith of ordinary Men, and the Spirits, and neceſſities of Men, ſhould yet depend meerly on free-will-offerings. I am ſure as this anſwers uot our Type,ſo neither doth it take in the Rules of Juſtice whereon a Miniſter's maintenance is founded. 3. The Miniſter's Maintenance is not left to the wiſdom of theDeacon.For the diſtribution of the free-well-offerings of the people among thePrieſts, was by Rules of Juſtice, and according to equality ofproportion, reſpect, and meaſure, being had to their labours, 2 *Chron*: 31. 14, 15, 16. And now then to make us wholy to depend on the peoples free-will-offerings,and that the Deacon ſhould diſpenſe them according to his wiſdom, would be to make our condition worſe than that of the Levites was then, who had treaſurers that were faithful to their charge, *Neh.* 13. 12, 13. 4. It was neceſſary in thoſe times that ſome ſhould diſtribute the Church's Treaſure, becauſe the Tithes that were needful for the ſervices of the Temple were brought into a common Bank, and therefore it was neceſſary that ſome ſhould be ordained to diſtribute it. There was a neceſſity of doing it, and it was not left to diſcretion.So here now in the times of the Goſpel the ſame ground holds ſtill, that ſo far as any thing comes in by common Collection for a particular appointed uſe, the Deacons ought accordingly to gather it for ſuch an uſe, and as the Church's hands, to convey and diſtribute it. This Office, mention'd in that fore-cited text,was matter of needful order,not of Type, or ſignificancy only, as many things were in the Ceremonial Law; which,the reaſon of them ceaſing, the uſe of them is aboliſhed. For (as *Zepperus* ſays) *Ratio Legis ſi ceſſet ipſa Lex ceſſat, nonſecus atq; animâ expirante, homo moritur, Ratio enim Anima Legis eſſe dicitur. If the Reaſon of the* Law *ceaſeth the law it ſelf ceaſeth, as the Soul expiring, the Man dyes. For Reaſon is ſaid to be the Soul of the* Law.

Nor doth any place, or argument out of the New Teſtament, evince any thing contrary

Ch. IV trary to my fore-going aſſertions. There is mention, indeed, of Sacrifices to God (*Heb.* 13. 16.) But yet it is a Queſtion whether Miniſters maintenance be ſpoken of there, or if it is, it hath that name, becauſe it is a maintenance given to uphold God's worſhip. And yet ſtill it is given by way of humane Juſtice to the Miniſter, who is the perſon which performs that worſhip. It is not given firſt to the Lord, and then to the Miniſter or Church, but to the Miniſter for the Lord's ſake, and ſo it is an honouring God with our ſubſtance, and a ſowing to the Spirit, and to ſpiritual ends. For tho' it be given to God firſt, yet that is not inconſiſtent with its being given to the Miniſter, but both may ſtand together, and it is ſtill a debt in humane Juſtice to the perſon, the Officer. *Paul* calls it a gift (*Phil.* 4. 16, 17.) But this doth not import that he had no power to claim it, or that it was not due to him, but he calls their offerings, made to him, a *gift* comparatively to the omiſſion of other Churches, who owing the ſame duty, yet had not done it: Or he calls it a gift with reſpect to their free doing it. And I think the nature of the thing hath a mixture both of debt, and of a Gift, and, as the way of ſaving us in the Goſpel, is compounded both of Mercy and Juſtice; ſo this maintenance of a Miniſter is an act of Juſtice, and free love too, yet ſo as that the free love of the perſons both in the contribution, and diſtribution of it, muſt come up to the Rules of Juſtice, and we our ſelves may claim it, and ſet the due rate and value of it, and fix its right proportion: *Have we not power*, &c. 1 *Cor.* 9. 6, 7, 8. 2 *Theſ.* 3. 8, 9. Thus to give to the Maintenance of a Miniſter is a mixt duty, for the Apoſtle gives the Rules and urgeth the grounds, and reaſons both of common Juſtice, and alſo of love. He urgeth the Goſpel conſideration that it is, *a ſacrifice to God*, and *a ſowing to the Spirit*, Heb. 13. 16. Phil. 4. 17, 18. And ſo he calls it likewiſe *a ſowing to the Spirit*, Gal. 6. 6, 7, 8. And yet likewiſe he aſſerts a power to claim it as a due, 2 *Theſ.* 3. 8, 9. He urgeth both arguments, that if Goſpel-conſiderations did not move them, the plain Reaſons of common juſtice might prevail. That they might conſider the Juſt right and claim that Miniſters have to it, and might be influenc'd thereby. *Have I not power*, &c. ſays he. He urgeth the duty upon them from the Rules of common juſtice. We are called by Men, and if we are not juſtly dealt with by them, we have power to leave them. The Apoſtle's caſe was otherwiſe, who was called by God, and ſo was to truſt God for means of liveli-hood, and to work with his hands, and on all accounts whatever to preach the Goſpel, 1 *Cor.* 9. 16. 2. The contribution of maintenance to a Miniſter is left free, and it is fit it ſhould be ſo, 1. That it may be an exerciſe of grace in the people, and an offering of Sacrifice to God. And ſuch a freedom agrees with the *Genius* of the Goſpel, and is ſuited to the nature of its ſervices which requires a willing people. 2. This act is left to the freedom of the people that they may have an opportunity of exerciſing their love to the increaſe of the grace of love in them, whilſt the Miniſter inlargeth their hearts, they ſtretch their purſes for him. 3. Hereby Miniſters avoid the reproach of preaching for Lucre. Hereby the calling of the Miniſtry becomes more honourable in the eyes of Men, when they ſee that it is not Mercenary, and that a Miniſter hath not ſet fees, as others have. 5. The performance of this act is left to the liberality of the people, that they might have an opportunity of ſowing more plentifully to the Spirit, *Gal.* 6. Even as men, when they would have more, they uſe to leave it to the liberty of the giver. 6. It is free, that the duty might come under a more tranſcendent rule than that of meer Juſtice, tho' ſtill the act is to be regulated by Juſtice. Thus that Children ſhould maintain their Parents when poor, is a duty which nature and juſtice requires, and the relief and ſupplies ſhould be in proportion to their abilities, yet Juſtice ordinarily ſets not the rate, and proportion, becauſe the duty is alſo farther an act of *Piety*, and ſo left to the good nature and diſpoſition of the Perſon, 1 *Tim.* 5. 4. 7. In this duty you are yet to have a diſtinct view of Juſtice in your eye. You muſt pay it in a juſt proportion, not only to the neceſſities of your Officers, but ſuitably to the dignity of their place, and the greatneſs of their labour. Tho' you are free in communicating it, yet a law of Common Juſtice muſt run along in the diſtribution. For if it be due by rules of Juſtice, the proportion in diſtribution is to be regulated by Juſtice. For the proportion is Juſt as well as the thing. As the maintenance is due to the Miniſter, ſo you ought to give ſo much or ſo much, as by Rules of Juſtice his Office and Work are valuable: So that, what you ſhould give as to the proportion of it is not left to your wiſdom, or the diſcretion of your ſpirits, but muſt go by a juſt Rule. A double maintenance therefore is due to Elders that labour in the word, on account of the honour of their place, as the Prieſts had more than the Levites; and the proportion ſtill muſt be with reſpect to the Labour, *Gal.* 6. 6. He ſpeakes of proportioning out what they gave to Teacher, as well as Paſtor,

and

and to one Teacher as well as to another, by a Rule of justice. Thus, tho' *Paul* less needed maintenance than *Peter*, who was married, and the Apostle could, and did earn his living, yet, he says, he had as much power to exact the same stipend in Justice that *Peter* had, 1 *Cor.* 9. 4. 5. *Paul's* meaning is not that he would marry or purpose to shew that he had power to put the Church to more charges: But his intent is to shew that tho single and unmarried he had power to require what might maintain a wife, for he had the same right to the thing, as *Peter* had. And suppose *Paul* could live without it, yet his right and claim to it was not lessen'd thereby, for *no Souldier goes to war at his own charges*. His design then was not to tell them of his being in a single condition, but to urge to them the dignity of his place, and to lay before them the merits of it, and to remind them of the good which he had done them, and what he had deserv'd at their hands and to draw up an account of his labours, as a thing in justice, which they ought to respect in proportioning a maintenance accordingly, and to convince them, that if they did it for other ordinary Officers, they ought rather to do it for him, 1 *Cor.* 9. 11, 12. *If others have this power*, &c. So that he measures it by Justice; And tho' he had no wife, and so had not the same urgent necessities of a Family as others had, yet he had a power to require the Maintenance that was due to his Office and Work, and might exact the same which others did, whatever his condition was, 1 *Cor.* 9. 6. So that it is not only the necessities of the Ministers condition that is the Rule by which his maintenance is to be measur'd, and proportion'd, but the Rule of Justice takes place here also as a Rule of proportion, and it is to be consider'd what his Office, and labour deserves. The measure of the maintenance is not therefore to be varyed by mens necessities, No, the Maintenance of the Minister is not thus to be determin'd by the wisdom of the people, but they are to be regulated by a rule of Justice in this case, and the calling, the work, & the benefit are to be consider'd by them, as these things are considered in all callings else. Let us take but the instance which the Apostle gives (1 *Cor.* 9. 7.) what Souldier ever was there, tho' he had a great estate, who would not require his pay, and when he ventures his life for the publick good, expect to live upon the publick charge. And the Apostle tells us it is but just that Ministers should live of the Gospel, 1 *Cor.* 9. 14. They may if they please generously remit, and forego their right (as *Paul* did) and perhaps in some cases it may be their duty to do it, but this their right is no more subjected to any Man's discretion to determine concerning it, than their Estate in the world (whether personal or real) is. For after that rate a Minister, who hath wordly means, might be oblig'd to give more than other men, and yet besides to labour for nothing. But yet still a Minister may, upon Evangelical ground and reasons, forget his right as *Paul* did. Now, the proper way and means, of raising a due and competent maintenance for a Minister is next to be consider'd, and I shall deliver my thoughts about it in few words.

1. There ought to be set means of a Competent maintainance established by mutual Covenant and Agreement, that the Pastor and the People may be mutually ingag'd And this will take place in a way of Justice.

2. There ought likewise to be an enlargment of his maintenance by free-will-offerings. This is a natural way, and since the Apostle urgeth this duty both from reasons of Nature, and Justice (1 *Cor.* 9. 7. to 12.) why should not both of them be observ'd? Both these ways of maintenance were appointed for the Levites, who, as they had Cities for their settled inheritance, and fixed Tithes, so they had free-will-offerings from the people. And indeed these two methods joyn'd together are advantagious to both parties, for as the first secures a certainty of Maintenance for the Minister, so the other makes him to have a dependance on the love and affections of the people, and as by the one, provision is made that the Minister may have no cause to complain; So by the other opportunity is given to the people of exercising their Graces, and of shewing their love, and thankfulness.

CHAP. V.

Whether the Sacrament of the Lords Supper ought to be Administred on every Lord's Day.

Acts 2. 42. *And they continued stedfastly in the Apostles Doctrine, and Fellowship, and in breaking of Bread, and in Prayers.* Compared with Chapter 20. 7. *And upon the first day of the week, when the Disciples came together to break Bread,* Paul *preached unto them, ready to depart on the morrow, and continued his Speech until mid-night.*

I Will now but open the words so far as to give a hint to that Point which I mean to discourse of out of them: Which is this; *Whether the Lord's Supper be to be Administred every Lord's day*: For which these places use to be alledged.

When Christ ascended, he bid his Disciples teach those whom they converted, to do whatsoever he commanded them; *Matth.* 28. 20. Now this Book of the *Acts* records what practices the Apostles taught the Churches, and into what forms they set them. And therefore what we find the Churches to have practised, upon ordinary grounds, that we take for a command of Christ. Therefore is this preface on purpose made to this Book, *Acts* 1. 2. How that after his Resurrection, *Christ had given Commandments to his Apostles*, on purpose to credit the Practices or Acts of these Apostles (as the Title is) as conformed to these Commandments. And in this 42. *verse* of *Chapter* 2. you have the solemn standing Worship which the first Church continued in, as a pattern to all that should follow. Which standing worship consists of four Ordinances (which are together reckoned up no where but here (as all Church-Officers no where but *Rom.* 12.) As 1. Apostles Doctrine. 2. Fellowship. 3. Breaking of Bread. And 4. Prayers.) That by Apostles Doctrine is meant Preaching, all do agree; and that by Prayers are meant the publick Prayers (which 1 *Tim.* 2. The Apostles gives order for) not occasional, but standing; is not questioned: but only what is meant by κοινωνία (translated Fellowship) and breaking of Bread is in Question. For the clearing of this;

1. It is certain, that all the practices mentioned here, are ordinances; For three of them being so, it had been Heterogenal to mention a fourth thing with them, which was not so. And 2. They are Ordinances of a sort; that is, of which for their continual practice, there is like reason: For it is said, *They all continued in them.*

Now for a more particular Explication of these two words.

1. The word κοινωνία, Fellowship, refers not to Apostles more than κλάσις τοῦ ἄρτου Breaking of Bread doth, and therefore it is ill translated Apostles Fellowship. I find the Sacrament called κοινωνία, *Communion*, 1 Cor. 10. 16. And Distrubution to poor Brethren is called κοινωνία also, or *Communication*; so some render it, 2 *Cor.* 9. 13. ἁπλότητι τῆς κοινωνίας, *Liberality in Communicating.*

2. We find giving to the poor, called *Breaking of bread to the Hungry*, Isaiah 58. And the Sacrament also is so called, 1 *Cor.* 10. 16. *The bread we break*, &c. Now what must determine which is which? Surely the manner of the use of the phrase. Now though the Lord's Supper be called *Communion*; yet it is *cum hoc adjecto*, still with this addition, *of the Body of Christ* to distinguish it. But I find κοινωνία when only and alone used, as here you see it is, to be still put for *Distrubution*, and for that alone; thus in three places; as, 2 *Cor.* 9. 13. *For your liberal distribution unto them*, Rom. 15. 26. κοινωνίαν τινὰ ποιήσασθαι *to make a certain contribution*, and *Heb.* 13. 16. *To Communicate forget not.* On the other side I find *breaking of Bread* (when simply and barely so expressed) put for the Sacrament (1 *Cor.* 10. 16.) but never used for giving to the poor, but *cum adjecto*, with an addition; as break thy bread to the hungry. Hence therefore κοινωνία (here translated Fellowship) is certainly to be understood of distribution, and so to be translated. And this fitly explains all: for then breaking of Bread is the *Sacrament of the Lord's Supper*: And if phrases must determine it, the Syriack interpreter thus translates it *the Lord's Supper*, and he best knew the use of the Phrases: And so you have all the four standing Ordinances in the Church enumrated together and no more; whereas else you must want one, as not mentioned.

Object.

Object. But the Phraſe, breaking of Bread, as ſimply ſpoken, is uſed for common eating together?

Anſw. It is True; but it is not ſo here; for that eating is not a Church-Ordinance, and all the reſt here, are; and where the Phraſe *Breaking of Bread*, ſimply taken, is uſed, it is not uſed for diſtribution to the Poor: and therefore even that breaking of bread, which is mentioned (*verſe* 46.) cannot be ſo underſtood of Diſtributing Bread to the Poor.

And if it be further ſaid, that their Love-Feaſts are there meant, and ſo here in this *verſe*, and ſo it may be taken ſtill in diſtinction from breaking of Bread to the poor; The *Anſwer* is.

1. That their Love-Feaſts were for poor and rich together, and taken up, and uſed as common ſigns of Chriſtian love, and therefore ſo called; and not in order or reſpect to the poor only or chiefly.

2. Their Love-Feaſts were no Church-Ordinance, and ſo not reckoned up here among Church-Ordinances. Chriſtians might privately feaſt, and providentially, as they met, eat together, as a ſign of love; as in the Primitive times they often did, but not in the way of an Ordinance, or a ſtanding Ordinance, as the breaking of bread here certainly is; When they came to make an Ordinance of their Love-Feaſts the Apoſtle rejects them, 1 *Cor.* 11. 22. *Have you not houſes to eat and drink in?* and, *verſe* 23. ; *I have received no ſuch thing*, and *verſe* 34. he infers ; *If any Man hunger let him eat at home.* And *verſe* 33. He calls the Lord's Supper *eating together*; *When you come together to eat, tarry one for another.* He ſpeaks of it as the only eating that was to be in a Church as a Church-Ordinance; and ſo excludes common eating to ſlack hunger, from being an Ordinance, bidding them in the next *verſe* to do it at home. And therefore, ſays he, (1 *Cor.* 10. 16.) *The Bread which we break, is it not the Body of Chriſt?* which is ſpoken by way of Eminency and Singularity τὸν ἄρτον as being *that Bread*, and only *that*, which we break as a Church: as in like manner he had, in the eleventh Chapter, call'd the Lord's Supper *eating together*, namely as they were a Church. And therefore here, *Acts* 2. There is alſo an Article put, *breaking* τῦ ἄρτυ *of that bread*, ſo 1 *Cor.* 11. 26. Now then, come to *Acts* 20. 7. The breaking of Bread there is uſed in the ſame ſenſe, namely, of the Sacrament alſo;

1. Not of *Alms*; that is never called breaking of Bread, but with diſtinction [to the hungry, &c.]

2. Not of common eating; For that not being an Ordinance, no meeting on the Lord's day could be denominated from that; on which day, all Church meetings are for Ordinances only, as principally to hear the word. And to have ſay'd, the Diſciples met to break bread, meaning common bread, is all one as for us to ſay, the Church meets to Salute and ſee each other, when principally we meet to hear the word, &c.

Now then, breaking of bread being not here to be underſtood of *Alms*, nor of ordinary eating; it muſt needs be meant of the Sacrament: ſeeing there is no other breaking of Bread, eſpecially as an Ordinance of a Church aſſembly, ſpoken of in Scripture.

And 3. This is there ſpoken, to ſhew what their cuſtom was to do continually, *ex more*; and therefore it is all one, as if he had ſaid, they met every Lord's day.

For,

1. It is ſpoken of as a ground of *Paul's* ſtay ſeven days, that he might preach to them, as knowing that they would meet on the Lord's day, for this occaſion, as they were wont.

2. It being cuſtomary to meet on that day for other Ordinances, as preaching the word, &c. (for ſo it was in Primitive times) he would rather have mentioned that for which *Paul* knew they were of neceſſity to meet than what was uſed but one Lord's day extraordinarily; if this had not been as cuſtomary an Ordinance on that day practiſed, as any other.

3. This is written, and mentioned, though but in an hint, to ſhew their practice, and ſo the Apoſtles Inſtitution; For they taught them to do whatever Chriſt Commanded. And this we ſee they did on that Day, and no other.

Ch. V. The Question which I shall discuss and handle upon occasion of these words, is this; Whether every Lord's Day, the Sacrament of the Lord's Supper is to be administred? My method shall be;

1. To prove by reason; that there is somewhere an institution for it to be found.

2. Further to enquire into these Scriptures, and see whether they do not hold it forth. But, First let us see, what may be done by reason, in the point.

Before I come to those assertions which I would by reason establish; I will, for Explication-sake, premise something about the differing Rules and Ways that God hath ordered about the determining such Circumstances of his worship, as this is; the consideration whereof will be useful to this and other like points.

It is agreed upon by all here, that no such Circumstance is to be determined by the meer will of any Man or Men; and that God hath left no circumstance of worship so to be determined: especially not any so conducible to edification as this must needs be, *How often the Lord's Supper is to be administred*: And therefore the prescriptions and laws of Church-Governours, from will and authority, on of a whole Church in determining such Circumstances, we reject; as that for which the word gives no commission, or allowance, namely, not in such a manner to command a determination. And in that sense only it is, that we say, no circumstance of an ordinance is left unto man; that is, not to Mens wills, or the Authority of others. Hence it is, that for all such Circumstances, we do enquire into other rules, either prescribed in the word; or the light of Nature, and right Reason from the word: and we find two sorts of Rules given us to determine them by.

1. A direct word of *Institution*, or Example, which we are obliged to follow; as in the Old Testament, to Sacrifice twice a day. This Circumstance was an institution. So for us to pray twice a day, I conceive, an institution; and this Circumstance is set by God himself. Now all such Rules do properly belong to the Second Commandment, wherein God took upon him, to give us Rules, by way of Institution, which are by Men unalterable.

2. The second sort of Rules to determine Circumstances, of the times, &c. of an Ordinance, are such as depend meerly upon occasions and other circumstances, according as the various conditions of Churches, and the customs of Places do require: which therefore for the particularity of them are undetermined by God, and left to the Wisdom of every Church, to determine them as occasions shall alter or vary; yet still, not by their meer will, but by other more general Rules given in the word, or the light of Nature, to order such Circumstances, in all that variety of occasions, that shall happen, and fall out. As for example; That this Congregation should meet in the day time, is more for the good and benefit of it, than to meet in the Night: which yet for the Primitive Christians in regard of the Circumstance of Persecution, might be more convenient: as haply, that Meeting, *Acts* 20. 6, 7, 8, when *Paul* preached so late, as he continued his Speech until mid-night) was, (as some think) in that respect.

Now the Scripture hath not determined the night of the Sabbath, for publick Assemblies, or the day-time, peremptorily: because, according to variety of Circumstances, Churches might meet on either, as their wisdom should judge best: yet so, as their wisdom is to be guided by some general Rule of Nature, or of the word in determining this: such as is that Rule, 1 *Cor.* 14. 26. Let all be done for Edification: that is, Let all be done with such Circumstances, as with which the Ordinances being accompanied, shall serve best to edifie the Church. Now as our case stands, the day-time seems best for our edification by the ordinances; because our Spirits are more fresh in the day than in the night; but to them whose meeting in the day costs them their lives, and the loss of Ordinances, and all; though the night was, in other respects, inconvenient, yet, better then, than not all, or than in the day, wherein to have often met, would have been for destruction, not for edification.

So now for us, as to what hour of the day we should meet: About nine a Clock is the best time, considering the time of preparation before, and the weakness of many, and the due times of repast and meales to come after: and that the Church should not meet in the afternoon presently after Meales, is the best also, for edification, to prevent dullness, or hurt by indigestion, &c. Now to these hours (as Circumstances stand with us) we are determined, not by an unvariable institution, but by a general

ral Rule; *Let all be done for the most edifying*; which falls out with us to be these individual hours, which haply to an other Church would not: and so the determining it to this hour, is not wholy humane; for Men are bound to determine by Rules; yet not wholy or meerly Divine (as particularly pointing them out, as by an institution other circumstances are) but Divine in respect of a general Rule; and also humane, in respect of the particular application; Man's wisdom being left to consider these circumstances, and so to apply these Rules.

Now all such Rules about such circumstances do belong to the third Commandment, which meerly takes order for the manner of worship, and the inward and outward Circumstances of it: that all be done (in respect of such Circumstances) for the best advantage, so that *God's Name be not taken in vain*, in the least degree. To give an instance or two in the same kind, one in an occasional Ordinance; and an other in a continued:

1. For the time of Administration of Circumcision, under the Old Law, which was an occasional Ordinance; there were two Rules given by institution:

1. How oft it was to be administred; but once, and never to be re-iterated.

2. There was the fixing also of a particular day, whereon it was to be administred, namely, the eigth day. But now,

3. If the Query were made, on what hour of the eighth day; that was left to Rules of the third Commandment which prescribe what was most convenient in respect of outward circumstances: It was left to such Rules as the third Commandment prescribes, and left to wisdom to apply.

So for Preaching the word, which is a continual Ordinance; the Circumstance of time was fixed by institution, that it should be used every Sabbath day, *Act.* 15. 26. But how much, or how often on that day; That the particular occasion was to decide: as there were more or fewer men of gifts to speak and prophecy: or as the need of the hearers variously required.

Now that you may yet further understand, with what difference these two commands proceed, in the differing rules which they give, about such Circumstances of Time; I will, by way of Further Explication, give you it, in these two particulars.

1. Concerning all such rules which come under the second head, and appertain to the third Command; Take this general *Rule* for certain, about them, to the end you may discern them from institutions, which belong to the second Command. (I speak not now of such circumstances, as the light of Nature dictates, which also belong to this third Command) The *Rule* is this;

That only such Circumstances of the times of worship, which would necessarily vary through new and differing occasions, or various and several sorts of outward circumstances which Mens conditions are cast into; and so were necessarily (as occasion should fall out) to be left to Churches by wisdom, and consideration of such circumstances to determine: that these, and these only, are left to be determined by those general Rules belonging to the third Command.

Thus, 1. The time of all occasional Ordinances is (for ought I know) left unto Men to determine by those general Rules. And there is no Rule given for them under the Gospel, but this, when an occasion calls for them, that is, their season, and that individual time which is the fittest in all circumstances, for the Ordinance to be administred in. Thus, when to have a Baptism, and to fix the time: it is not now, as in the Old Law, fixed to the eighth day, which was in a Type; but is left to the Church to determine. Only, it is not to be deferred longer than Circumstances do in wisdom require. Thus, in Admonition and excommunication, what the fittest season is, doth depend on Circumstances; and the Church is to judge.

2. This also is the Rule, for set Ordinances themselves, so far as they are occasional, and setting aside their necessary fixed Station. The Word Preached is a set Ordinance, instituted for every Lord's day: yet, if the Question be, How much, How long, or How often on the day, or How often on the week besides! No Rule can determine it, but as occasion, and need of the hearers require and call for, and their vacancy will permit. So that such *times* for any Ordinances do only come under those general Rules, which are capable of new and fresh occasions, that shall call for them, and make them seasonable at one time, more than at another; and are not capable of a set Rule.

Ch. V.

I add unto this, this other Diſtinction alſo, For explication.

That whereas *Regula generaliſſima*, the moſt general Rule and Command belonging to the third Commandment, about the ordering ſuch various Circumſtances, is, that famous Apoſtolical Canon, 1 *Cor.* 14. 26. *Let all things be done to edifying*; and whereas thoſe other Rules whereby God hath by an inſtitution fixed ſet times for worſhip, in the ſecond or the fourth Command, are ſaid to be for edification alſo: Yet between that edification which flows from God's inſtitution of a Circumſtance, and that which follows upon a prudent ordering outward Circumſtances, there is an anſwerable broad difference. The edification which follows upon God's inſtitution of a Circumſtance, is ſuch as is through God's appointment intrinſecally conjunct with, and inſeparable from the Ordinance it ſelf, and immediately accompanying it, from which we are to expect a ſpecial bleſſing, together with the bleſſing of the Ordinance; and ſo it affords ſuch a kind of edification as the Ordinance it ſelf does, in its meaſure, being as directly ſanctified to edifie, as the Ordinance it ſelf. But that edification which follows upon the right ordering of outward Circumſtances, which are left to Men to determine by thoſe general Rules; is but an edification extrinſecal to the Ordinance, and but ſecondary and ſubſerving to it. Theſe Circumſtances being ſo to be ordered, that the Ordinance may give forth that edification which God hath appointed it unto, with the moſt advantage in all outward reſpects. And this is that edification which the Apoſtle means, when he ſays, *Let all be done to edifying.*

Hence by the way of Corrolary, I would have it conſidered, whether this Circumſtance, to adminiſter the Supper every Lord's day, be a circumſtance of that Nature and rank, that if there be not a warrant from practice and inſtitution by God for it; yet any Church may at all appoint, or determine it for a ſtanding Rule, for edification ſake. The reaſon of my Query herein is this; becauſe this is a Circumſtance which for the Adminiſtration of other Ordinances God once made an inſtitution of: And therefore for the Church to determine or appoint their Circumſtances for this Ordinance without an inſtitution, were to make an image of thoſe inſtitutions of God. That God made an inſtitution of this Circumſtance in other Ordinances, is evident in the Sacrifices every Sabbath day; and in *Reading* and *Preaching* the *Law* (Acts Chapter 15.) every Sabbath day: and under the Goſpel, in the laying up for the neceſſities of the Saints, the firſt day of the week, 1 *Cor.* 16. 2. But now to make an image or the likeneſs of God's inſtitution, is that which is forbidden in the ſecond Command; and the prohibition of it is indeed, the full ſcope, and ſpeaks the utmoſt extent of that Command; and holds true in all inſtitutions, from the greateſt to the leaſt. We may not make Sacraments like to his; nor days like to his (which was *Jeroboams* ſin, 1 *Kings* 12. 32.) nor a Temple like his, which the *Samaritants* did; nor ſet our Poſts by his (*Ezek.* 43. 8.) nor make the like Oil, that he ordained for *Aaron*. And as it holds in greater, ſo in leſſer inſtitutions of Circumſtances as well; for they differ but in degrees; and when God hath once ſtampt his inſtitution on a thing, about his Worſhip, Man is not to ſtamp his; for it were falſe Coinage, which is againſt God's prerogative, as it is unlawful to Coin Farthings as well as Shillings: ſo elective ly to make Circumſtances, in worſhip every way like to thoſe which God doth, or hath made, as well as to make inſtitutions like to his greater Ordinances. Any thing, an inſtitution once ſet upon it, is for ever after, Royal, and not to be imitated ſelectively in worſhip, by Man, or by his inſtitution. We are not, I ſay, to inſtitute any thing formally like to God's inſtitution, nor for the ſame holy end, for which God inſtituted any Circumſtance; and therefore we muſt appoint any Ceremonies to teach, or ſignifie, or to put us in mind of our Duty; becauſe God ordained the Phylacteries, *that they might remember the Commandments to do them*, Numb. 15. 39, 40. So therefore, if God once ordained this Circumſtance in other Ordinances, for edification ſake, for the Church to appoint the ſame Circumſtance for this Ordinance for Edification ſake, is to make the ſame Image formally, which God once made.

Anſw. This being a Circumſtance upon which an inſtitution is paſt for edification ſake, in other ordinances; it is thereby made uncapable of being ſubjected to the Rules of the third Command; which gives general Rules to men, to order meer outward Circumſtances. Now to ſubject it to ſuch Rules, were to debaſe it. It is of an higher rank, and thereby made free (as I may ſo ſpeak) of the Rules by which Men determine, God only by inſtitution of his own, can now meddle with it. As a Noble Man is of an higher rank, and ſo not ſubject to impriſonment for Debts, *&c.* except by a Warrant from the King himſelf.

Object.

Object. But you will Object, and say; To have a Sacrament (being a good and holy Ordinance of God in it self) administred every Lord's Day is more for edification; for the oftner the more edifying.

Answ. 1. If the ground of this Opinion be, that because the oftner an Ordinance is administred, the more may be the edification; I *Answer*, there may be a deceit in that; for there may be *an often*, which may be too much. So in private prayer one may pray too often in respect of other occasions. But the goodness of this Circumstance, *how often*, depends upon a due season, which either an institution designs, or special Circumstances and occasions: which indeed if they fall out to be every Lord's day; then I yield: but to do it setly, elective[l]y, and as a standing Rule; That I Question. So as, the edification that must answer to this so often receiving must either be from an institution, or special Circumstance and occasion leading to it; and calling for it; which varying (as they use to do) cannot infallibly be fixt to every Lord's day as best. However,

2. That edification which would arise from such outward Circumstances and occasions, to make most and best for the edification of the Church, to have it every Lord's day, is but a Circumstantial edification, and not such an edification as flows from, and accompanies this circumstance, when it is an institution: And so it is an edification that comes in upon this ground, that because the Ordinance is good, therefore the oftner administred, the more edification.

3. If this Circumstance, to have this Ordinance every Lord's Day, had been an Institution of God, for more edification sake, he best knowing how often any Ordinance would be most edifying that way, would have appointed it himself, if it would be more for edification in such a respect. For he takes as much care for the edification of his Church, in one ordinance, as in another; else he should have been defective in his care in some things, or have took unnecessary care in others.

Object. 2. But it may fall out in respect of meer outward Circumstances and occasions that some Church should have the Sacrament every Lord's day.

I *Answer* 1. That then it is not an image of God's institution; for if occasions call for an ordinance every Lord's day (as suppose a Baptism to be administred) yet still because this is not made a set standing rule, whither there be occasion or no (which is the Obligation of a set institution) therefore such a Providence, that an Ordinance should come to be administred, is not an image of God's institution; which is only when in a standing way men so appoint it.

2. That Rule depending upon varying Circumstances, can be made and kept but from Lord's to Lord's day; but we cannot make a standing Rule and Canon of it. This assertion or consideration past would have this Circumstance in the administration of an Ordinance every Lord's day, to be such, as is not determinable by humane Prudence, or appointment. But I come unto two other Assertions (which I more mainly intend) which do concern this Ordinance, and the Question more nearly.

1. The first Assertion is, that the nature, and sort, and kind of this Ordinance of the Lord's Supper, is such, as there must of necessity be an institution, either expresly, or by necessary consequence, settled by God, and left for the time of its administration.

The 2. Assertion is, that according to the way, and prescriptions of the New Testament, that time can be no other than every Lord's day.

1. The first of these two I shall prove in general; that there is, and must be, an institution for the time of its administration, and then I shall prove that time to be every Lord's day.

I begin with the 1. That for the time of the administration of this Ordinance of the Lord's Supper, namely, how often it should be; there must necessarily be an institution somewhere in Scripture left, and to be found; or one, at least, that may be drawn from Scripture, by good Consequence (for it is an ordinance of that Nature and sort, as that Reason tells us, there must be an institution left and found in Scripture, about some set time for its administring) This I would evince by such Reason, as if there were as yet no Scriptures that we knew of, to be found for it, and to fix our thoughts; yet they might set us all a work to find out one. Now this Assertion I prove by these 3 main Propositions laid together.

1. That there are, and ever were, two sorts, and but two sorts of Ordinances appointed by God in the Church: and they are either continual, or occasional. This proposition contains two things in it.

1. That

Ch. VI

1. That there are Ordinances both Occaſional, and Continual.
2. That there are, and ever were, but theſe two ſorts.

1. I prove that are two ſuch kind of Ordinances. I will here firſt explain the Terms.

1. By Occaſional Ordinances, I mean ſuch, as though they are in themſelves to continue for ever in the Church, upon continual occaſions; yet in reſpect of their uſe, they depend upon a particular occaſion in Providence, to call for the practice of them. Some Ordinances were ordained for a ſingle occaſion extraordinary; as the extraordinary Sacrament of Manna in the Wilderneſs, and the Cloud, and the Baptizing in the Sea, &c. mentioned *1 Cor.* 10. 11. but ſuch occaſional Ordinances I mean not; but only ſuch as are for their uſe in the Church, or their Eſſence in the Church, continual; yet ſtill the particular, preciſe Time when they ſhall be Adminiſtred is occaſional. Thus in Philoſophy, we diſtinguiſh of Eſſence and Exiſtence; and ſay of ſeveral kinds or ſpecies of Creatures, that their Eſſence is always in *Rerum Natura*. So Roſes (and many other Fruits and Plants) being a ſort or kind of Creatures, that have a ſtation and rank among the number of others, that help to the making up of the World's Perfection; we, in that reſpect ſay, The Eſſence of a Roſe always is, Nature having ordained ſuch a Creature always to belong unto the World, to make up the perfection of it: But yet ſo, as we ſay, that the Exiſtence, or individual putting forth of ſuch Flowers, is but in ſome one ſpecial ſeaſon of the Year, and not always. Thus in like manner, ſome Ordinances always belong unto a Church, as parts of its Perfections and Priviledges; and ſo the Inſtitution of them is for ever and for all times; and yet their Uſe and Exiſtence is meerly occaſional, even as Providence ſhall put them forth, and call them to ſtand up in their ſeaſon. Such was Circumciſion of old, which, though it was an Ordinance for ever, and ſo, continual in the Eſſence and Being of it; yet the Uſe thereof was to be but as Children were born, which made the Exiſtence meerly occaſional; ſo, offering Perſonal Sacrifices, or performing a Vow, were as occaſion fell out; as upon occaſion of Uncleanneſs, &c. And ſo Baptiſm is now, the uſe which depends upon new occaſions. So likewiſe are Excommunication, and Admonition, which are Church Cenſures, and ſo likewiſe Admiſſion of Members; all which are to be uſed, but as fit matter in Providence comes to be preſented.

2. When I ſay *Occaſional*, the meaning is not, that they are ordained for occaſions Negative or Permiſſive (as I may ſo call them) that is, when the occaſions of the Church will permit, and ſo a fit ſpare time falls out for an Ordinance: But when in this Diſtinction and Oppoſition to continual Ordinances, we uſe the word Occaſional, the meaning is intended of ſuch as have a poſitive, peculiar, and ſpecial Occaſion, directly and properly calling for them; which Occaſion is Affirmative. As when a Child is born in the Church; this is an Affirmative Occaſion for Baptiſm, and the like.

Now having explained what Occaſional Ordinances are; I come to explain that other ſort of Ordinances, which are Continual. Such were the Publick Sacrifices of the Temple, which were called a Continual Sacrifice, (*Jer.* 33. 18.) and *Ezek.* 46. 14.) becauſe offered Morning and Evening in a ſet and ſtanding courſe, not at all waiting upon occaſions. And it is not only ſaid there to be a Perpetual Ordinance, that is, which was to laſt and endure in the Church (and ſuch, even Occaſional Ordinances may be ſtiled) but it is beſides called a Continual Ordinance, becauſe appointed to be every Morning by a ſet Ordinance of courſe; ſo *verſe* 14. and 15. it is ſaid to be *every Morning for a continual Burnt-Offering*. So Prayer now is a Continual Ordinance, *pray continually*, which is not meant of continual occaſions; but that a continual courſe of Prayer, or a ſet courſe every day (I do not ſay at ſet hours) is of God's Inſtitution, as *Paul* ſays, (*2 Tim.* 1. 3.) that *he ſerved God from his Fore-fathers*; that is, according to the manner of the godly of old, who anſwerably to the continual Sacrifice in the Temple, offered up where-ever they were, either in Private, or in their Families, the Sacrifice of Prayer, twice a day, and were bound to do ſo; elſe the Practice had not been general, nor binding unto *Paul*. But, ſays he to *Timothy, I have thee in remembrance in my Prayers day and night*, that is, twice a day, every Morning and Evening. Thus alſo, the very entring into the Holy of Holies once a year, becauſe it was of courſe and ſetly, is ſaid to be done continually, *Heb.* 10. 1. And ſo the Paſſover, though but once a year, yet becauſe of ſet courſe, it may be called continual. Thus all Church-Ordinances which are of ſet courſe in the Church,

and

and depend not upon occasions, may be called Continual Ordinances, though not every week-day to be administred. Such Publick Prayer is by all confessed to be; and such I take the Word Preached to be also. And so this Distinction of Ordinances Occasional and Continual, if it be not *in Terminis*, in the same *Tearms* set forth in the Scripture, as to both the Parts of it, yet for the one Part it is: For the Term *Continual* is expressed in the places before cited, and that, in opposition to *Occasional*; for there being two sorts of Sacrifices; some ordained by Institution to be at set times; others as occasion of Sin and Uncleanness fell out; those which were set were called Continual, in a way of distinction from that other (as also those four Ordinances here, in this, *Acts* 2. 42.) and so must have another branch to answer to them, which is this of *Occasional*. However, if the Scripture useth not the very Terms, yet the Distinction ariseth from the thing it self, namely, from the different use and end of Ordinances, which are necessarily such: Only I add this Caution, that solemn set Ordinances, though by Divine Appointment confined to a time, may yet occasionally be commanded at other times besides; and then upon all such occasions, they become occasional for that time. Thus, though the Sacrifices Publick were a set Ordinance; yet Sacrifice was an Occasional Ordinance also: For when a Man had Personally sinned, he was to bring an Offering to the Priest, *&c.* And so is the Word Preached, and Prayer now, which though set of course on the Lord's Day, yet as occasion is, they may be used on the week days also. And this is hinted to prevent a mistake, least upon this Doctrine any should think, the obligation to administer this ordinance on the Lord's day to be exclusive, as if upon no other day besides the Church may have this Sacrament, or the word. For this celebration of the Sacrament on the Lord's day is so to be understood, as that it may likewise be administred upon any day besides, though that day be the more proper season of it, and no day to be chosen rather than it. The Gospel's priviledge is in this more large then that of the Law: some Ordinances, then, they could not have, but upon certain set times, and times were so appointed, as all times besides were excluded. The Passover could not be at other times eaten (but only in case of uncleanness, or a journey) but at that set time appointed, the fourteenth day of the first Month. So likewise Circumcision was by institution confined to the eighth day; and they might not do it before, nor defer it till after that precise time. And so many other solemn Ordinances are appropriated to their Solemn Feasts. But it is not so now under the Gospel, when though God hath appointed a special time for publick worship, yet any worship may be performed at any time, and as *in every place we may lift up pure hands and celebrate Church-Assemblies*, so at any time. As the word is to be Preached *in season and out of season*, so the Sacrament may be administred in season and out of season. The Primitive Churches are therefore supposed in that first Church of the *Jews* (whose very calling for a while at first, was only to hold forth all ordinances of the Gospel) to have met (as for the Place) κατ' οἶκον, at *Home*; That is, in private Houses: for it is spoken in distinction from their meetings, in the Temple: So for the time of their Meetings καθ' ἡμέραν every day (*Acts* 2. 46.) and so to have celebrated this Sacrament every day even as *Acts* 5. 41. they are said to preach every day in the Temple.

This being premised, and proved; I now come to prove the other part of the proposition in hand, That there are but these two kinds of ordinances in the Church, occasional and continual. This I might prove, by an enumeration of all ordinances in the Old Testament; which may all be reduced to these two heads. For as for vows and free-will offerings (which seem most free in Man's liberty) they were occasional; and such, as when a just occasion fell out, that called for them, they were not to be omitted; nor yet were they made, and offered, but when a just occasion invited them. And, indeed, it were a wonder, if there should be a middle kind of *Vagous* Ordinances, which were indefinitely instituted and at randome; not fixed in the main ground of their institution, unto proper Occasions, or to set times by institution designed under the New Testament. Let any man instance in any other such, and it were strange this Ordinance should be such alone. Indeed, Reason tells us, that there is not, and cannot be any such middle Ordinance; for if there be, the main ground of its institution must be, to serve a vacancy from all other occasions of humane business and ordinances; and to be in use when ever such a vacancy should happen, that is, (as I explained in my distinction) that they would be instituted for *Negative occasions*, as not being affixed to any set time of course, as continual ordinances are; nor to serve a special occasion

Ch. V. that calls for it upon one day more than another: but for ſuch a time it muſt be, when there is an opportune vacancy or empty ſpace of time, that may fall out free from all other occaſions, and all other ordinances, both which in this ſuppoſition are to be ſerved firſt. Now I inſtance in this, as a ſuppoſed middle between the two other: for I cannot ſee how the wit of Man can invent any other. I grant, indeed, that ſuch vacancys of time may fall out, and alſo, that thoſe *Ordinances* which God hath already, by a primary intent, inſtituted for ſet times, and by Rule affixed to them, he hath, as an over-plus, and an additional edification of his Church, commanded to be uſed at all ſuch times of vacancy from humane occaſions and refreſhments. For example; he hath appointed the preaching of the word a ſet ordinance for every Lord's day (as was ſaid) and ſo it is a continual ordinance of courſe; He hath alſo appointed this word to be diſperſed and preached upon all ſpecial affirmative occaſions that ſhould require it; *As a word in ſeaſon to the weary*, &c. And theſe being the main foundations and grounds of its inſtitution; he hath enlarged the uſe of it unto all ſuch Negative occaſions, when all other occaſions will permit, and there happens a vacant time to hear Sermons Preached. and that when no ſpecial occaſion or time inſtituted doth require it. But this was but a ſecondary enlarged ground of this Ordinance, for which alone it ſhould never have been inſtituted, nor any elſe. This (as I take it) may be the moſt probable meaning of that text, *Preach the word in ſeaſon*, either inſtituted by God, as the Lord's day, or occaſional, as ſpecial need requires; and not only ſo, but *out of ſeaſon*, in a meer vacancy.

Now to prove that there is no ſuch Ordinance inſtituted meerly for Negative occaſions, or vacancy from other hindrances, I urge thoſe inconveniences and Reaſons againſt it.

1. Such an ordinance would depend for its being and exiſtance, upon too many uncertainties. But now as a Father would not venture any Child to an utter uncertain breeding; So, neither can I believe that God hath done ſo by any of his Ordinances. Now ſee the ſeveral uncertainties in this caſe.

1. There is not an abſolute neceſſity that ſuch an ordinance ſhould ever be adminiſtred at all; for it might be ſuppoſed never to come to have any turn or vacancy ſpare from all other occaſions for it to be adminiſtred in: for it is not of abſolute certainty that there ſhould be ſuch a vacancy, or at leaſt, not often; as this Ordinance of the Sacrament (if this ſhould be ſaid to be ſuch) is commanded to be adminiſtred.

2. Beſides this, if ſuch times ſhould fall out, yet the Celebration of the Ordinance would depend too much upon Man's arbitr'ment, and that for its only exiſtence and being; which muſt be at ſuch times, not only when a whole Church ſhall have no impediments by reaſon of other occaſions: but when they ſhall judge ſo, and call upon one another for it: and how apt our Nature is, to find out impediments, or at leaſt in ſuch Caſes to forget the Ordinances, God well knew. And this our obnoxiouſneſs to forget our Duty makes it yet more uncertain; for how apt is ſuch an ordinance to be forgotten, which hath no poſitive occaſion to call for it, nor any fixt inſtituted time to ſay to us, now it ought to be adminiſtred?

It is one reaſon, and it is a good one, which our Divines give, why it was neceſſary that the Lord's day, ſhould be fixed by God to a certain day, even to the ſeventh, and with a *Memento* in the Command; becauſe if it had been left to Men to judge when their vacancy would have permitted it, the Publick worſhip of God would ſoon have permitted it, the publick worſhip of God would ſoon have fallen to the ground. And by the like reaſon any particular Ordinance would have been eaſily forgotten and diſcontinued, as many have been, that yet were fixed, as the feaſt of Tabernacles was (*Nehem.* 8. 17.) from *Joſhua's* time till *Nehemiah's*. You may make an Obſervation, how great the neglective forgetfulneſs of Man would be of any ſuch Ordinance, by the difference which was put in the adminiſtration of this ordinance, and the obſervation of the Lord's day (which are the Ordinances we have laſt inſtanced in) by the Papiſts, who alone bore the face of the Church many hundred years: As for the Lord's day, becauſe they thought the inſtitution thereof every week, to be Apoſtolical (being ſounder in the point, then many of our Divines) therefore they have tranſmitted the obſervation of it every week, down unto our times: But as for the time of Celebrating the Lord's Supper, becauſe they thought it to be left indefinite, they therefore kept not to it, but thought once a year enough for the receiving of it by the people; ſo rarely would men uſe an Ordinance which they thought was left to their liberty. Yea,

Yea 3*dly*. This Ordinance of the Lord's Supper would be made yet more uncertain; seeing there is an allowance to fill up such vacancies with other Ordinances that are settled to fixed Times by Institution: As to have the Word Preached, or Prayer, when there is a vacancy; and so that vacancy might be as well filled up with them, as with this; and so it might still wait for a place, as that Man did at the Pool, and another Ordinance might step in before it: And if we might suppose any other Ordinances to be left unto Man's sole liberty, yet this least of all; for it being instituted to remember us of Christ's Death, surely it self hath either some special Occasion or fixt Institution, to put us in mind of it. Book VII.

2*d Reas*. As such an Ordinance would be left to too great uncertainties, for its existence; so it would be cast too far below all other Ordinances; for not having a Brother's settled Portion allotted it to live upon, it must wait upon all other Ordinances till they were all served, and live upon their leavings of Time; which is not beseeming nor compatible with the honour of an Ordinance. This must necessarily follow; for Ordinances fixed in a set way to the Lord's Day, must be served every Lord's Day; for they are of the Foundation, and challenge it originally. And Occasional Ordinances that fall out, which have a proper especial occasion to call for them, must be also first performed. And certainly God hath not debased any Ordinances so low, as thus to attend all others; especially not so great an Ordinance, as this of the Lord's Supper is.

3*dly*. It stands with Reason, that every Ordinance might have its proper root for it to grow up upon, and so come to have its existence; it was meet that it should have a station, and season positive, as the main fundamental ground of its Institution, that so it might exist of it self, and be able to challenge it self a Place that cannot be denied it. And thus Continued Ordinances have such a season, by God's primary Institution of them; which having an Existence given them at fixt Times, God in a secondary intention enlarged the use of them to Negative occasions (as I term them) as he hath that of Publick Prayer, and the Preaching of the Word; which are continual Ordinances (in their proper root) for every Lord's Day; which yet God hath further commanded to be ingrafted upon occasions; but still so, as, this is the root they naturally first grow upon: and the Lord's day and every Lord's day is their Seat, and their Station by Institution; and that set time their inheritance, which they may make claim to. Thus Occasional Ordinances likewise have a proper root peculiar to them, like Flowers, that, though they put not forth continually, yet have their season which necessarily gives them existence; and when thir season is, they may challenge it (but whether their season be necessarily and electively only the Lord's day, that I shall afterwards discusse) surely God hath took as good order, and made no worse provision, for the existence of his Creatures of the new World (his Ordinances) than for the Creatures of the old, Now every species or kind of Creature in the old world hath a root; a season, either continual and fixed, or special and proper. God made no Vagabond Creatures, then only to have a place and to exist, when and where there should be a *Vacuum*, a void emptiness of other Creatures. And surely God hath acted by the like measure in the new World, wherein the Ordinances are the Creatures; and either some proper time and positive occasion, or else some fixed time all the year long, is their root of being.

II. The *second* main Proposition is this; *That for all Ordinances, which are not Occasional, but standing and continual, there must necessarily be a set time by Institution appointed for them.*

This Proposition is a necessary Corollary of the former, and follows upon those particulars, which I have brought to confirm the former.

Reas. 1. For every Ordinance that hath an Essence, Constitution, or being in the Church, must also have some existence, and therefore a time. All Creatures of the Old world have two things allotted them;

1. A *Constituted Essence*, by which they are, and differ from other Creatures: As the Essence of a Man is, that he is reasonable; and a Beast, that it hath a Sensitive being.

2. An *Existence*, by which some individuals of each kind do exist, and stand forth in the world, at such or such times and seasons. And there is no Essence nor kind of Being, but is appointed to have an existence at some time or other, in the world: For else that being might be ordained in vain, and have no being, and so it had as good con-

Ch. V.

tinue nothing ſtill. Therefore *Solomon* ſays, *Eccleſiaſtes* 3. 1. *That there is a time to every thing, and a time to every purpoſe under the Sun*; As to every purpoſe of Man's heart, which is a thing moſt contingent; So to every kind of thing or being, Natural and Artificial, to all ſorts of things under the Sun (for he inſtanceth in things Natural, Artificial and Voluntary) and he ſays, there is a ſet time; ſo the word ſignifies, *Tempus determinatum*. Time is a neceſſary Circumſtance of Being, and therefore was Created when other things were, and is ordained to be, when things are ordained; ſo as nothing was in God's purpoſe, that ſhould have a being, but hath a time for it alſo, which alſo, as *Solomon* ſays there, *Gives it a beauty and a comlineſs*. Now as it was with Creatures of the Old World, ſo is it with thoſe of the New World, and amongſt thoſe, with Ordinances which are parts of it. If God hath given to any of them an Eſſence and Being to be *Ordinances*, you muſt ſuppoſe them to have a time appointed them, to come forth into exiſtence. As no Creature could come to have an Eſſence, a Rank among Creatures, but it muſt have a time to exiſt, ſo, nor Ordinances could ever come to have had an inſtituted being given them, but in Relation to an exiſtence, and a proper time for them to flouriſh in. Now ſuch Ordinances which are not occaſional, and ſo have no ſpecial occaſions allotted in providence to call for their exiſtence, that they may ſtand forth and call for a place, and be beautiful in that their ſeaſon, they muſt neceſſarily have an inſtituted time, a ſet time appointed them. And if providence and occaſion do not ſet out this time, then neceſſarily Inſtitution muſt.

2. The very purport or meaning of this Name of diſtinction given it, when it is called a *Continual Ordinance* (as in Scripture that phraſe is uſed) doth neceſſarily intimate thus much; that, that diſtinction is given it from its having a ſet time, fixt by Inſtitution for its exiſtence. The word, *Continual*, as it doth reſpect time in all Men's apprehenſions; ſo in the Scripture acception, it reſpects a ſet, fixed, appointed time, that in the Courſe of time comes about again and again continually, whether it be every day, or every Month, or every year. That was called *Continual* (as was ſaid before) not only which is done at all times, or every day, but of ſet courſe; ſo (2 *Sam.* 9. 7.) *Mephibosheth* is ſaid to ſit at *David's* Table continually, that is, not as a ſtranger, coming in upon occaſion, but at the ſet times of Meals. And ſo, *Pray continually* in the New Teſtament, is taken, not ſimply, for praying always, or upon all occaſions, or continuing in prayer with fervency only; but to pray ſettly, Morning and Evening (as I ſhewed out of 2 *Tim.* 1. 3.) even as it is called the *Continual Sacrifice*, becauſe it came about every day by Inſtitution, and if any were ſeldomer, yet if Ordinances, they had a ſet time for them. Thus the High Prieſts going into the Holy of Holies, becauſe it came about every year once, at a ſet inſtituted time, is ſaid to be continually, Heb. 10. 1. *Thoſe ſacrifices which they offered year by year Continually*. As therefore we ſay, that time is concreated with all things, ſo I may ſay of ſuch Ordinances, that their time is Inſtituted together with their Inſtitution, and by the ſame Authority.

And 3*dly*. If any Continual Ordinance had not a Time fixed for it, obliging the Conſcience by Inſtitution, that might call upon Men Now to practiſe it, and challenge an intereſt in ſome time allotted it; it were caſt below an Occaſional Ordinance, and made of an inferiour nature to it, in its Inſtitution: For it would not have ſo much as a proper occaſion to call for it, as thoſe Occaſional Ordinances have.

4*thly*. This Propoſition is backt with this, that in the Old Teſtament all Ordinances, not occaſional, had a fixed Time by Inſtitution. It is true, that ſome occaſional ones alſo, had a fixt Time when once an occaſion required them; as Circumciſion the Eight Day, but it was becauſe of ſome Typicalneſs annexed to it. But now under the Goſpel, all Occaſional Ordinances are left to their proper ſeaſons, as Providence calls for them, and ſo not affixed, as it became the Goſpel wherein ſuch Types ceaſe. But yet Continual Ordinances are to be affixed to a ſet Time by Inſtitution; elſe Chriſt were not ſo compleat in his Inſtitutions, as *Moſes*, but ſhould leave things to Man's will, which being as corrupt and negligent now, as before, needed the fixing of ſuch Ordinances to a ſet Time, as much as then.

III. The third Propoſition which I lay down is this; *That this Ordinance of the Lord's Supper, is a continual ſtanding Ordinance: It is of that Rank, and can be of no other.*

And

And the Reason thereof (which to me is undeniable) is this; because that it is not an Occasional Ordinance, that is, it is not an Ordinance, that hath, or can have any positive, special, proper, peculiar occasion to call for it, and require it one day or time more than another: And therefore it must be a Continual Ordinance; and so by consequence, a set, and fixed Ordinance to a Time by Institution; as the second Proposition declared. Now the Reason is founded upon this, that there is no Rank of Middle Ordinances, but every Ordinance must (as I shewed) be either the one or the other: And therefore to prove that it is not occasional, taking occasional in that sense before explained, is enough to prove that it is continual.

1. It is not occasional in its first fundamental Institution. Indeed some of the Popish Divines would put it into occasional seasons; for they allowing a Private Communion at home, when Men are sick, and also allowing in Publick, that the Church should receive not always necessarily together, but that every day when Mass is said, any one or two (though no more who have a mind to Communicate be present) may Receive, if they please. For (say they) some persons may have more special need of the Sacrament of the Lord's Supper, than others (in respect of Tentations) to be comforted by it: And some have a more special mind to that Ordinance, and are more peculiarly affected unto it, than unto any other; and so may occasionally be called to it. They do hereby evidently shew, that they reckon this Ordinance to be occasional. But we know no such Divinity; for we say,

1. This Ordinance, of all others, is an Act of the whole Church It is the only proper Badge of the Church's Communion; and in this respect Church-Members are called *One Bread*, as well as *One Body* (1 *Cor.* 10. 17.) and therefore they are to take it together, when their Meeting hath the full number of all that can come, and this rather than any other Ordinance is in this manner to be celebrated. And therefore (1 *Cor.* 11. 33.) in this case, and for this Ordinance, if any come late, others are to stay for them; *Tarry one for another*, which in other Ordinances they are not so strictly tyed unto. And if thus it be the Ordinance of the whole Church; then variety of such occasions, as Personal Tentations, &c. cannot come to be any such peculiar, special occasion to the Administring of it to one Man more than another; for it is alike the Act of the whole.

2. Indeed, and in truth, there can never be invented, or supposed, any such proper, special occasion, requiring this Ordinance to be administred upon this Lord's day, or that, rather than upon another, which might, more especially call upon the Church for the practice of it. As for other Ordinances, there are such proper occasions, thus prayer for the Sick, Baptizings, and Excommunication: and even the prophesying of private Members is but an Occasional Ordinance, as God stirs up their hearts, and reveals something to them; as the Apostle speaks. There is nothing in the ordinance it self to vary it, or make it more seasonable at one time than at another, but it is fitted to all believers alike, whether grown Christians or young. It is Milk and Strong Meat too; For it is the Common *Christ* of all: neither was it instituted in any such more special manner for Tentations, or victory over Lusts; not peculiarly or specially; so as that you can say, it is good for one thing more than another: or that it hath a special vertue for something, which one Christian needs more than another. But it is an ordained Καθόλικον, composed of Qualities to work upon all Tempers, and in all seasons upon all constitutions of Souls. If Faith be never so weak, it strengthens it; if strong, a man is as much necessitated to take it, to grow in strength. Even as Church-Fellowship the cause of ordinances, is alike necessary for all, in all seasons, so is this. Yea it is so uniform in its nature and working, that all Churches in the world taken together, have as much need of it as one Church, and one Church as all and no more.

3. Neither can there be any variation in respect of any Circumstance a Church can be in at one time, which it is not in at another. There may fall out impediments, as if the not having an *Officer* to administer it (but so there may be also of such Ordinances as are affixed to the Lord's day) but there can be no proper occasions or circumstances, that may vary it, so as to have it administred one day, and not another. No Man or Church can say, we cannot prepare to receive every Lord's day; nor that any occasions on the week days do unfit us: For they are bound to be in such a Frame as always to be prepared: and if they be not prepared according *to the preparation of the sanctuary*; yet they ought not to omit it, as the *Israelites* did not the Passover. Yea, let

Ch. V. let me add this; it is leſs ſubject to variation by occaſions, than the Word, or Publick Prayers of the Church, or laying up for the Neceſſities of others are; for which you have Inſtitutions for every Lord's Day. For the Matter of the Word, the Subject of our Sermons do vary with occaſions: And our Sermons are longer or ſhorter, and they are compoſed for Comfort one day, and for Reproof another day; for as your needs are, ſo they vary; yea, ſometimes as a particular Member's need is they vary. *A word in ſeaſon is to be ſpoken to the weary.* But here in the Lord's Supper there is no ſuch variation. The Word, like the Moon, though it be a ſtanding Ordinance in Heaven, yet appears in ſeveral ſhapes, and ſo the Word too: But this, as the Sun, is uniform; for the Perſon of Chriſt (the *Sun of Righteouſneſs*) Crucified, is wholly and entirely the Matter of it; and as he is the *ſame to morrow, and to day, and yeſterday*, ſo is this Ordinance. So the Duty of Alms varies: As God hath bleſt a Man; ſo let him lay up, as the Church, or other Churches have need. But it is not ſo with this Ordinance: And therefore this is capable of a more uniform Rule, and fixed Obligation, and Inſtitution, than any other.

I might in the laſt place ſhew, that it is a Continual Ordinance, from this *Acts* 2.42. where all Ordinances Continual are reckoned up, which are four in number: And this, in the Firſt Church, as the Meaſure of ſolemn ſet Worſhip for ever: But I leave that now, intending to argue it out in Reaſons.

Object. But there is this Objection grounded on that ſpeech of the Apoſtle, 1 *Cor.* 11. 26. *As oft as you eat, you ſhew forth*, &c. The Apoſtle ſeems there to ſpeak of it, but as an Indefinite Ordinance, and not as a Continual; in that he ſays, *Toties quoties, ſo oft as.*

Anſw. 1. His ſcope there is not at all to ſpeak of the Time of this Supper; but only to inform them of the high end and nature and intention of this Ordinance: That when they took it, they might know what they did (as we uſe to ſay) and what they were about. You know they ſlighted it, and took it in vain, and diſcerned not the Lord's body. He therefore minds them of the Inſtitution, that they might know what they did. *Know what you do* (ſays he) *for as oft as you receive this, you ſhew forth the Lord's Death.* It is a manner of Speech, uſed to ſhew what is the ſcope of an action that is cuſtomary; when we would inſinuate the great danger of ſome Action frequent, yet out of ignorance ſlighted. Thus, if we hear one ignorantly and ordinarily ſwear, as not knowing what it is to take an Oath; we uſe to ſay, Do you know what you do in ſo doing? As often as you ſwear, you give your Soul to the Devil. So here (ſays the Apoſtle) as oft as you receive unworthily, you eat your own damnation. And becauſe they were to receive frequently by Chriſt's Inſtitution, therefore he minds them the more of it, that they might know what it was to receive. *As often as you receive* (ſays he) *you ſhew forth Chriſt's Death*, and therefore tells them, that if they receive unworthily, They eat Damnation to themſelves.

2. This phraſe of Speech was to ſhew the unvarying, conſtant, uniform End, and intent of this Sacrament; which is conſtantly at all times to ſhew forth Chriſt's Death. So oft as you do it, it is ſtill for this principal end. The word ſometimes ſhews one thing, ſometimes another, but this conſtantly preacheth Chriſt's Death. *As oft as you receive, you ſhew forth Chriſt's Death.*

The third General Aſſertion is as the Concluſion of the two former, and inferred from them both; and it is this, That,

This being a continual Ordinance (as hath been ſhewed in the firſt propoſition) and continual Ordinances neceſſarily requiring a time Inſtituted, or fixt ſomewhere (as was ſhewn in the ſecond) The fixed time therefore for every Ordinance neither is, nor can be other, than the Lord's day, according to the ordinary Courſe and Tenour of the New Teſtament, which imports that every Lord's day is the Inſtituted time for them.

I ſhall demonſtrate this by Reaſon firſt; and then examine Scriptures afterwards. It is proved by Reaſon thus; or by theſe ſteps.

1. Under the Goſpel you have no other Inſtituted Time ſet and fixed, for any Ordinance, but the Lord's Day. I do not ſay, you are to have no other times for Ordinances, but you have no other times fixed by Inſtitution. Occaſional times there may

may, and ought to be upon other days, by vertue of the Command, that bids us serve *the ſeaſon*, &c. (*Rom.* 12.) and take the fitteſt occaſion for every Work and Ordinance Occaſional. But you have no other Inſtituted Time appointed fixedly by God, beſides the Lord's Day: Which indeed is one of the Differences between the Times of the Law and of the Goſpel. Under the Law, God made ſpecial Sabbaths by Inſtitution fixed to ſet Days, for ſpecial Ordinances to be adminiſtred upon, *viz.* for the Paſſover, and for the Firſt Fruits: But now, there is no Inſtituted Time except this. Now then, if this Ordinance, being not occaſional (as was ſaid) muſt therefore have an Inſtituted Time appointed it by God, ſet, and fixed; this Time can be no other than the Lord's Day: For there is no other Time appointed by Inſtitution, under the Goſpel, except the Lord's Day. Book VII.

But it may be ſaid, that this gains but only thus much, that the Lord's Day is the Time Inſtituted for it: And ſo alſo it may be ſaid of Occaſional Ordinances, that the Lord's Day is an Inſtituted Time for them too; in as much as it is ſuch for all Ordinances in common.

Therefore 2. I go a ſtep further, and ſay, That Continual Ordinances, and among them the Lord's Supper, are not only to have a *Time that is Inſtituted, for them to be adminiſtred upon*; but further, there muſt be an Inſtitution to appoint a Time for them, even a fixt, determined Time ſet apart for them by vertue of an Inſtitution, which may determine the Conſcience to them, and by vertue of a Command call for them. And ſo it is not enough to ſay, That the Lord's Day is the Time Inſtituted indeterminately, indefinitely and at random for this Sacrament of the Lord's Supper, as for all other Ordinances it is: But when it is ſaid, that the Lord's Day is Inſtituted for it, the ſenſe muſt neceſſarily be, that it is the Time fixedly and determinately ſet by Inſtitution, for this Ordinance: And ſo it differs from the relation that this Inſtituted Time hath unto Ordinances occaſional. It may be ſaid, that the Lord's Day is the only Time, that we find Inſtituted, wherein they, or any Ordinance may be adminiſtred upon: But for other occaſional Times in the Week Days, though there be a general Rule that will oblige the Conſcience to them, as occaſions are; yet they cannot be called Inſtituted Times. And therefore in that ſenſe it may be truly ſaid, that when Occaſional Ordinances are to be adminiſtred, the Lord's Day is the only Inſtituted Time of the New Teſtament for them. But ſomething more muſt be ſaid of Continual Ordinances; namely, that there is a Time Inſtituted that calls for them, and obligeth the Conſcience by an Inſtitution to them. And ſo theſe two Ordinances differ in their Intereſt in this Day. That Occaſional Ordinances have, by vertue of the Inſtitution of this Day, but a remote, indefinite, undetermined Intereſt therein; and for their determinate Exiſtence on this or that Lord's Day, there muſt come over and above, ſome ſpecial occaſion, that calls for it, on this or that week, more than on another; only the Lord's Day preſents it ſelf ſtill, as a Time bleſſed, and Inſtituted for ſuch Ordinances in common and at random. But if this Ordinance of the Lord's Supper be a Continual Ordinance (as it is) and This the only Time we find Inſtituted; then this Ordinance muſt have by an Inſtitution ſome fixed determinate Intereſt in it; and that by a defining by appointment, what Lord's Days it muſt be adminiſtred upon. And the Reaſon, for this, is out of the former grounds evident; of which now, I urge only this, that otherwiſe this Ordinance ſhould have no determinate Exiſtence allotted it; but were in that reſpect, caſt below all Occaſional Ordinances. For if its Intereſt in the Lord's Day be thus unlimited, and but in a common relation; that it is only a Time Inſtituted for it, no otherwiſe than it is for all Ordinances in general, and as a common Hall is for all Commers: And withal, that it hath no ſpecial ſet occaſion to call for it, and require its Exiſtence; then it is ſtill left in far worſe caſe and hazard for exiſting, than Occaſional Ordinances are: For they (as Providence gives occaſions) do call for Time, and oblige the Conſcience unto a ſet Time for them: But this would be left like an *Individuum Vagum*, that has nothing to ſhew for it, why it ſhould challenge a place or room in this Inſtituted Time, more than Vagrant Perſons have in Common Town-houſes. Yea, ſeeing other Ordinances can ſtill challenge ſome peculiar, determinate Intereſt, either by Occaſion, or Inſtitution; this might ever be extruded, having nothing but an indefinite, common, Vagrant Intereſt to ſhew for it ſelf. Therefore certainly, if the Lord's Day be the only Time Inſtituted under the New Teſtament; then muſt be found an Inſtitution to determine and fix on what Lord's Day this is to be adminiſtred. And this, not to be left to the wide World for

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Ch. V

its ſubſiſting and exiſtence; but ſuch, as by Law, or inheritance, it may call for, as its Portion.

Now 3. Therefore add to this then, That if there muſt be found an inſtitution for it on ſet Lord's days (they being the only time Inſtituted) then either the Inſtitution ſets apart, every Lord's day, or ſome ſpecial Lord's days (which the word ſets out and appoints for it, rather than others) I would ſee a Warrant for, however, ſome Churches perſume to ſingle out ſome ſpecial days; becauſe their Congregations be too vaſt (and ſo not according to Rule, which is, that Churches ſhould conſiſt of no more, than can meet together in one place) to adminiſter it to all, every Lord's day. And others by preferring one Lord's day before another, as *Eaſter day*, *Whitſonday*, &c. do appoint it to be only or ſpecially then adminiſtred: Yet there is no word for it, nor Reaſon by conſequence from the word.

Now, if there be no warrant of inſtitution for ſpecial Lord's days; then neceſſarily, the Inſtitution muſt fall upon every Lord's day.

Yea, 4. Let it be but granted in general, that there is no other Rule to determine this Inſtitution, but this common *Maxim*; That all Ordinances both Continual and Occaſional are ordained for the Lord's day; and that the Lord's day is the only Inſtituted time for all Ordinances in this common general way: let that be all that the word ſays for it: ſo as no ſpecial Charter or Intereſt be pro duced, by Inſtitution; yet this very common Charter will carry it; and this general, indefinite inſtitution will ſerve its turn. For when each Ordinance ſhall come to claim its right, and particular allotment, and portion, in theſe Lord's days; It muſt neceſſarily be ſet forth according to the Nature and kind of each Ordinance. And then, look how Occaſional Ordinances will juſtly put in, and call for an Occaſional allotment for their adminiſtration, as occaſion is offered, and requires; ſo continual Ordinances will challenge a continual ſet allowance, every Lord's day. For they muſt have maintenance and ſubſiſtence according to their Rank and Quality, and end of being ordained. The common Law and Dictate of Reaſon would, and muſt thus ſet out their Portions. Continual Ordinances muſt be continually on the Lord's day; and what is that, but to be every Lord's day? We ſay in the Deciſion of another point of Controverſy, and difficulty, between the *Arminians* and *Us*: about the exiſtence of things Contingent, and the Voluntary Acts of Man's will; That in reſpect of God's decree, all things do exiſt neceſſarily, and by his determinate Council; yet in reſpect of ſecond cauſes, and their coming forth into actual exiſting or being, we ſay, that they all exiſt according to their kind. Which is, that Free agents, as, namely, Man's will ſhould in reſpect of its own motion work freely: And Contingent or caſual things that fall out by chance, ſhould in reſpect of ſecond cauſes fall out Contingently, according to their kind: But neceſſary and natural actions, as, namely, the motion of the Sun, ſhould fall out neceſſarily and conſtantly, according to its kind, and yet all act in their ſeveral kinds, by the determinate Counſel of God, that rules all their cauſes according to their kinds. Thus we illuſtrate alſo the ſeveral exiſtences of Ordinances, for their time and ſeaſon, by ſaying, That they are varied according to their ſeveral Natures and Kinds. God hath took order in his word, for the exiſtence of them all: but for Occaſional Ordinances, he hath not given ſet Rules of Inſtitution for the time of their exiſtence, to bring them forth in: for that had not been according to their kind, but, indeed, clean contrary to it: For they being in their Inſtitution intended for occaſions, accordingly muſt exiſt, but as occaſions are. Yet by a neceſſary command, when occaſion is offered; Therefore as neceſſarily (when ſuch occaſions fall out) as continual Ordinances to be adminiſtred. But Ordinances of Continual and not Occaſional uſe he hath ordained to exiſt, according to their kind, Continually, and not Occaſionally; and therefore a Rule of Inſtitution muſt determine their exiſtence. And he having declared that the Lord's day is the only time that is inſtituted by him for all Ordinances: Suppoſe he had given no other Rule; yet Occaſional Odinances are to exiſt occaſionally on that day: that is, as occaſion calls for any of them; But continual Ordinances are to exiſt, and be adminiſtred continually on that day; and what is that, but that every *Lord's* day they ſhould be adminiſtred!

I will now in the laſt place, as the *Coronis* and Concluſion of all, and for the Confirmation of both theſe Aſſertions, add only this, which ſhall concern both, that it ſtands with the greateſt Reaſon, both that there ſhould be an Inſtituted Time for continual ſtanding Ordinances: and alſo that there ſhould be continual Ordinances purpoſely

posely appointed for that instituted time; and as much Reason for the one, as for the other. So as there is a proper, peculiar mutual Relation, between such Ordinances, and such an instituted time, they are mutually ordained for each other; these Ordinances for that time, and that time for these Ordinances. It stands with the greatest Reason that may be. Book VII

1. That God should institute continual standing Ordinances, for his Church to meet together, to celebrate; and so to constitute his publick visible worship; Besides such Ordinances as should be for occasions, that yet uncertainly would fall out. For it became him, who is the great God, the ever-living standing God of the World, who upholds all continually, by a constant hand of power and wisdom; to have a standing set worship, whereby he should be set up, and acknowledged in the World; and not be like the Gods of the Heathen, nor the Saints of the Papists, who were Gods for occasions, and are Saints for special occasions; and as they had Sacrifices, so these have Prayers, upon particular occasions. But the standing God must have standing Ordinances. It was not fit for God the great King, to stay and wait upon occasions, for all the publick worship he was to have; which might have fallen out, or perhaps not have fallen out: No, it had been too too little for him.

And 2. That he should institute and appoint a set and solemn Time for such Continual Ordinances, out of his own will; did become him also; and was as necessary as the former; For otherwise (besides other Reasons proper to that Argument) he had waited upon a greater uncertainty for the celebration of such Ordinances, than that which doth attend upon Ordinances Occasional, even on Mens wills and their occasions and pretences to put off such worship; For occasions still as they had risen, would have called for such ordinances as were occasional.

But if God himself does not set a time, and fix it, there would be nothing to determine and call for ordinances, so as to oblige the Conscience. And so, such ordinances, in stead of being the standing, continual ordinances of his worship, should have become the most uncertain, and (through Man's Corruption) the seldomest administred of all other. And indeed, fixedly to appoint, how oft they should be administred, and when, is that which makes them to be continual ordinances, and the worship of God to be solemn and standing in the world. And the determination of the Circumstance of time, how oft, and on what day, was a matter of more moment, and more intrinsecally conjunct with the worship of God, than the designation of a particular place. For though a place be as necessary as a time; yet from a set time appointed, doth arise a solemnity of worship: and it is as Royal a property and attribute of God's worship, as any other; and serves to set it out, and greaten it. And the iteration of a time in a set course thus or thus, adds to the worship a greatness, both in Multiplication of it, that it is so oft; and also a solemnity and a restraint upon Men; and so bears an impress of God's Authority; But thus it is not in the designation of a set place. Therefore, often in Scripture when there is an institution of a set day for an Ordinance, or mention of such a day; it is called a solemn Assembly, as the Prophet calls *the new Moon's Feasts and Sabbaths that were set, The Solemnities of the House of* Israel, *Ezek.* 45. 17. and 46. 11. And (*Levit.* 23. 36.) the eighth day of the Feast of Tabernacles is Translated a Solemn Assembly; which accordingly is by Christ called the great day of the Feast, *John* 7. 37. Solemn they were, by being set, and thereby greatned. And every such day had its set Ordinances by institution appointed to fill up the worship of the day, and (as the Phrase is, *verse* 37. of *Lev.* 23.) God speaking unto *Moses* concerning the Ordinances to be upon such Feasts, says, *that they must perform every thing upon his day.* For every such set time had its set Offerings and Ordinances; and the days were appointed for them, and they for the days. And therefore a standing day must have standing Ordinances, that have a proper referrence to the day, and the day to them; they being made for the day, and the day for them. And this difference for God's instituting a set time for worship, under the Gospel, rather than a set place; They who are against the Institution of the Sabbath, have not considered; when they argue, that there is like Reason of Place and Time, between which, is this Relation to worship, there is a broad and manifest difference.

Now then, if under the Gospel it was meet there should be *Continual Ordinances* for a standing Worship; that God might still be sure of being worshipt (whatever occasions were) and that there should be a set Instituted Time in these Ordinances:

Ch. VI Then marry theſe two together, as being made one for another; theſe holy things, for this holy Day; ſtanding continual Ordinances, for this ſet, and ſtanding Day, according to the proportion of that Rule, out of *Leviticus*, *Every thing upon his Day*; *Opus Diei in ſuo Die*; the Day and the Ordinance thereof being mutually made for each other. And thus a ſolemn and ſtanding Worſhip ſhall be kept up in the World, under the Goſpel, as well as under the Law, which alſo was propheſied of (*Ezek.* 46. 13, 14, 15.) That there ſhould be a continual Worſhip now, as there had been a continual Sacrifice then. For there *Ezekiel* propheſies of the Worſhip of the Goſpel, and that, under the Type and Notion of the continual Sacrifices and Sabbaths.

Uſe 1. See the gracious Proviſion that God hath made in the World for his Worſhip, and alſo for to feed his Church.

1. He being a great King, for his own glory reſerves a ſtanding Revenue of Glory to come in by Worſhip of Men, to himſelf, as it became him, beſides that which comes in by occaſions. You know, Princes have Crown-Lands, which bring in a ſtanding Rent, that cannot be ſold, or alienated (in a Legal way) and they have Cuſtoms and Tributes, which come in other ways; but the other are their Royalty. So God hath ſtanding Ordinances, as Crown-Lands, to give him a ſet Revenue of Old Rents, which muſt never be left unimproved; as well as he has occaſional Cuſtoms from other Ordinances.

2. See here the gracious Proviſion made for the Church; the Family and Houſhold of God. Here is a conſtant Proviſion, of no leſs than four Ordinances, the Word, Prayer, Communication, and the Lord's Supper. We are not like to ſtarve then. God hath kept to his own Rule, to *provide for his Family.* As good Houſe keepers have ſome conſtant proviſion of ſtore, as Corn, Beef, and the like; beſides all occaſional Dainties, that, like Fowl and Fiſh, come in to their Tables; ſo God hath laid up all ſpiritual proviſions for us: And to be ſure you have Chriſt himſelf for one ſtanding Diſh continually ſerved up to you, as ſome Rarity uſeth to be ſerved up, again, and again, and goes round at laſt. A Diſh that fills all, and ſerves all Taſts (as they ſay *Manna* did) which is Milk to Babes, and to grown Men ſtrong Meat; *all in all, and unto all.* Many things in a Sermon thou underſtandeſt not, and haply, not many Sermons; or if thou doeſt, yet findeſt not thy Portion in them; but here, to be ſure, thou maiſt. Of Sermons, ſome are for comfort ſome to inform, and ſome to excite; but here in the Sacrament, is all thou canſt expect. Chriſt is here Light, and Wiſdom, and Comfort, and all to thee; he is here, an Eye to the Blind, a Foot to the Lame; yea, every thing, to every one.

Uſe 3. Hath God himſelf inſtituted both a Time, and alſo ſtanding Ordinances for that Time, to keep up a conſtant Worſhip? what arrogancy is it then in ſuch Church-Governours (whether Popiſh, or Reformed) as aſſume this power to themſelves? ſaying, that Chriſt hath inſtituted no ſet Day for his Worſhip, but has left it unto them; it becoming the Liberty of the Goſpel, not to be ſubject to Days and Times, as under the Old Law: And that God hath not defined out what ſet Times ſhould be for the Lord's Supper; and ſo it falls under their Juriſdiction to appoint it; and they do all this, to enlarge their power. I will never believe that God would truſt Officers with ſettling ſuch Circumſtances of Worſhip, as he truſted not his own High Prieſt with, under the Law, but ſettled them himſelf: No, God would have never have left matters of ſo great importance, at uncertainties: He would never have left even the Revenues of his Crown-Lands to thoſe Landlords, of whom many would have the *Vineyard to be theirs.* And the fruit of their aſſuming this power, you may ſee in the Lord's Supper; which is abſolutely by them commanded to be received at ſome certain times of the Year, no oftner neceſſary to be received; which is their poor Allowance for that Ordinance. And if God had left the Time of all Worſhip to their appointment, and not more clearly fixt it, it would have come to the ſame paſs in proceſs of Time; and a Sabbath once a Month would have been well, which haply might have been but once a Year. And yet all this was for the Churches Liberty; to free them from God's Yoke, and to bring the Conſciences of Men into a worſe Bondage of their own. As if God had made Chriſtians free now, from the like Inſtitution of a Sabbath to that of the Jews of old, and which himſelf then enjoyned;

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to leave room to Men, and their Power, to determine the very same. Thus they exclude God, that themselves may Rule. But blessed be thy Name, O God! that tho' other Lords besides thee have Ruled over Us, and would appoint us when to have Sabbaths, and Sacraments; yet thou hast wrought all our works for us: Thy self hast appointed our Works, and Times of serving Thee: Thy Service is perfect Freedom, but theirs is Bondage, which thou in mercy hast freed us from.

That you may clearly see the goodness of God in it, I will add this, that I find the Papists themselves, and the best of their School, acknowledge, That the Lord's Supper being a Sacrament given, often to be administred; there must necessarily be a defining by some Divine Authority, how many times at least, we are to receive it, else, says *Vasques*, the Affirmative Precept binding no Man so to any precise Time to receive this Sacrament; but that he might omit it, a Man might forbear to receive it, all his Life-time, (as well as any time) without sin. The like saith *Suarez*. Therefore they say, that Christ indeed left it indefinite; because he left power in the Church, to fix a set Time *how often*; which the Pope by Divine Authority (say they) hath done; which if he had not, this Precept, if indefinitely given, would not have necessarily obliged a Man all his Life-time. And therefore they say, it is a sin not to Receive once a Year, because the Pope (in whom is Divine Authority) hath so fixt it; but not oftner to Receive is no sin. But now we, if we were left thus indefinitely (whose Consciences cannot acknowledge any such Power in the Church) were left in a miserable uncertainty, how oft, at least, we must Receive or we sin. We have no help in this case, but the Word it self, to decide it. And this is necessary. For, as we say of a Church, that the set Number, how many it should consist of, cannot be determined; yet there must *ad minimum*, be two or three gathered together in God's Name (as it is set down, *Matth.* 18.) or else it is no Church; one Saint alone not sufficing to make up a Church: So I say of this Sacrament; though *How often* at most it may be administred, cannot be determined (for it may be administred every day, as it was in the Primitive Times) yet how oft at least it must be administred, was to be determined so, to set bounds unto Man's neglect, and fix the Institution.

Use 4. If the Lord's Day be thus primarily appointed for these Ordinances, and they for it; you see then the Errour in appointing any other day elective for the Lord's Supper; as *Christmas-Day*, &c. Besides their missing of that Blessing which attends the Instituted Day of this Ordinance, they furthermore set up Days like God's, and prefer them to his; and yet thereby do afford this evident Beam of Light to us, that such an Ordinance honours a Day; for to that end was the Sacrament appointed by them to be on those Days celebrated; and so does this Ordinance, and the like, honour the Sabbath, which is sanctified by them.

CHAP. VI.

Of *Some Cases concerning the Time of the Administration of Ordinances Resolv'd.*

UPON what hath been hitherto treated of concerning the Administration of the Lord's Supper every Lord's day and the grounds thereof, there is a just occasion, or perhaps a necessity of Propounding and of Answering some Queries about other Ordinances. Some Cases of difficulty are to be discussed, and which are indeed the greatest difficulties and knots in this Question.

1. It is to be considered What interest this Ordinance of the Lords Supper hath in the Lord's day comparatively to other Ordinances? and whether by institution this Ordinance is to be administred, whatever be done about others?

And 2. If all have an interest also, then if the Case should be that the time and state of the Congregation cannot permit that all should be administred, it is to be considered which of them should rather be cut short or give way?

To Resolve these Cases; First in General, to prevent mistakes, I premise these two propositions.

1. That there is no such institution of any Ordinance, that all other Ordinances should give way to it, or that by institution this or that of necessity you must have, whatever

Ch. VI. whatever become of others. 'Tis true, indeed, there is a general Ordinance that Sanctifies all Ordinances, as every Creature is ſanctified by Prayer; as *Paul* to *Timothy* ſpeaks. We are to pray afore the Adminiſtration of every Ordinance as occaſion is; But ſuch prayers came in but as appendixes and handmaids waiting and attending upon thoſe Ordinances. They come to have a room not upon their own Title or Intereſt primarily and *ex ſe*, of themſelves by a ſpecial proper inſtitution that gives them this ſubſiſtence; but as adjuncts and attendants of thoſe Ordinances, that when any of them is to be adminiſtred, then prayer neceſſarily muſt be before to Sanctifie it. But this is but a dependent ſecundary Title and Intereſt that ſuch prayers come to have in the vertue of thoſe other Ordinances; as where the Lady goes, the Gentleman-Uſher goes alſo, but for her ſake only. Thus although Prayers go before, yet in the right of that Ordinance that follows.

But otherwiſe take theſe kind of publique ſervices (which you have here, *Acts* 2.42. and which are commanded, 1 *Tim.* 2. 1.) as they make up an Ordinance inſtituted as diſtinct from all the reſt and that ſtands alone and is a Subſtantive Ordinance. And ſo know that this Ordinance ſo taken is not of that abſolute ſingular tranſcendent inſtitution, that this muſt be, whatever be done with the reſt. They are all ſecond Commandment Inſtitutions, and muſt have alike their turn. They are Children all of one Father and of one Rank; The Eldeſt, which is prayer, is not enobled above the reſt, that it muſt have a Subſiſtence, whatever becomes of the Younger Brethren.

2. The Intereſt, which by Inſtitution any Ordinance hath is not ſuch but that in Caſes that may face out, any of them may give way to another; or all of them may give way to one. For beſides the neceſſity of the Inſtitution, there may be a Superadded neceſſity by Circumſtances, that either now a particular Ordinance muſt be adminiſtred, or it cannot at all, or not to that full purpoſe be adminiſtred as is meet, and ſo God's name would be taken in vain. So it may fall out in the Admiſſion of, or excommunication of a Member. And ſo it may ſeem to have fallen out in that caſe, *Acts* 20. That *Paul* preacht out the time of the Lord's day and adminiſtred the Sacrament at night when the Sabbath was ended:

For as he was an extraordinary Officer, ſo therefore his preaching was more than an ordinary Ordinance. It had a Superadded power of infallibility went with it. And though it was ſtill but an Ordinance of the 2d. command; yet it was an Ordinance extraordinary and which they could enjoy but once; and at that once receive a foundation to build their Faith upon, and raiſe other Sermons upon that foundation all their lives. Yea, and it is to be conſidered that they could ſeldom enjoy him in that way of God's Inſtitution, for their Office was to go up and down. And it is to be conſidered too that he was in the heat of Preaching, and though he broke off in a caſe of abſolute neceſſity to reſtore a man to life, yet he would not break off for another ordinary Ordinance, for that work as in his hand it was performed was greater.

And ſo that place (wherein he ſays, *I was not ſent to baptize; but to preach*) is to be underſtood, for his preaching was an Apoſtles, his baptizing was but as an act of an other man, the one was as an extraordinary Ordinance in his hand, the other was but as ordinary; yet it doth not follow from hence that ordinary preaching is to be preferr'd to baptizing.

Now there may (I ſuppoſe) fall out Caſes, wherein there may a circumſtanial neceſſity fall out ſuperadded beſides that of ſimple Inſtitution; and then an Ordinance that hath place meerly by Inſtitution may give way; as Ordinances Inſtituted do to works of neceſſity, as well as mercy. And there may be a neceſſity of mercy come to be annexed to the Adminiſtration of an Ordinance by ſome ſpecial Circumſtances; and then an Ordinance that hath but the meer neceſſity of an Inſtitution, muſt needs give way, as it doth to other works of neceſſity, but ſtill not by vertue of any tranſcendent ſingular inſtitution.

The Rule of no Inſtitution is ſuch, but an impediment may come in; and no Ordinance is ſo inſtituted but it may give way to another.

But to come nearer to the Caſe, the queſtion may either be made of this Ordinance in Compariſon with the Continual Ordinances, Prayer, Preaching, &c.

Or, 2. The Queſtion may be of Occaſional Ordinances as Baptiſm Admiſſions, &c.

1. If

1. If the Question be limited to Continual Ordinances, which of them hath more Interest?

I *Answer*, They have, by Institution, Interest alike: But yet so as one may have in Order the priority afore the other; As, *Let first of all Prayers*, these publique prayers be made, &c. 1 Tim. 2. 1. He speaks of Ordinary Church-meetings, as appears throughout that Chapter; So that prayer hath the first place, by institution: And then the preaching of the word seems to challenge the next place y and the Administration of the Lord's Supper the last; But whether after all other, or no, I yet know not.

2. Some Ordinances may for the meet Administration of them require more time, or else they are lamely Administred. So preaching may be oftner and require more time. I observe the phrase used, Acts 20. 11. *When Paul had talked, a long while*, as we translate it, but in the Greek it is ἐφ' ἱκανόν. When he had said what was fit throughly to instruct them in what their necessities required; when he had said *enough*.

It is certain that there is time enough for all standing ordinances and continual ordinances upon this day: and so as none of them will take up time so as to cause one to give way to another; and their Interest by Institution is alike.

But 2. The Question will most fall upon occasional ordinances, & if so stated, I deliver my Judgment with submission herein.

1. That the Interest which continual ordinances have in the Lord's day is (as I take it) more direct, immediate, proper and constant; so as it is a more native primary interest compared with that which occasional have.

I call it more direct, and immediate, for there is no third thing that comes between them to bring these two, *viz.* the Lord's day and these Ordinances together, but according to the ground formerly delivered, both being set and standing, they were made on purpose one for another, these for the day, and the day for them; that so to be sure God might have a solemn standing worship, and not occasional only. So as the time, the Lord's day it self by institution calls for their administration and their existing. But as for occasional Ordinances the day doth not thus immediately call for them, but only as an occasion intervenes, thus Baptism is required when a Child is to be Baptized.

Therefore the allyance between the Lord's day & continual Ordinances is, as that of a man's own kindred, immediate and direct, and of themselves, but that of it and the other Ordinances but as of affinity by marriage, through some middle thing coming between, that causeth it. And as it is thus more near, so more constant; and the constancy of any Relation and tye mutual makes a greater nearness, than that converse that is by fits and times.

Men that stand in such a relation one to another, that they must constantly meet together out of Office or a set Constitution, are & ought to be nearer one to the other in interest & respect, than those that use to meet but occasionally and by fits when such or such a business falls out. Now the *Lord's* day and other occasional Ordinances meet but occasionally, but those that are continual are standingly yoked together with it, and meet by mere Institution; And so their Interest comes to be primary and native, and in the first place, for that God might have a standing worship at set times, both this day and ordinances were ordained. But the day being thus ordained for this standing worship, and so founded, occasional ordinances are administred also, and the Church then meeting by Institution, they are fitly administred then. It is as in founding Colledges where the founders build Chambers and places of publique resort for Scholars indefinitely, but between the Scholars the Statutes do put this difference, that some are Scholars of the house as we call them, and of the foundation, which, that the Colledge might be sure to be upheld as a society, have a set pension and places of maintainance, that the Colledge may not be dissolved: and others are Pentioners, for whom the Statutes provide that such should be admitted also; but yet the primary, native, original foundation & interest, is that of Scholars of the house who are therefore preferred to Chambers, &c. before others; and the other is but the Interest of Strangers that are added to them, and have room amongst them by the founder's will. And hence (as I take it) is the denomination of your Meeting and Assemblies more frequently given to these continual Ordinances, even by reason of their primary original Native & Constant interest, as the ground of it. Thus there it is said, Acts 20. *When they meet to break bread*, And (1 Cor. 11. 20.) Their coming together in all those places is mentioned

Ch. VI

mentioned as if only it were for the Sacrament. Now the Reaſon is, becauſe they are primarily and conſtantly to meet together for theſe Ordinances, and the Lord's day being firſt ordained for theſe, other Ordinances came to have a fit ſeaſon alſo: by reaſon it is a ſanctified time and the Church is then to meet. This ſeems to be the way made for the Adminiſtration of an occaſional Ordinance, as (1 *Cor.* 5. 4.) for Excommunication, when ye are gathered together, then to deliver ſuch an one to Satan: but for the Sacrament they meet, *to eat*, and the meeting is denominated from it. Now as an houſe is denominated *theirs* rather, who are the ſtanding dwellers than occaſional Incomers, that for an occaſion have a room in it, ſo 'tis here. As the Goſpel and Ordinances of it are called the Heavens in Scriptures, as (*Pſalm* 19. 1. *Rom.* 10. compared) So theſe ſtanding Ordinances are apointed as the Sun and Moon that divide and conſtantly Rule this day; and other Occaſional Ordinances are as the Stars that have their influences in their ſeaſons, *Job* 38. 32.

2. The ſecond thing whereby I expreſs my ſelf in the Compariſon of theſe two Ordinances Intereſt in this day is, That anſwerable to this more direct and primary inſtitution of theſe, each for other, it comes to paſs that a more ſpecial bleſſing doth mutually ariſe from the adminiſtration of continual Ordinances. God, when he ſanctified and inſtituted this day, bleſt it alſo; which bleſſing is actually derived to us through thoſe Ordinances adminiſtred upon it, as thoſe whereby the day is ſanctified; and he in like manner ſanctifying theſe continual Ordinances for this day bleſt them by ordaining a ſpecial bleſſing from their adminiſtration by this day. The day bleſſeth the Ordinances more and the Ordinances convey the bleſſings put upon the day, which, I ſay, ariſeth from this primary fundamental inſtitution. So that though you may have a Sacrament of the Lord's Supper on the week day, and ſo likewiſe the preaching of the word (as was ſaid) yet there is a further bleſſing on them may be expected on this day than any other.

So as, put the caſe you could meet conveniently enough for your occaſions for a Sacrament on the week day, and therefore would defer and put off the Lord's Supper from the Lord's day; yet you ſhould chooſe rather to have it on the Lord's day, for there is a ſpecial bleſſing on it that day, which through the mutual ordination of one for the other is beſtowed upon it; ſo as that very reaſon ſhould ſway it rather to the Lord's day.

But now for an occaſional ordinance I do Queſtion, and do but propound it, whether there be ſuch a ſpecial bleſſing that ariſeth upon it, from this day rather than another day: So as a Congregation ſhould rather put themſelves to ſome inconveniences to have all ſuch Ordinances adminiſtred on the Lord's day than on the week day, meerly for the Bleſſing ſake which the day brings upon them. And my reaſon is becauſe, they being Occaſional Ordinances, and occaſions calling for them, receive their ſpecial bleſſing (if any there be) from time or ſeaſon or from their occaſions, and ſo as their occaſions give them exiſtence, an *Eſſe*, ſo alſo the fitteſt ſeaſon that is ſuited to ſuch occaſions in reſpect of occaſional circumſtances, gives them their *bene eſſe* or *melius eſſe*, their better being. So for baptizing a Child; as when a Child is born to any of you an occaſion calls for the being of this Ordinance: So thoſe Circumſtances of time whether on the week day, or the Lord's day, as ſhall ſuit beſt with the good, or avoiding the hurt of the Child; the Conveniency of the parents, who may be to go a Journey, and the occaſions of the Congregation, do give the preheminence to the adminiſtration of this Ordinance. And the ſame may be ſaid as to admiſſion of Members, &c. we are not ſimply for the Lord's day's bleſſing, to affect to have theſe Ordinances on the Lord's day, notwithſtanding other inconveniences. But we ought to inſiſt on it to have the Lord's ſupper on the Lord's day, for it is the work of the day, and the day is appointed for it.

But Though baptiſm is an ordinance to be adminiſtred but once and ſo (if a greater bleſſing could be ſuppoſed to accompany it on the Lord's day) it were much rather to be deſired upon it, than any other day, yet we ſee the Apoſtles in the *Acts*, did baptize preſently upon any day, as *Philip* baptized the Eunuch in his Journey, and *Paul* baptized the Jaylor's Family, &c. For the deferring it was not worth any ſpecial bleſſing conveyed by the Lord's day upon it; when all things elſe fell out to call for the adminiſtration of it. And therefore we are not bound to adminiſter it on the Lord's day meerly for the bleſſing ſake.

Now then to ſum up the Solution of the caſe.

1. If

1. If all ordinances, both continual and occasional, can be administred on the Lord's day, as conveniently every way as on the week day they should. The Reason is because it is sanctified time instituted for Ordinances; neither is any other time instituted.

2. If all Ordinances cannot be administred on that day, then, I suppose no one continual Ordinance is in the frequency of it, so for to be preferred, as that it should be continually on this day, and another should give way: There is here to be observed the same Rule which the Apostle gives for propheſying of all. If many be in a Church, and all cannot prophecy at once, the Rule is, that two or three should do it at one time, and two or three at another and that by course, So, say I, let Ordinances take their course in their omissions, and no one be preferred to thereſt, but let it go by a *series* one by one, as the Apostle there says that all may prophecy.

These are Rules given by command for ordering Ordinances, and suit with right reason (so *v.* 37.) when ordinances have a like interest.

3. Or thirdly, That all may be administred every Lord's day, there must be the less time given to every one. For that also is a rule to order prophecying of Brethrn by, which have a like right and interest (so *v.*30.) let the firsthold his place, that is, so contract himself that another may speak, to whom God may have given a Revelation as well as to him, and therefore he must not take up all the time. The like, I say, is to be observed with respect to ordinances.

Or 4. The assemblies may begin sooner; and though some cannot come so soon yet when the most may, let them begin and the rest come after. For though for a special reason ye are to stay each for other for the Sacrament (as 1 *Cor.*11.) because it is a badg of the Communion of the whole: yet I know not whether we should allways thus stay for all other Ordinances for it is better that some few should want part and the beginning of the worship, that the whole may enjoy all.

Now these things I speak in case the Church cannot meet on other (as it seemed these in *Troas*, *Acts* 20. could not; for *Paul* stayed seven days for an opportunity to preach) which may also be the case of some Churches that are poor and numerous.

But in case the Church meet upon other days, and occasional Ordinances so encrease, as you cannot have all upon the Lord's day: or the inconvenience otherwise is such you cannot. Then,

1. For the reasons above given you should defer occasional Ordinances (as you use to do) to other days, and keep up the solemn standing worship by these Continual Ordinances.

As I apprehend it, the Lord's day is electively to be taken, for breaking bread but; not so for admission excommunication, &c. And in that case you are to deferr Occasional Ordinances rather for this Reason also. For being to be done but once for all, it is all one on what day,; it is no loss to defer any of them to the week day, or another Lord's day: But if you omit a Lord's Supper upon this day, it is an irreparable loss: There is one Lord's Supper less in the Course of Sabbaths in your lives, and the loss cannot be made up: 'tis as the loss of a good thought in it's season: But in the other case, *omittitur non ammittitur*, there is a delay but not a loss.

And 2. There may be such Circumstances in Occasional Ordinances, as will make their administration much better on a week day than on the Lord's day. And admission may require haste, through some journey to be taken by the party, or the like. So, a man's sin may be so ripe and high, as I would not have his excommunication deferred an hour longer that so the Church may clear it self.

Obiect. But here comes in the Objection, that there is no time under the New Testament, for which out of duty Christians are bound to meet, but the Lord's day. There is no other time instituted, and therefore it is to be supposed that the general rule that binds all Churches is that all Ordinances should be on the Lord's day only.

Answ. I Answer, That, indeed, there is no other time singled out by institution to oblige them to Assemblings together but the Lord's day. But yet there is a command to meet upon other days when pressing Circumstances urge to it, and their occasions will permit. The same command that lyes on *Timothy* to preach the word out of season, lyes upon Churches to hear out of the proper season assigned by institution. Other Circumstances may press to a necessity of a duty as well as an institution may; and so may oblige to meet on the week days, as well as Institution obligeth

Ch. VII geth us to meet on the Lord's days. And if ſtill the condition of any Church be ſuch (which yet ordinarily we ſee by weekly Lectures general in City and Country it is not) that they cannot meet on week days; but Occaſional Ordinances multiply ſo as that they, and all continual ones cannot be adminiſtred on the Lord's day; then, ſay I, let ſome of the Continual give way at ſuch a time, for if the caſe be that an Occaſional Ordinance may not be adminiſtred at all, if not on that Lord's day or that it will otherwiſe be deferred too long, then, rather omit the practice of a Continual Ordinance rather than *that occaſional one* ſhould be ſo hazarded. And the Reaſon is becauſe *that Occaſional Ordinance* is a thing to be done but once: And rather than not have a Child baptized at all and dye ere baptized; it were better to looſe a Lord's Supper which you may have every Lord's day. The Lord's Supper you have always with you, but not the other.

CHAP. VII.

Whether a Church of Chriſt may lawfully make an Agreement among themſelves to to divide themſelves into ſeveral parts, and to have the Sacrament of the Lord's Supper Adminiſtred to one of theſe Parts one Lord's day, and ſo ſucceſſively to every part of the Church.

I Need not prove the firſt principle of a Congregational Church, and its being appointed by God as the ſeat of his publick worſhip and ordinances. I have already proved it, and may take it for granted by theſe, who profeſs Congregational principles with difference from others.

The Papiſts profeſſing a viſible Church Catholick, &c. do allow the diſpenſation of this ordinance of the Lord's Supper *Vage* and unlimitedly; Hence they have private Maſſes, and they think a Prieſt, and one more, to be enough for the performance of them and alſo for the giving and receiving the Sacrament.

Our Epiſcopal Divines, profeſſing a National Church, allow a private communion to a party that is ſick in caſe of that neceſſity.

Our Presbyterian Brethren that profeſs a National principle and that every ordained Miniſter is a Miniſter to the whole Church, do aſſert, that if ſeveral Chriſtians meet and one ſuch Miniſter be with them, he may (eſpecially in difficult Times) adminiſter the ordinance to them, though he hath no ſpecial Relation of being a Miniſter to them as a Congregational Church, and tho' thoſe Chriſtians have no particular Relation of members one to another.

In *Scotland*, alſo, a good and holy Miniſter, in repute, cometh to a place, and when thouſands of people gather about him from far and near to hear him preach, ordinarily ſuch a Miniſter uſeth to adminiſter to them the Sacrament alſo.

That which is my deſign is to find out *what of a Church* is the true and proper ſeat of this ordinance of the Lord's Supper.

The Seat impowered for this, or any ordinance, is a matter of great moment, and it is not a Circumſtance ſuch as a local place is, and as *houſes to eat and drink in* are. This is but a meer Circumſtance of place, but (as the Apoſtle ſpeaks) of this Ordinance *the Church of God* is unalterably the ſeat, as the oppoſition there ſhews, 1 *Cor.* 11. 22. Such Circumſtances the Church may and doth appoint but the proper ſeat of an Ordinance inſtituted is another manner of thing.

The Paſſover (which this ordinance doth ſucceed) had an whole family appointed for the ſeat of it, *Exod.* 12. 46. *In one houſe ſhall it be eaten, thou ſhalt not carry forth ought of the Fleſh abroad out of the houſe*, &c. Afterwards it muſt not be celebrated in any City but in a Family in *Jeruſalem*, Deut. 16. 5. 6. *Thou mayſt not Sacrifice the paſſover within any of thy gates which the Lord thy God giveth thee. But at the place which the Lord thy God ſhall chooſe to place his name in there thou ſhalt Sacrifice the Paſſover at even at the going down of the Sun, at the ſeaſon that thou cameſt forth out of Egypt.* Unto which (as holy *Ainſworth* ſays in his diſcourſe of the communion of Saints) a new Teſtament Church anſwers as the ſeat of ordinances.

Now that which I ſhall firſt do, is, to find out whether this ordinance of the Lord's Supper

Supper hath not a proper ſeat for it, with difference from other ordinances of worſhip that may be adminiſtred every where. I mean not as to the Circumſtance of place, for of that the Apoſtle hath determined, 1 *Tim.* 2. 8. *I will men pray every where*, as to place, and ſo the Sacrament may be adminiſtred any where for place. But as the ordinances of diſcipline have, beſide the circumſtance of place for meeting, a proper ſeat of a Church (*Do not you judge them within*, 1 Cor. 5. that is within your ſelves and that are of you?) So the enquiry is whether this Ordinance alſo hath not a *ſedes propria*, *A ſeat proper to it* with difference from other Ordinances, and what that may be? Book VII

This enquiry I ſhall manage by conſidering.

1. Our own commonly received principles hitherto, & ſee what they do neceſſarily (if retained) drive us up unto.

2. I ſhall conſider how the Scriptures will fall in, to confirm and ſuit with that, which by thoſe principles ſhall be found to be the *Propria ſedes* of this Ordinance.

We uſe to make a *Statue* by cutting away of matter, as in carving a Statue out of free-ſtone, and ſo in what is left a form ariſeth and it bears the image of what we intend (as well as we do it by adding to of matter as in making a *ſtatua* of *Playſter*, &c.] and ſo here *Præſcindendo* or by cutting away what will not ſerve for a *ſedes*; the true form in ſuch and ſuch a matter will diſcover it ſelf.

Now according to our Congregational principles received I believe we will agree in theſe particulars that follow, and if not, let the breach be made where any one thinks meet to make it upon them.

I ſhall in the firſt place ſet them down by way of Narration; the uſe and benefit of which Narrative will be to help us to diſcern the ſpecial value and tendency of this Ordinance of the Lord's Supper, which, when all is done, muſt regulate this caſe. And alſo by degrees each of thoſe particulars added to others coming up ſo far to the concluſion, thereby both the ſtate of the Queſtion will be ſeen, yea and perhaps ſome demonſtration of it ſpring out of all at leaſt to convince your judgments of the final concluſion which is this.

A Congregational body to Chriſt, or Church conſidered as ſuch, and met as ſuch, is the proper ſole ſeat of this Ordinance of the Lord's Supper, with difference from other Ordinances of worſhip and other meetings. Now towards the proof of this I advance by theſe ſteps.

1. That if the whole Congregational Church were met it muſt be a Miniſter who muſt diſpenſe this ordinance, let the neceſſity of the Ordinance be what it will. Obſerve this that in caſes of the moſt abſolute neceſſity none will admit any other than a Miniſter to adminiſter it; and your beſt ground for that is (which I ſhall own) that we read not that any other but ſuch adminiſtred it, or baptiſm in the New Teſtament, and every where we read that where the Sacrament of the Lord's Supper was adminiſtred it was by an whole Church, and ſo the argument for the negative is for this cauſe as good as for that other, *viz.* that Miniſters only ſhould adminiſter it: Nay, we have more inſtances for the one than the other. And this alſo ſhews a manifeſt difference of the Lord's Supper from other ordinances. For if we conſider publique prayers or preaching, gifted Brethren in caſes of neceſſity may adminiſter them, and yet you will not ſay this is common to the Lord's Supper which none but a Miniſter may adminiſter. However for this firſt difference betwixt this and other Ordinances there muſt be ſome reaſon in the nature of the Ordinances themſelves (for that it is the thing which in the firſt place I enquire) that ſhould require and admit ſuch a difference.

2. The qualification of being a Church-member, or of being in the order (as I may call it, Col. 2. 5.) of that ſtate, is alſo as requiſite as to a perſons receiving the Lord's Supper; as that the perſon adminiſtring it ſhould be in the order of preaching Eldership. This is acknowledged alſo, inſomuch that the holyeſt man in the world (and who is known to all that ſociety to be ſuch, and to be utterly remote from the leaſt jealouſy of Scandal) who owneth not a Relation to ſome Church-membership, would not be admitted to this Sacrament by any of our Churches when met together.

3. The third caſe is this, If ſome Members out of each or all Congregational Churches in *England* were met together in a Town, and a Miniſter of that Town were

Ch. VII met with them (where ſome one Congregational Church reſides, but yet, where at that time that Church he belongs unto as Miniſter are not met, but yet there is ſuch a full Congregation of ſuch Saints mentioned with teſtimonials from their reſpective Churches) he, according to our principles could not adminiſter the Lord's Supper to them, and yet they are all qualified for it in this reſpect, that they are in the order of a Church, and in a Church-ſtate as Church-members, ſo as the defect that it was in, in the former caſe, is taken away alſo hereby.

And if it be ſaid they cannot be adminiſtred unto, becauſe he that is the Miniſter is not *their proper Miniſter*, but not becauſe they are not capacitated themſelves for it, I add theſe ſteps more ſtill by putting further Caſes in the way of anſwer to this, and to ſhew that this defect is ultimately reſolved into this, that, indeed, they are not a Church, for that is the ground of any Man's being their proper Miniſter.

4. If any Apoſtle were preſent he could not adminiſter this Ordinance to them. We may make this ſuppoſition, for in the primitive times it might *de facto* have fallen out: Therefore, the above-mentioned defects doth not lye in their not having a proper Miniſter, for an Apoſtle, having an univerſal Relation of Office to all Churches and Saints, would be (ſo far as being a Miniſter of all parts therein lyes) ſufficiently qualified.

5. But ſtill there is a defect why this company of men could not have the Lord's Supper adminiſtred to them, and that, although qualified in being each a member of ſome Church; and where lyes the obſtacle but in this, that they are not one particular Church, or members of one and the ſame Church amongſt themſelves? ſo that an Apoſtle's preſence and power doth not extend to ſupply that defect, any more than to make a company of Diſciples a Church without their Co-alition firſt ſo to be. We uſe to ſay that a company of Elders met in a Synod cannot have the Sacrament together, if *Paul* were with them, although they each do repreſent particular Churches. So as ſtill (according to us) the Adminiſtration of the Sacrament farther depends upon theſe being one in the ſame, individual, particular Church-fellowſhip, which can be ſaid of no ordinance elſe whatever.

6. If two or three of that Church were met, and a teaching Elder with them, he might pray with them, preach to them, &c. but not adminiſter this ordinance. The Evangeliſt *Philip* and the *Eunuch* alone went together, and he could baptize him, but he could not have adminiſtred the Lord's Supper to him, ſo as ſtill it is not ſufficient that members of the ſame individual Church be met with a Teaching Elder. Thus ſtill the adminiſtration of this Ordinance advanceth it ſelf and climbeth up further and further towards its having for its ſeat that company of believers which ought to be accounted an whole particular Church.

7. It is not *a number* of the Members of the ſame Church met with a teaching Elder *which* your priniples will allow capacitated for the Adminiſtration of this Ordinance. Yea, tho' it be ſuppoſed a number of ſo many and of ſuch perſons, that if there were a Church to be begun, there were a ſufficient number for to make a Church (be it the *minimum quod ſic* of ſeven (as Mr. *Cotton* ſays) or of ten, as in a Synagogue, or of eleven, as Chriſt's Diſciples were when *Judas* was gone forth.) Yet your principles will not allow it. For,

1. Then any ſuch *number* met with a teaching Elder for other Religious worſhip might in the end ſay, Let us have the Sacrament alſo in the cloſe, ſince God hath been with us in the other ordinances, and we are ſufficient for number. But this you would not allow.

2. If there be a Church of five hundred, and as many teaching Officers as were in the Church of *Antioch*, Acts 13. 1. who would accordingly meet in ſo many ſeveral parcels as they had Teaching-Elders over them (one teaching Elder meeting with one parcel of many of them, another with a ſecond *many*, a third with a third *many*, and ſo on) and would multiply their meetings according to the number of their Elders, this you would not allow neither, eſpecially you would not admit ſuch ſeveral Meetings for the Lord's Supper at one and the ſame time. This yet is a caſe ſuppoſable and it may be put.

Now by caſes put, we having brought the matter thus high, and thus near, it is to be conſidered what is here yet wanting or to be ſuperadded to capacitate and endow them with power for this that the Lord's Supper may be adminiſtred in this caſe? Let any man of us either make a breach upon ſome or all of theſe principles, or aſſign wherein the defect

defect lyes, and as *Peter* said, what should forbid, that these should not be baptized? so let us enquire what doth forbid or hinder why these should not be the Seat of the Lord's Supper when so met; and when there are all requisites materially for it.

1. Saints in the Order of Church-fellowship.

2. In the same individual Church-fellowship, and Members one of another in that respect.

3. A Teaching-Elder in proper Relation unto them.

4. A need (perhaps) of Edification of many of them, yea, and an earnest, spiritual and special longing after it at the meeting, and a great preparation made by other Ordinances unto it.

5. The common Warrant (as for time) to receive this Ordinance *oft (as oft as ye receive*, &c. *1 Cor.* 11, 26.) and so, both season and time do meet also. There is,

6. A sufficient number as to the *Matter* of a Church to make an whole Church according unto that, to which any principles of any profession amongst us Episcopalian, Presbyterian, or Anabaptists will say is required for a Church, and so it is in that respect equivalent unto an whole Church. Wherein should the impediment lye? I press any man to assign it; but he that doth it must assign such a *Ratio* or *Condition* of this company to be superadded yet to them, as (taking into his eye all the fore-mentioned cases) shall carry with it a difference and distinct ground founded in the nature of the things, and he must compare them together.

1. With the Case of many Members of several other Churches so met with an Apostle, who yet may not receive the Lord's Supper.

2. With the cases of two or three (but not arising to many) of their own Church met with their own Elder, &c, who yet may not.

And yet 3. All these may enjoy any other Ordinance of worship, prayer, &c. but not this.

And 4. He must consider all these meetings to be of a distinct nature from a Church meeting of the whole Church, that is so acknowledged, in which, not the Lord's Supper only, but any or all other Ordinances of *Discipline*, *Excommunication*, &c: may be administred, which cannot be in any of the other Companies. Let any, I say, whoever, weighing the premises, assign what *Notio*, *conceptus*, or *Ratio* (taking *Ratio* for the *Modus*, *Relation* or respect put upon a thing) is a-new or farther requisite to *this Company of many*, &c. specified, and such a *Notio* also as will bear warrant and afford a true ground of difference of such a Church, both from the other Assemblies mentioned, and will also state a difference of this ordinance of the Lord's Supper from the other Ordinances, according to the variation of the cases put, and he will find himself driven up to what I shall by and by assign.

For, bring me two Half-crown-pieces, the one stampt the other *unstampt* (which yet for matter and all such requisites belonging to the matter, &c. is, *in valore*, in value, equivalent unto an half-crown that is *stamped*) yet the unstampt piece is not constituted currant as Money to that purpose of payment as the other is; so it is in the present case.

The 7th. case propounded presents you with a *many* of Members of one and the same Church enough to begin a Church, &c. and yet you would not (out of times of persecution) in the modes of them propounded allow them capacitated for this administration, and yet they are, *in valore*, in value every way equivalent unto a Church which is immediately capable of this Administration. Let any Man now say what is the stamp that is to be superadded unto such a *Company* or *Companies*? Till others assign theirs I shall present what I conceive *in abstracto* this formal reason to be, *viz.* that a company of Saints, &c. met, must be indued with this superadded *Formality*, with this *Nova ratio formalis instituta*; That it is a distinct body unto Christ, wherein the Members are united to one another as such, with distinction from other Churches that are also Instituted bodies to Christ. And this is that company which having an Officer or Teaching Elder over them are the *propria sedes*, *the proper seat*, for the Administration of this Sacrament, and unless this consideration is, or can be justified to be in such, or in any company, they are not capacitated for this Ordinance of the Lord's Supper. For otherwise it is not their *Number*, and their being members of one and the same Church and their meeting with an Elder, who is their own Elder, that will impower them for this Ordinance.

1. In *General*, that there must be some farther *formalis Ratio*, some *conceptus*, or notion

Ch. VII tion ſuperadded unto the materials of former inſtances (eſpecially that laſt put) is evident.

1. Becauſe all things that go to compleat the matter do meet in that laſt inſtance. There is, 1. A *many*. 2. *Many* of the ſame Church. 3. They are met with their own teaching Elder, and yet they are defective, and are not the proper ſeat of the Lord's Supper.

2. Becauſe there muſt ſome difference and diſtinction ariſe (beſides what ariſeth from theſe perſons as the matter in this company) whereby they do and may become *Propria ſedes* of this Ordinance with difference from all the former inſtances. Now differences ariſe properly from the form, and ſo it muſt be *Nova Ratio formalis*.

2. It muſt be ſomething *inſtituted*, a *Ratio formalis inſtituta*, (as I ſaid.)

1. Becauſe it is that which muſt make a difference and diſtinction from,

1. A Company of Saints in no Church-Fellowſhip.

2. A Company of Saints in ſeveral Church-Fellowſhips.

3. From two or three of the ſame Church-Fellowſhip.

4. From a *many* of the ſame.

5. And ſo as that whereas any ſuch Company of the former may partake of any other Ordinance of worſhip, yet not of this. That which muſt be, to put the difference, muſt be *Ratio formalis, inſtituta*, as take as many men for number and (every way qualified and enabled, *&c.*) as are ſufficient to make a Corporation fit to enjoy ſuch or ſuch priviledges, yet they muſt over and above be empowred by Charter, and over and above have ſuperadded the ſeat of their being a Corporation by a Civil Inſtitution; So it is here.

2. Now ſecondly, for the demonſtration of that particular *formalis ratio inſtituta* aſſigned, *viz.* That an inſtituted body to Chriſt conſidered as ſuch is the only proper ſeat for this Ordinance, I ſhall proceed.

1. By removing all ſuppoſitions I can think of or that have been ſuggeſted; or what may be pretended to give the ſtamp or inſtitution, ſo as it will ſtill remain that nothing elſe but ſuch a company as I have before defin'd, may aſſume and take on them to be an inſtituted body to Chriſt.

1. It is not a *Par Ratio* a parity of Reaſon. *The Church* is ſaid to have prayed for *Peter*, Acts 12. 5. *Peter therefore was kept in priſon, but prayer was made without ceaſing of the Church unto God for him*; and this was done by two ſeveral meetings at leaſt and ſo by parts of the Church, *v.* 12. *He came to an houſe where many were gathered together praying*; and another company was elſewhere, as appears from what *Peter* ſays *v.* 17. *Go tell theſe things unto James and to the Brethren*; and the words that follow are, *And he departed and went into another place.* But yet all this will no way come up to evince the matter we are upon, nor warrant that the ſtamp of being a Church may be put upon every aſſembly of many, nor will it follow that the Church may meet in parts for the Lord's Supper.

1. Becauſe prayer is ſuch an ordinance as may be exerciſed by a Church by parcels, and thoſe parcells may be fewer or more, whether their Office is met with them or not, as in one of the former inſtances was alledged that one Elder meeting with one ſick perſon may pray with him, whereas if all the Elders met with that perſon they would not be capacitated to adminiſter the Lord's Supper to that ſick perſon. For if this had been the manner then, or an apoſtolical Practice, the Apoſtle *James* had as fit an occaſion to have made mention of it and to have enjoyned it to be adminiſtred alſo by them, as well as to prayer over them, *&c.* For the Sacrament is as needful for the Soul of ſuch a Perſon as prayer, *&c.* is for their body.

It may alſo be ſaid that any two of the Church and the whole Church by two and two may meet to pray for any buſineſs of importance, but you will not ſay they may do ſo for this Ordinance; Yea they may do ſo without any Officer, as, two or three may meet for prayer, but not ſo for this Sacrament. And one reaſon is becauſe this Ordinance is a *Communion* of Chriſt's body, and of one with another therein; but it is not ſo in the other Ordinance of Prayer, ſo as there is *diſparitas, a diſparity of Reaſon.* For it would be a ſtrange Aſſertion to ſay that two may meet for a Communion of Chriſt's body as well as to pray, and thereby exerciſe the Communion of Saints, which cannot be done apart, as well as by all, or many together.

Object. But the *Phraſe* of *Acts* 12. 5. is urged, that prayer was made of the Church unto God for *Peter* (which how it was done the 12th. and 17th. *verſes* ſhew, *viz.*

That

That it was by parcels) and therefore the Church may be said to meet in several parcels; The reply is. Book VII

Answ. 1. A Question may justly be made whether that phrase of *Prayer being made of the Church without ceasing*, refers us unto those Prayers that are afterward instanced to have been made by parcels of the Church, or whether that phrase is not intended to shew how the whole Church had during his being in prison met and made prayers for him; for unto the former whole time of his having been in prison doth that speech refer (view the words and compare, *verse* 4.) and those after-passages (*v.* 12, 17.) are but what fell out to be that night afore he was to appear next morning, *verse* 6. But I will not at all insist on this but will suppose that during this time of persecution all their meetings were by parcels as well as that night; though I believe that the assertion in the Answer given can never be disproved. But,

2. Prayer may be said to be made by the Church in parcels, and yet it may be affirmed that none of them were meetings of the Church as a Church. Tho', yet, if two by two had in such minute parcels met, yea if privately only one had earnestly prayed it might have been said, That prayer had been made by the Church thus distributed.

For, 1. The word *Church* in such a way of speech is taken materially for the members of the Church, whether singly or otherwise, and when a thing is done by them generally either one way or another it may be said, *The Church prayed*, and it cannot be inferr'd that they prayed as met together, no more than to say, *Prayer was made by the Churches*, would argue they all met together for one prayer. And that the phrase of *Church* is so used in this Book of the *Acts* is evident, for when 'tis said (*Acts* 8. 1.) that there was *a great persecution against the Church*. The word *Church* is materially taken. So as the phrase (*v.* 5.) and those compared with it (*v.* 12. and 17.) will no way evidence that these meetings were Church-meetings or that they met *qua* Church, and so they had not the stamp which we seek: They were barely meetings of several members of that Church, and so the whole Church, indeed, might be materially in the one and in the other, but still it was not there *qua* Church.

2. The nature of the duty of prayer is unquestionably such, as will admit a Church to perform it by parcels greater or lesser, yea in its members singly. And how then can we interpret this phraseology, in *Acts* 12. to serve that purpose for which it is urg'd.

3. Nay 3. The Holy Ghost hath warily penned it to present such an interpretation, for he styles the meeting of those in *verse* 12. (where it is said, *Many were gathered together praying*) in distinction from being a Church, or the Church, or a Church-meeting, and so it in reality comes up but to that seventh or last instance we gave of many of the same Church-meeting, to whom yet you would not give the Supper. And as for the other company, who are called *James* and the *Brethren*, we will suppose them met as these *Many* (*v.* 12.) were, and yet so much is not said there, but the meaning may be that *Peter* bid them to go to their several houses. They are but the *Brethren* with *James*, not the Church, though *James*, their chief Elder, had been met with them.

Yea, 4. There will fall out this contradiction to what is said in the 5th. *v.* if you say that these were each formal Church-meetings. For then it must have been said that they met in *distinct Churches*, and not that *that Church, in singulari* met in each of these meetings, *v.* 5.

2. It is not the will or consent of that which we must call the whole Church (the πανηγυρις) that can have authority to set this new stamp of a *Church* upon such partial Meetings of its own Members.

For 1. Tho' in Law Estates or Titles are convey'd, both by the will of man in making his will, and by inheritance, yet here, the adopting any or all of these meetings apart, into the priviledge of a Church, goes not by the *will of Man*. But look what Company is so met as by the will, and institution of God, the inheritance falls upon, they only are the Church. The Church's will gives not the stamp, but it must be such in the reality afore God.

2. If the will of the Church had this pretended authority, then the whole Church may say of any such few or many of the members at any time met, that they are a Church, and that others, tho' many, are not so. Yea,

3. Then it may be said of as many several Companys that have each an elder with them, that they are so many Churches; and if all these receive at the same time the Sacrament,

Ch. VIII

Sacrament, they would be ſo many Churches made by that one whole Church and belonging to that one Church; whereas an inſtituted Church conſiſts in *Indiviſibili*.

4. It is not conſidered enough that the authority of being a Church is not *Poteſtas vicaria nor deputata, A vicarious, or deputed power.* Therefore the whole Church cannot ſay, This ſhall be your Church at ſuch or ſuch a time, for ſuch or ſuch an end.

3. It is not a caſe of neceſſity for the Ordinance, that will be argument ſufficient for the adminiſtration of it to any ſuch divided parcels of a Church. For put this caſe that many of the ſame Church are in caſe of great diſconſolation and therefore need this ordinance, or that they have not had this Ordinance of a long time adminiſtred to them, and one of their proper Miniſters were with them. Yea, put the caſe of neceſſity which the Papiſts and our Epiſcopal Divines put, that two or three or more are ſick and weak in a great Family belonging to one Church, and being near death in all view, they as greatly long for, yea, more need this ordinance, *in agone mortis*, in an agony of death, than any other company of Church-Members in caſe of perſecution: neither of theſe caſes will be allowed to be ſuch a neceſſity as would make or conſtitute ſuch a meeting to be a Body unto Chriſt, inſtituted with difference from another part of that Church.

CHAP. VIII.

Whether, in caſe of apparent danger of Life, loſs of Eſtate rationally foreſeen, or in caſe of violence and force, cauſing Ordinances to ceaſe, there may not be a prudent forbearance or ſecret avoidance?

THE Rule our Saviour gives, *I will have Mercy and not Sacrifice*, is our meaſure and ſtandard to forbear Ordinances in the Caſe mentioned; for it is *Mercy* which God would rather have. Sacrifice was the eminent Ordinance of the old Teſtament in all the ages of it, yet, it being but a duty of the ſecond Commandment or Inſtituted worſhip and not of the firſt, it yields unto mercy, as alſo the duties of the Sabbath do, as our Saviour Chriſt hath alſo declared and paralell'd that with the duties of the ſecond Commanded, *Luke* 6. 1, 2, 3, 4.

But I ſhall give inſtances of ſuch a Forbearance which confirm this, and ſhew the extent of this Rule.

1. I ſhall produce Inſtances out of the old Teſtament.

1. *Jacob* fled from his Fathers houſe when *Eſau* had but ſpoken words of threatning, *Gen.* 27. 41. *And* Eſau *ſaid in his heart the days of mourning for my Father are at hand, then will I ſlay my Brother* Jacob; *And theſe words of* Eſau, *his elder Son, were told* Rebecca, *and ſhe ſent and called* Jacob *her younger Son, and ſaid to him, Behold, thy Brother* Eſau *as touching thee doth comfort himſelf, purpoſing to kill thee.* Here was but a hear-ſay and report of *Eſau*'s intention, and yet thereupon his Mother adviſes him to flee to *Laban* to *Haran*, verſe 43. but to do it only to avoid the preſent diſtreſs, hoping his Brothers fury would be over as the word is, *verſe* 44, 45. *And tarry thou with him a few days until thy Brother's fury turn away; until thy Brothers anger turn away from thee* (that is, the fury of his anger be over) *and he forget that which thou haſt done to him, then will I ſend and fetch thee from thence.* And he did accordingly and had *Iſacc*'s bleſſing with him alſo (*Gen.* 28. 1, 2, 3, 4, 5.) and was ſent away by his Authority; and yet, conſider the Caſe how it ſtood; He went away from his Fathers houſe where God was worſhipt, and where Sacrifices were offered; for ſo in the Patriarchs Families they were, and had been from the beginning, from *Adam*, *Abel*, and *Cain*, and ſo on. Yet, to avoid this fury he fled to a Family, where a ſtrange God was worſhipt (for we read that *Laban* did ſwear to another God than *Jacob* did, *Gen.* 31. 53. *viz.* The God which *Abraham* and *Nahor* had worſhipt before *Abraham*'s Converſion, Joſh. 24. 15. *The Gods which your Fathers ſerved that were on the other ſide of the flood*: That *Laban* was an Idolater alſo appears by the ſaid, *Gen.* 31. 30. *Wherefore haſt thou ſtollen my Gods?* compared with *verſe* 34.) and his flying was but a matter of prudence, it was but for a danger threatned: He was not yet ſurprized, but it ſeemed rationally impendent. And alſo it was but for a time, but not for always, and

his

his Mother (as *Ainsworth* says) counsell'd him in Faith; yea, and further *Isaac* sent him away with a blessing as from God. And there was this further in the case, that he having bought the birth-right of his Brother *Esau*, if his Father (who was so old, that he was striken with blindness, and *Esau*, in his speech, had implyed that it would not be long to his death) had dyed, it was he that should have Officiated in the Priest's Office in the Family, and have performed the worship of the Family, as having bought the birth-right; and so was the head thereof in that respect. How soon his Father might dye he knew not, and yet he fled, and fled upon this occasion and with this reserve, till his Brother's fury should be over. Book VII

I might from hence urge an argument against what is ordinarily alledged by people in our times, who, in the case of eminent danger, tell their teachers and one another, *You must trust God*, and not avoid or forbear.

I reply, why should not he have trusted God against such fears as these, which were indeed but from flying speeches of his brother? but because it was rationally probable that his Brother would indeed have killed him, he therefore flyes to avoid it; but when indeed God really did call him to trust him, as when his brother *Esau* came with 400 men against him, he then trusted God, and prayed it out; but in this case, he was not called to do it, but wholly to avoid it rather.

2. To Sacrifice, and to worship God together in Assemblies had been the Religion of their fore fathers transmitted to them from before the flood, as appears from the first, in the case of *Cain* and *Abel*, Gen. 4. and from the 26. *v.* of that Chap. *Then men began to call upon the name of the Lord*, that is, to call upon him together. But while they were in *Egypt*, the people did forbear Sacrifices and publique worship, Exod. 8. 25, 26, 27. Pharaoh *called for* Moses *and for* Aaron *and said, Go ye, sacrifice to your God in the Land. And* Moses *said, It is not meet so to do; for we shall Sacrifice the abomination of the Egyptians to the Lord our God: Lo! shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? we will go three day's journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.* *videtur colligi non fuisse liberum; it seems to be inferr'd, that it was not free, Sacrificia offerre,* no not in their own dwellings *for them to offer Sacrifices,* no not in their own dwellings in *Goshen*, or if they did it, they did it but *secretly*. And it is for certain that publick Sacrifices and meetings were not used; for it is but now granted as a special favour by *Pharaoh, Go, Sacrifice in the Land*, as that which they had not done afore, and they forbore upon a prudential ground (when yet according to the principles of trusting God in any case, &c. and if they were true, they ought not to have foreborn) they knew not infallibly and certainly, that the people would stone them, and yet thereupon *Moses* says, *It is not meet so to do*, verse 26. *for we shall Sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? we will go three days journey into the wilderness, and Sacrifice to the Lord our God.* Which argues further that they knew their Fathers had offered up Sheep and Oxen; and so it was not out of Ignorance that they forebore, as if they knew not what God would accept. Rivetus in Locum.

From the transactions of *Moses*, this may clearly also be argued, that if, in case any person be to enter into a state of Church-Ordinances (which Sacrifice was then more eminently in the room of) or to joyn with a set company and with a Pastor suitable to them, &c. which hitherto they have not done, they may warrantably forbear and wait a due and fit season for it in a setled way. Or if a man intended to remove for ordinances to another Country he were not bound (perhaps for some good space of time) to enter presently into them in the place where he is, or upon the next opportunity, which will present it self. Also in that case of a dangerous opposition from their Relations, such as, by reason of their Spirits and Principles, do threaten to break all between them; we do use rightly in such a case to advise, that Wives and Children are not so bound up to do it, but they may forbear to gain the consent of such Relations. And our Argument we account strong, because, for present enjoyment, we are not to hazard or prejudice a future more setled and quiet enjoyment, which yet truly hath much of the case afore us: For we only profess to forbear at particular times, wherein there appears, rationally, a more certain danger, to preserve our selves and our Estates to enable us to enjoy them more frequently at other times, and not to expend all your future enjoyments upon one present, and spend (as it were) the whole of all at once. And this is truly *Mercy* and is the same kind of Sacrifice too, *viz.* for the future instead of Sacrifice at present.

Now

Ch. VIII

Now all this is justifiably inferred from the Case of the *Israelites* in *Egypt*, especially from the time that *Moses* presented himself as a deliverer unto them, for seeing deliverance was at hand, why did they not presently fall upon Sacrificing? Why doth *Moses* defer the time, and not set upon it presently? It was not that the duty of Sacrifice was not inforce, for it had been (as Christ says of Circumcision) from the Fathers, and obliged them as well as their fore-fathers, especially when *Pharaoh* had given liberty, saying, *Go Sacrifice in the Land.* No, but he defers it, to work about another thing, *viz.* a total deliverance, and sacrifizeth the present enjoyment they might have had unto the attainment of a future settled enjoyment. He forbears at present, that the present performing it for once might not hinder the future for a continuance.

3. During *Saul's* wicked Reign, there was no frequenting the Ark, which yet was the Ordinance of God, 1 Chron. 13. 3. *Let us bring again the Ark of our God, for we enquired not at it in the days of* Saul. I omit *David's* flying from *Saul*, and complaining of his dwelling in *Meshech*, and his saying, *O that I were a Sparrow, a Door-keeper! in the house of God*, Psa. 84. 3, 10.

4. We have another instance in the Case of the ten Tribes all the days of the Kings of *Israel:* There was in *Elia's* Time 7000 had not bowed to *Baal*, but they kept themselves from the defilement of Idols conscientiously (1 *Kings* 19. 18.) and yet they went not unto ordinances at *Jerusalem* to Temple-worship, nor did not during all those times, which were well nigh 250 years, nor do we find them any where blamed for it. Yea, and surely, had they been observant thereof, it would have been here remembred by God for the evidence of their sincerity, as well as that Negative of not bowing unto *Baal.*

If the Objection be, that of *Jeroboam* and the rest of the Kings, it is indigitated, that he made *Israel* to sin, namely, in their not going up to *Jerusalem* as well as in worshipping his Calves.

I *Answer*, 1. That the sin of *Jeroboam*, and the Kings that imposed both, did lye in both, *viz.* in restraying them from their going to *Jerusalem* as well as in requiring their worshipping his Calves, & the ultimate aim on his part was to keep them from going to *Jerusalem, If this people go up to Sacrifice in the house of the* Lord *at* Jerusalem, *then shall the heart of this people turn again unto their* Lord, *even unto* Rehoboam *King of* Judah, *and they shall kill me, and go again to* Rehoboam *King of* Judah: Yet the sin imputed to the people is eminently if not limitedly said to be their worshipping of the Calves, 1 Kin. 12. 29, 30. *And he set the one in Bethel, and the other put he in Dan. And this thing became a sin; for the people went to worship before the one even unto* Dan.

Answ. 2. The Nation generally incurred the guilt of both, because they walked willingly after *Jeroboam's* Commandment, *Hosea* 5: 11.

But 3. Still those Godly people who kept themselves from the worship of his Calves (as certainly they did, as the prophets also did) and being under this hard restraint which hath been spoken of, and Mourners for it, to them simply their forbearance to go up to *Jerusalem* was not imputed as a sin, nor is any where found to have been so charged on them.

And that the greatest of the Prophets themselves did in that as well as in other Cases of danger betake themselves to ways of prudence to secure and save themselves after the most *Heroick* darings, and durst not abide by it; you have *Elias* for an example. *Elias*, indeed, once daringly offered a great Sacrifice, and gained thereupon the people to kill 800 of *Baal's* Priests, in the midst of *Ahab's* and *Jezebel's* Reign, 1 *Kings* 18. But when he had done, he stayed not by it, but to save himself he betook himself to his heels and run away and went as far as his Legs could carry him, clear out of all *Ahab's* Dominions and reach, 40 days Journey, even to *Mount Horeb*, where the Law was given, 1 *Kings* 19. 8.

Some further Objections may arise from the Adventures and seeming Hazards of utter ruine, that many godly of the 10 Tribes at several times made to come to *Jerusalem* to Sacrifice. There were three special times in which we read that many of that people after the beginning of *Jeroboam's* Reign went up to *Jerusalem* to worship.

1. Then when the Division had been first made by *Jeroboam* during the space of 3 years.

2. In the days of *Asa* of *Judah*, and *Baasha* King of those ten Tribes, some 15 years after *Jeroboam's* death, another irruption out of some of the 10 Tribes came unto *Jerusalem*, 2 *Chron.* 15. 9.

3. The

3. The third was just at the last, even but 5 years afore the final ruine of the Nation. Book VII

Of any other times we read not (that I know of) of any one's going up unless you will credit that which old *Tobit* says of himself, *Tobit* 1. 6. *I went often alone unto* Jerusalem *to the feasts*; and what the Angel is brought in to say (*Chap.* 5.) of two more that accompanied him at some of those times. Yet there it is not he always went when it was duty as well to do so, but only often, and that he alone did it, not others of the godly of that Nation in his days.

Now the Circumstances of those three times specified and the Condition of that people are to be enquired into that it may appear why then it was done by the godly, and not at other times (that are recorded) as that which will give a difference in the case, and give light to us in the point in hand, when to adventure and when not, for 'twill be found that none of these three Instances in the Circumstances of them will rise up to prove such an absolute obligation unto instituted Ordinances, but as may stand with mercy shewn to our selves in our lives, preservation of our lives, and of our Families from ruine. I shall therefore make a particular enquiry into the Circumstances of all these three.

1. As touching that first flush or breaking forth of *goers to* Jerusalem, when it was but young-tide with *Jeroboam* and his Government, we read, 2 *Chro.* 11. 13, 14, 15, 16. *And the Priests and* Levites *that were in all* Israel *resorted to* Rehoboam *out of all their coasts* (*for the* Levites *left their suburbs, and their possessions, and came to* Judah *and* Jerusalem *: for* Jeroboam *and his Sons had cast them off from executing the Priest's Office unto the Lord; and he ordained him Priests for the high places, and for the Devils, and for the Calves which he had made*) *and after them out of all the Tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem to Sacrifice unto the Lord God of their fathers.* But the Circumstances of the times and condition of the persons must be therein considered:

As, 1. That this was done at that time when this alteration together with the government was first made, and (which also is to be taken along) was practised by the people; but the three first years, as v. 17. hath it: and although *Jeroboam* was thus rigid from the first towards the Priests and Levites (of which by and by) yet it being the beginning of his Government (when *Politique* Princes proceed by degrees) it may well be supposed that his being King depending much upon the people, he was a while more slack and conniving at the people; and indeed his first Declaration (I call it so rather then Edict) concerning the Calves and their going up to *Jerusalem* was (as to them) published in softer and milder and but exhortatory terms, and without penalties that we read of at first annexed, as appears, 1 Kings 12. 28. *Whereupon the King took counsel, and made two Calves of Gold, and said unto them, It is too much for you to go up to Jerusalem, behold thy Gods, O Israel,* &c. It was but a presenting to them another worship and trying first how it would take with them.

2. The condition both of Priests and People is to be considered, to put the difference, between this and after times.

1. Consider the condition of the Priests and Levites who began first, as *v.* 13. 14. It is apparent that their Removal was Total and forced and absolutely necessitated. They could not choose, unless they would become Priests to serve *Jeroboam*'s Calves, for refusing which it was *Jeroboam* began with them. 'Twas he and his Sons had cast them off from executing the Priest's Office, 2 *Chron.* 14. and so their lively-hood and maintenance utterly ceased, for their portion always had been to live upon *Jura templi, upon the revenues due by God's law to the Priests as serving the Temple*, as you read, *Num.* 18. *Deut.* 18. and *Josh.* 18. all which ceased in *Israel* then with their Non-execution of the Priest's Office. Only, it seems he left it yet free to them to continue in their dwellings, for 'tis said, those *they left, their suburbs*, as v. 14. for; alas! what would that have conduced to their Maintenance, they having no inheritance or Lot of Lands? but on the contrary, if they would remove to *Judah* and *Jerusalem* (which at this dawn of his Government it seems *Jeroboam* yet hindred them not from but permitted them) there they had a service at the Temple waited for them; for in their Courts they were there to serve. They had also a maintenance by God's appointment set out for them, and the Priest's self-denyal in this was but as that of Priests and Jesuites now with us in *England*, who, if they be banished from thence have yet Colledges and Monasteries and Universities to retire unto, where they have employments and

Ch. VIII other ſervice to do and maintenance ready for them; which different caſe of theirs from others, who, if baniſhed, have meer nothing to betake themſelves to, is not enough conſidered and laid to heart. Yea, as things ſtood, it was every way their intereſt and advantage in this diſtreſs to take this courſe of reſorting to *Rehoboam* out of all *Iſrael*.

Then 2. For *the People* who *after them* (as 'tis ſaid) both *after* that time, and after their example, came to *Jeruſalem* alſo; beſides that (as was ſaid) they as yet had no poſitive prohibition to the contrary (that we read of) further, it is not apparent at all that they did for theſe three years remove their Stations from out of *Iſrael*, but keeping their houſes and their Lands ſtill did only go up to *Jeruſalem* to Sacrifice at the uſual times, and ſo it is *only* ſaid of them, 2 *Chron.* 11. 16. *They came to Jeruſalem to Sacrifice unto the* Lord God *of their Fathers*; and becauſe this is ſpoken with an obſervable difference from what had been ſaid of the removal of the Prieſts (*verſe* 13, 14.) that they alſo *left their dwellings*, &c. and that the people here are barely ſaid to go *to Sacrifice*: Hence therefore it ſeems more than probable that theſe peoples going was only at the feaſts for Sacrifice, but they returned again to their own dwellings and lively-hoods in *Iſrael* as in former times they had been wont to do. And if ſo, then this clearly argues that *Jeroboam*'s Laws (if any concerning them were yet made) were not as then ſo ſevere againſt the peoples going up (that is, not for theſe three firſt years) as afterwards they were, when by the experience of their going up during thoſe three years he ſaw that the Kingdom of *Judah* was *ſtrengthened thereby*, v. 17. And that but three years are mentioned argues that then they ceaſed any more ſo to go up.

On the other hand if the caſe of this people had not ſtood thus free in this reſpect for thoſe three firſt years (as hath been argued) but that they ſhould be thought utterly to have quitted their Station, it had been far harder with them than with the Prieſts and Levites, and indeed unſuportable. And the vaſt difference between the caſe of the Prieſts and the People (if thus ſtated) is very apparent. For the Prieſts and Levites left but meer dwelling-houſes, but had a proviſion for them though perhaps leſs in *Judah* upon their removal, but the people, if they removed were to leave inheritances in Lands, Vineyards, Orchards, &c. which they already poſſeſſed in *Iſrael*, and that alloted them by God, which if *Jeroboam* had been ſo ſevere with them at firſt, as is ſuppoſed, they could not have ſold them neither, for he would have prevented them in that alſo, and if they had liberty to have ſold them, it had been but for the time till the year of the next Jubilee by the Law, which to many, would have been but little profit, for it was but 20 years at the utmoſt, as the Biſhop of *Ardmach* reckons them, others but 14 between *Jeroboam*'s very beginning of his Reign unto the next Jubilee which was the 10. And when they ſhould have come unto Judah they could not have brought any other lands of inheritance there, for thoſe that were that time dwellers allready had their inheritances fixt to them by Divine right, they were, *bona immobilia*, immovable Goods, which they could not ſell longer than the next Jubilee, when they muſt have returned, and ſo theſe poor *Iſraelites* ſhould have had nothing to have lived upon, no, nor to employ themſelves in, in the Land of *Judah*, if thither they had removed.

Neither had they any ground (for ought I know that may be gathered out of the ſtory) to hope for any ſupport or encouragement either from that people of *Judah* or *Rehoboam* who was not a godly Prince nor ſincerely hearty to the cauſe of Religion, but (2 *Chron.* 12. 1.) *After he had eſtabliſhed the Kingdom* (once) *and had ſtrengthened himſelf he forſook the* Law *of the* Lord *and all Iſrael with him.* And in that former place alledged 'twas but thoſe three firſt years that he and they *walkt in the ways of* David *and* Solomon, upon which it may therefore well be ſuppoſed that the Godly people of theſe ten tribes ceaſed to go up to worſhip, though in the end he humbled himſelf, and *things went well again in* Judah, 2 *Chron.* 12. 12.

But then that after thoſe three firſt years *Jeroboam*'s ſeverity interrupted any from going up (as we read of that none did) is very likely and moſt probable, for of *Jeroboam* it is particularly ſaid that he began to uſe force and violence to keep the people from going up to *Jeruſalem*, as the ſummary account which God gives why he removed that nation wholly, at the laſt ſhews, 2 *Kings* 17. 21. *Jeroboam drave the people from following the* Lord, that is, from their going up to *Jeruſalem*, for, indeed, in that did his main intereſt lye, and his Calves was but a device to divert them to another worſhip; and that word, *drave from*, imports violence to have been uſed. And this

his way of severity begun by *Jeroboam*, was continued by other of their Kings both by severe Laws, as the statutes of *Omri*, mentioned (*Mic.* 6. 16.) shew whose Statutes are therefore mentioned, because he was under more strict penalties than ever had enacted the observation of the things which *Jeroboam* had first brought in. For unto the level of what *Jeroboam* had done *Omri*'s wickedness is limited, 1 Kings 16. 26. *For he walked in all the way of Jeroboam the Son of a Nebat, and in his sin wherewith he made Israel to sin, to provoke the* Lord *God of Israel to anger with their vanities.* And therefore those his Statutes in *Micah* are to be understood as more severely backing what *Jeroboam* had begun, and this *Omri*, who made these Laws, began his Reign not past 30 years after *Jeroboams* death; so that it did rise up to the highest severities very soon. And as he was severe by Laws, so also, by way-laying any that should go up to *Jerusalem*, which the *Jewish* writers do affirm their Kings did, and how they set guards and built watch-towers, on purpose, at the passages and ways to take and kill them that attempted to go to *Jerusalem*, and confiscated their Goods, and they do say that, that place, *Hosea* 5. 1. is an allusion to that practice which their former Kings had used upon *Mount Tabor* and *Mispeh*, whereon (says the *Jewish writers*) they had placed watch-towers and centinels as gins and snares to catch any that should attempt to go up to *Jerusalem*; these two places being out-lets into the dominion of *Judah* from some part of Israel. And that this was one way and course taken up & continued by these Kings, those Scriptures, do expresly relate. For of *Baasha* that succeeded but two years after *Jeroboam*, it is there said, *Baasha King of Israel went up against Judah and built Ramah, that he might not suffer any to go out or come in to Asa* King *of Judah.* Now *Ramah* was on the borders of *Benjamin* in the way to *Jerusalem*, and one fresh occasion of this design had been that (as 2 Chr. 15. 9. relates it) Many in abundance out of *Ephraim* and *Manasses* and *Simeon* had fallen to *Asa*, and came out from those Tribes to *Jerusalem* for the worship of God's sake. And *Ramah* which he attempted to build was the direct passage for those particular Tribes to go into *Judah* by.

Book VII

See Rivet. in Hos. 5. 1. Jeroboam ut asseritur satis rationabiliter posuit custodes in terminis regni, ne quis de regno suo ascenderet in Jerusalem, et qui ascenderent caperentur & occiderentur et confiscarentur opera eorum. Tostatus on 2 Chr. 11. quæst 17.

The Second out-breaking over the banks which the Kings of *Israel* had raised up to restrain their Subjects from inundations into *Judah*, is recorded, 2 Chr. 15. 9, 10, 11, 12, 13. *He* (viz. *Asa*) *gathered all Judah and Benjamin and the strangers with them out of Ephraim and Manasseth and out of Simeon (for they fell to him out of Israel in abundance, when they saw that the* Lord *his* God *was with him) so they gathered themselves together at Jerusalem in the third Month, in the 15th. year of the Reign of Asa. And they offered unto the* Lord, *the same time, of the spoil which they had brought, seven hundred Oxen and seven thousand sheep. And they entred into a Covenant to seek the* Lord God *of their Fathers with all their hearts and with all their Soul, that whosoever would not seek the Lord God of Israel should be put to death whether small or great, whether Man or Woman.*

We see this was a Flowing in abundance, and there were two persuasives of them to it, 1 God's prospering *Asa*. 2. Their desires to worship God. Yet here in like manner the Circumstances of that juncture of time, as also of the persons (who and what Tribes these were) are to be duly weighed, and will still serve to contribute light to us in this great point, both as under what rationally probable apprehensions men are called to adventure for the enjoyment of Ordinances in the times of such distress; as also in what cases and Circumstances, they are to do it.

1. As to the persons (who and of what Tribes) although the number of them was in a great abundance yet but three Tribes only are specified; and so interpreters do much narrow it unto the Godly of these Tribes, *Ephraim, Manasseth and Simeon.* To clear which it must be further considered;

1. That a good part of *Ephraim* (called elsewhere in this Story *Mount Ephraim*, 2 Chron. 15. 8. that is the Mountainous part of that Country) had been already brought under the Dominion of the King of *Judah* since *Jeroboam*'s Revolt; first some by *Abijah* this *Asa*'s Father, 2 Chron. 13. 19. *Abijah persued after Jeroboam and took Cities from him, Bethel with the Towns thereof, and Jeshanah with the Towns thereof, and Ephraim with the Towns thereof.* And those Cities were not recovered again by *Jeroboam* or their Kings, as *verse* 20. shews. Then again, more and other Cities had been taken by this King *Asa* himself, 2 *Chron.* 15. 8.

Other Cities were taken by him, besides the former by his Father, for it would not have been first there, and then again so expresly over and again said that *Asa* had

Ch. VIII taken Cities if they had been no other than thoſe Cities his Father *Abijah* had taken afore him; and all theſe *Jehoſhaphat* poſſeſt in his time alſo, as that 2 *Chro.* 17. ſhews. Now this part of *Ephraim* bordered upon *Benjamin*, which was in the Tribe of *Judah*'s Lot, as in *Joſh.* c. 16. and c. 18. appears.

Then 2. The Tribe of *Simeon* here ſpecified, lay ſo near the Tribe of *Judah*, as it had been antiently a part thereof, and reckoned *within it*, *Joſh.* 19. 1. And then the three Tribes, *viz. Manaſſes*, *Ephraim* and *Benjamin*, were adjoyning to one another, *Joſh.* ch. 16. and 17.

So all theſe being immediate Borderers, and ſome of the Cities being already become the dominion of *Judah*, no wonder if many of thoſe Tribes alſo fell in with *Aſa* (eſpecially if withal you take in the Circumſtances that follow) and perhaps further many whole Cities of theſe Tribes, beſides thoſe formerly taken by them fell in, and not only particular perſons out of them. And the way lying ſo open and fair to go forth out of theſe three Tribes unto *Jeruſalem*, it is the leſs wonder that they ſhould in ſuch abundance come up thither, whereas others of the Godly Tribes, among them lying further off and remote, were cooped up and utterly debarred, diſabled, and invincibly hindred from ſo falling in with him as theſe did, and therefore none of them are mentioned.

2. The Circumſtances of the time were exceeding promiſing & inviting of them thus to fall in. And they were ſuch, as I believe that every man will ſay, that if any Godly Zealous Chriſtians were environed with the ſame in the like caſe, they would, and ought to do the like in any age for the enjoyment of the Ordinances of God. Let but the face of the Sky and of the times be conſidered with their difference from other times as both by the Prophecies of the prophets of that age and providence concurring they lay afore them then, and it muſt be ſaid that it was in its ſelf the beſt choice they could make for themſelves (according as was meet for them to judge) to fall in to *Aſa*, as things lay afore them, and to have done this, tho' there had not been this ſuperadded invitement (the greateſt of all other) that they ſhould have the Ordinances of God to boot. And this we may not aſſert, although we ſuppoſe withal that many of them had quitted their poſſeſſions, for all needed not to do ſo in coming to *Jeruſalem*, from which City, and the worſhip of God there, their Brethren in other Tribes were utterly debarred.

The Circumſtances of theſe perſons who thus came to Jeruſalem, were theſe;

In general, they had had many demonſtrations and convictions from God of his wrath againſt their Kings of *Iſrael*, and againſt the People, who willingly continued to cleave to them, and who declared for this very thing of their Calves, and for the driving of *Iſrael* from the true worſhip.

1. They ſaw an inſtance of this wrath of God by prophecy and a Miracle accompanying it at the very Altar of *Bethel* one of the new Chapels, whilſt *Jeroboam* ſtood there to offer incenſe, the Altar cleaving in two, and the aſhes falling out, and the prophet crying out againſt it, *Jeroboam*'s hand dryed up whilſt he ſtretcht it out to lay hold on the prophet for ſo crying. You read the ſtory of this, 1 Kings 13. and this fell out within the memory of theſe *Iſraelites*.

Then 2. It would have amazed any man to have ſeen *Jeroboam* for ever after ſo unfortunate, to have obſerved that fatal ſlaughter of five hundered thouſand Men (a ſlaughter ſo great as was never read of afore or ſince any where in the world) out of an army of eight hundred thouſand, and that but by half the number of the King of *Judah*'s men; and this was done when the iſſue and tryal of the battle was in an appeal to God put upon this very gage and cauſe of *Judah*'s retaining the true worſhip, and *Jeroboam*'s having ſet up a falſe (2 Chron. 14. from the 4. *v.* to the end) To ſee theſe Cities taken from him, yea and his *Bethel* too, and himſelf ſo weakened as never to recover ſtrength again.

Then, 3. It was an aſtoniſhing ſight to ſee *Jeroboam* himſelf at laſt ſtruck to death by ſome extraordinary immediate ſtroke of God *The Lord ſtruck him that he died*, ſays the text, in the 1 Kings 13. 19, 20.

Then, 4. It was an affrighting conſideration to have prophecy upon prophecy iſſued forth againſt his houſe, and one of the loudeſt of them as it were drawn upon himſelf whilſt he himſelf of his own motion would needs ſend his wife *Incognito* and diſguiſed to *Abijah* the prophet, 1 Kings 14. 10, 11, 12. *Behold I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, and him that*

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is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung till it be all gone. Him that dyeth of Jeroboam in the City ſhall the Dogs eat, and him that dyeth in the field ſhall the fowls of the air eat; for the Lord hath ſpoken it. Ariſe thou therefore, get thee to thine own houſes, and when thy feet enter into the City the Child ſhall die: Of the certainty of the fulfilling of all which the prophets gave him a preſent and as ſad a ſign. *The Child ſhall die* (ſays he) and he names the very time and hour of his Sons death, *verſe* 12. *When thy foot enters the City*; and in the 14. *v.* he declares how it would be that God would raiſe up a King, *viz. Baaſha*, that ſhould execute and perform all this, and do it within a very ſmall ſpace. *And when was it to be done? Even now*, ſays God, v. 14. that is, *I will not ſtay long, but make quick work with them, I will do it preſently*; and he performed all this accordingly on *Jeroboam*'s ſon, and all his poſterity within leſs than two years, ſome ſay, leſs than one after *Jeroboam*'s own death; and of this thing this people (we are ſpeaking of who here fell in with *Aſa*) knew; for theſe things, *viz.* both the prophecies and theſe events thereof newly fulfilled afore their eyes, were not done in a Corner, and the people knew this very ſin to be the Cauſe of all this.

Then, 5. It muſt needs have a great influence on theſe perſons, to have heard (which came more home to touch them) the ſame prophets with the ſame breath to have denounced a fatal Captivity and deſtruction of that whole Nation of the ten Tribes as that which ſhould be the end & iſſue of theſe ſins, v. 14, 15. *Moreover, the Lord ſhall raiſe him up a King over Iſrael, who ſhall cut off the houſe of Jeroboam that day; but when? even now. For the Lord ſhall ſmite Iſrael as a reed is ſhaken in the water, and ſhall root up Iſrael out of this good Land which he gave to their Fathers, and ſhall ſcatter them beyond the River, becauſe they have made their groves, provoking the Lord to anger.* And this is uttered indefinitely for time, for no time is ſet or named when it ſhould be, for ought they knew, it might be that or the next year; and they having had ſo ſignally ſeen the former part of that prophecy, *Even now*, fulfilled, they might well tremble to think that this Captivity and Deſtruction threatned of the whole Tribes might, they knew not how ſoon, come upon them and their poſterity together with the whole Nation in common if they were found in the ſame ſin.

Then 6. Another thing which had an influence upon them was, To behold the Kings of *Judah* (theſe two laſt of them eſpecially) one after the other to be holy, good men, and every way to proſper; yea even the Grand-father of theſe two, *Rehoboam*, (from whom God rent the Kingdom) ſo to be favour'd, that in his laſt times *things went well in Judah*, and after him his Son *Abijah*, a godly Prince, to have ſo great a victory, as was mentioned, and to grow *mighty* thereupon (as in an oppoſition to *Jeroboam*'s decay, it is ſpoken of him, 2 *Chron.* 13. 21.) And then to ſee this *Aſa* now Reigning, the third King, an holier man, to ſee how he ſtill to be ſo proſpered, as to have with a few ſo great a Victory againſt the *Cuſhites*, as to rout an Army of a *Million of men* and more, (2 *Chron.* 14.) and to take all the ſpoil of them, together with the ſpoil of all the Cities about *Gerar* from their Confederates *THE PHILISTINES.*

And then 7. It moved them, when they ſaw, hereupon, a new Prophet ſent from God to *Aſa* and all his Subjects and Compliants with him to revive the memory afreſh, and their ears to rehearſe the ſum of theſe things to them, and ſo ſpread afore them the infinite vaſt difference God had put between him with them of *Judah*, and the others, the people of the ten Tribes; and this done on purpoſe to hearten and encourage them that God would ſtill be with them and reward their work, ſetting afore them what and how great miſeries had followed one upon the neck of another unto thoſe of the Ten Tribes.

Thus in the beginning of this 15. chap. ver. 3. *Now for a long ſeaſon*, ſaith he, (namely, from *Jeroboam*'s ſetting up) *hath Iſrael been*, v. 3, 4, 5, 6. *without the true God and without a teaching Prieſt, and without Law. But when they, in their trouble, did turn unto the Lord God of Iſrael, and ſought him, he was found of them. And in thoſe times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the Country: Nation was deſtroyed of Nation, and City of City; for God did vex them with all adverſity.*

The fourth verſe *Piſcator* Renders, interpreting the whole round about it of the time paſt, that if ſo be *Iſrael* (namely the ten Tribes) had turned, when trouble was upon them, unto the Lord God of *Iſrael*, he had been found of them ſeeking of him. The Vulgar Tranſlation reads all this in the future, as if the Prophet

Ch. VIII Prophet laid afore them what for time to come would certainly be the condition of thoſe Tribes, as thus, *Iſrael ſhall be for a long ſeaſon* (yet to come) *without God*, &c. *And in thoſe times there ſhall be no peace to him that comes out or in, but great vexation ſhall be*, &c. verſe 5, 6. And the Original admitting either interpretation I ſhould take both to be intended; and I am ſure that in the event and matter of fact, both had been the Condition of theſe ten Tribes and had continued to be ſo more or leſs until their final Captivity. But whether it be a Narrative either of what had befallen them, or ſhould hereafter befal them, or both, it ſerves all fully to the mainpurpoſe I cite the Prophet for, which was to move and hearten them of *Judah* (who both had had, and he promiſeth ſhould have for the moſt part clean contrary diſpenſations from God) to ſet up a reformation of the publique worſhip of God, and together with them to hearten alſo the godly of the ten Tribes (that poſſibly any way could do it) to come over unto them (as *v* 9. we read they did) and to leave their intereſt amongſt thoſe ten Tribes, and to give themſelves up unto the Lord and his worſhip as the moſt ſafe and ſecure allotment, they, in thoſe times, could any way betake themſelves unto. And that the prophet ſpeaks all this as of a different condition of *Iſrael* from *Judah*, is evident, both, 1. In that his ſpeech was directed unto *Judah* and *Benjamin*, and that *Iſrael* are the perſons ſpoken of; Neither, 2. Was it true that *Judah had been for a long time without God*, &c. but the contrary. And, 3. The ten Tribes were after their ſeparation from *Judah* ὀνομαστικῶς termed *Iſrael*; as alſo, 4. He tells them that *Judah* had enjoyed a clean contrary diſpenſation to this; *The Lord* (ſays he) *is with you*, v. 2. and will be *whilſt you are with him*: And ſo indeed he had been from that firſt ſeparation and rent made by *Jeroboam* from them until now. And that ſpeech alſo you may put either in the time paſt, *He hath been with you*, or in time to come, *He will be with you*; the Original hath left it free for either, or for both, in ſaying only; *The Lord with you*, only the following words do carry it to the time to come.

Theſe were the Circumſtances of this Juncture of time, and after all theſe things thus related and urged by this prophet, thereupon that followed immediatly in the ſtory, which alſo had followed as the conſequent (at leaſt) of this his exhortation; which ſurely was divulged by *Aſa* in his gathering them together, *verſe* 9. *And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon, for they fell to him out of Iſrael in abundance when they ſaw that the Lord his God was with him.* So as this ſecond *Ebullition* and inundation of theſe three Tribes in ſuch abundance was effected in the view and intuition of all thoſe things that have been mentioned; yea and alſo in the vertue and ſtrength of them it was that *Aſa* did gather ſuch numbers, which muſt have been by ſending unto all *Judah* and *Benjamin*, and theſe Tribes, inviting them to come in and to worſhip God at *Penteceſt* at *Jeruſalem* (*verſe* 10.) and to enter into a Covenant ſo to do, &c.

Now if we look round about the Coaſt and face of theſe times and view the poſture of affairs it will not be much material to enquire whether all theſe of the three Tribes or others of the ten that could remove had quitted their own poſſeſſions of Lands, &c. in their reſpective Tribes, and removed to *Judah* and *Jeruſalem* to dwell therein.

It is moſt likely that many of theſe perſons were neceſſitated to abandon their preſent poſſeſſions by reaſon that the people of their reſpective Cities that continued ſtill under the King of *Iſrael*'s dominon, would ſee to it, that thoſe who went out from them ſhould no more return to poſſeſs what they had amongſt them, eſpecially ſeeing thoſe that went are ſaid to fall in to the King of *Judah* as unto their Prince, and not only to have come to him for the preſent, yea and to have entred into an Oath and Covenant to continue to worſhip God, &c. v. 12, 13, 14.

It muſt ſtill be withal remembred and carried along with us, that theſe three Tribes were near borderers upon *Judah*; and ſo although they had been inhabitants in ſome of the Cities and Towns under the King of *Iſrael*'s Dominion, yet, being borderers, they had a fairer and ſhorter paſſage to ſlip into *Judah*, or any of the Cities in theſe Tribes in the poſſeſſion of *Judah*. 'Twas but a day, or a day and a half's Journey. Yea and that a paſſage was at this time ſomewhat open for them ſo to do, may be argued from this, that *Baaſha* the preſent King of *Iſrael* afterwards upon this very occaſion did attempt to build *Ramah* to obſtruct this paſſage (as the 1. *verſe* of the next Chapter hath it) which paſſage for theſe Tribes therefore afore (and ſo at this time) lay more free for them to paſs.

But

But this was not the present condition of the Godly, their Brethren in the other ten Tribes, who were distant many days Journeys, and who if they would remove must adventure far greater personal dangers of being taken and intercepted. Would not (think we) those hundred Prophets, whom *Obadiah* hid in *Ahab's* Reign, have much rather run away unto *Judah*, unto the good King *Jehosophat*, then Reigning there, than to have lain hid in a Cave and live barely on bread and water, 1 *Kings* 18. 4. As the times were harder so the distance made the difficulty to have escaped far greater. These in the heart of those Dominions, or utmost parts thereof, were more strictly watcht and encompassed and hedged in, and utterly dis-enabled to remove whole Families.

And the Consideration of this difference between these three Tribes and those others doth afford a great light unto the Case in hand, *viz.* What hazards we are to venture and what not.

But that which I urge and insist on in the case of those three Tribes (that did remove and had opportunity without such dangers to do it) as to the solving any seeming Objection that may arise therefrom, is; That, supposing the loss of their Estates at home (for that we will suppose) yet such a removal was simply and absolutely in it self best for them, and the best choice that possibly could be made by men considering all those Circumstances fore-mentioned, and they needed not to have much debate, or hesitance what to do.

The experience of so many former miseries which they and their Country-men had run through like one wave treading on the neck of another; the fore-telling that the same, or worse, would continue for a long season (as indeed they did) and then the certain prophecies of a final Captivity at last to dispossess them of all and remove them to Heathenish Countries, which continueth even unto these our days were, considerations sufficient to make them change their abode, when they saw such changes of Princes, Usurpers over them made and like to be made, as the curse of their revolt from the house of *David*, when they saw so unstable a government, unhinged, and like a reed in the water tossed this way and that upon every alteration, so as they must needs make account to hold nothing that was their own in any certain way, but to tire out a dying life in fears and expectations of they knew not what calamities, nor how soon to come upon them, and when in the mean time they knew this to be certain, that the oppression of their Consciences in matters of Religion would continue as long as the Nation.

These thoughts were enough to make them weary of their dwelling, and it was best for these men in this case to quit all, and come into a settled stable Government, secured by a succession of Kings of the seed of *David* to which the promises were made for after times, whom God afore their own eyes had prospered hitherto unto wonderment, and to whom the promise was, that he would continue still to do great things for them. It was best for these men to remove into a place where a defence was upon all the glory: Yea, and they had this farther encouragement, that they had seen two such Kings farther and son, one after the other, so truly godly and Zealous of God's true worship, and lovers of their Brethren, the godly *Israelites*, whereof the letter now Reigning was holy to an Eminency; and farther they were encourag'd to cast themselves upon the brotherly aid and assistance of their Brethren of *Judah* and *Benjamin*, &c. and upon the bounty of so holy and large-hearted a Prince as this *Asa* was, and who, through the blessing of God was newly enriched with so great spoils (unto a consecrated part of which they came to joyn in the Sacrifice, *v.* 10.) and so was abundantly enabled to provide for them out of this abundance that fell to him, besides the other ordinary ways of doing it; who also had lately won Cities to put them into (if need were) especially considering that this King and this people had invited them to come and gathered them together upon the Sermon of a Prophet sent from God to that end to worship God and proposed unto them to joyn in a solemn Oath and Covenant afore God mutually, and also unto God so to do. For, by their access the Kingdom of *Judah* would be (as it was) greatly strengthened and grow in reputation and honour thereby, yea, and finally God had by that last Prophet promised this King and those of *Judah, that their work should be rewarded*, v. 7. and to unite and gather together, and so to support these strangers, their persecuted brethren in their sufferings, or to help any others who had afore voluntarily come into them, was one and a great part of that work the promise was made unto, that it should be rewarded. Now upon all these

grounds

Ch. VIII grounds. Theſe perſons had reaſon to judge that this King and this people were in the higheſt meaſure engaged and obliged hereunto. Since therefore they were in theſe Circumſtances, and were rationally poſſeſſt with theſe and ſuch like apprehenſions, it was moſt eligible for them to leave their dwellings, &c. Though indeed in it ſelf it was an hard and difficult tryal, yet when they were ſo neceſſitated on the one hand and their way on the other ſide was ſo promiſing and ſweet'ned, and on both hands rendred the only way to ſecure and preſerve themſelves and their poſterity, an appeal might be made unto all men to judge if theſe alone were not ſimply motives ſufficient to render it every way moſt eligible, yea and to make them ſo to rejoyce in the good providence of God that had ſo wiſely and ſo graciouſly contrived ſuch a juncture and opportunity and ſeaſon of advantage for them. And indeed their removal is put upon this very thing as part of the ſeaſon of it in the text, *v.* 9. *They fell to him* (*viz.* Aſa) *in abundance when they ſaw that the Lord his God was with him*, ſo wonderfully with him as hath been related, ſo as the outward proſperous condition of him moved them.

Sir *Walter Rawleigh* hath ſhewen himſelf as deep-ſighted, and apprehenſive to ſpy out of the Stories and imperfect Narrations of Times, what the face or Scheme of things in any age was, as any Hiſtorian whatever that hath undertaken to ſet forth matters of that Nature. And he gives this Judgment of that juncture of time during *Aſa's* Reign and puts not only this Remark upon it, that it was the *eminent ſole time of advantage* (for he could find no ſuch other during the whole 250 years) for the whole people of *Iſrael* to have taken the opportunity to have ſet themſelves free from that Idolatry, &c. and to have united themſelves to this *Aſa* King of *Judah* their natural Prince, and the people of *Judah* their Brethren; and he ſpends two whole ſections upon the debate thereof, and that chiefly upon politique and prudent conſiderations. He begins his fifth Section thus, *In the Reign of Aſa the Kingdom of Iſrael felt great and violent Commotions which might have reduced the ten Tribes unto their former allegeance unto the houſe of David if the wiſdom of God had not otherwiſe determined.* And the ſixth Section begins thus: *Any man that ſhall conſider the ſtate of Iſrael in thoſe times may juſtly wonder how it came to paſs either that the whole nation wearyed with the Calamities already ſuffered under theſe unfortunate Princes* (from *Jeroboam* until now) *did not return to their ancient Kings and re-unite themſelves with the mighty Tribes of Judah and* Benjamin.

And therefore give me leave, not to wonder, if, at ſuch a ſeaſon, multitudes of particular godly perſons of thoſe three bordering tribes, Zealous of the true Religion did thus chooſe to break from that Yoke for a time, when withal, this courſe was preſented unto them to be the only probable way of ſafety, and ſo invited them thereto, and the opportunity lay ſo fairly open for it, eſpecially when the enjoyment of the Ordinances of God was connext with it, and caſt into the bargain to their preſent ſecurity.

3. There was a third going up of theſe Tribes in *Hezekiah's* time but five years afore the final ruine of that people as a Nation; which was occaſioned and drawn in by an invitation of *Hezekiah* (as that of *Aſa's* had alſo been) upon which it is ſaid that Divers of *Aſher, and Manaſſes, and Zebulon humbled themſelves and came to* Jeruſalem, 2 Chron. 30. 11. when the generality of that people laughed at the meſſage and meſſengers, *v.* 10.

But then, withal, let the caſe and condition of this people at that juncture of time be conſidered alſo, and it will be found, the people then had a far greater freedom than any formerly had.

Their Condition at that time, in 2 *Chron.* 30. (not to inſiſt on that which was before-mentioned in the caſe of that ſecond removal) was this, that there were many Cities of the ten Tribes that had continued all along ſubject to the Kings of *Jeruſalem* from *Abijah's*, and *Aſa's* days even to *Hezekiah's*, whom *Hezekiah* could command as well as invite to come; Read for this, 2 *Chron.* 13: 10. and *ch*: 15, 8. Yea, and it would ſeem that the Cities of *Manaſſeh* and others of *Ephraim* had upon the commotions and Miſeries that had fallen out in *Iſrael* given up themſelves unto *Hezekiah*, or formerly unto ſome of the Kings of *Judah*; For 'tis evident *Hezekiah* had dominion therein what is ſaid (2 *Chron.* 31. 1.) that after that paſſover the people went and brake down the Images in all *Judah*, in *Ephraim* alſo, and *Manaſſeh*, which being done

done by *Hezekiah*'s Subjects and with his authority, these Cities also must have been under his dominion. Book VI

But that which I principally consider and urge in the case, and which will carry all afore it and defend it from objections is this, That God, in his gracious providence had so disposed of this nick and juncture of time that all of the ten Tribes that would, had liberty to go to *Jerusalem* to worship by the permission of their King who was over them; which was a mercy and priveledge never afore vouchsafed for almost two hundred and fifty years. *Hosea* was then their King (and the last King of their own over them) when *Hezekiah* sent this invitation to the ten Tribes, and the power of their Kings had been afore (as appears by 2 *Kings* 15. 19. and *v.* 29.) and was (as it remained in this Kings time) much broken; insomuch that the first nine years of the time from the vacancy of the former King whereinto this *Hosea* succeeded is reckoned by interpreters as a time of confusion and anarchy of the people, after those nine years when he is reckoned to have become a settled King, it was by his having been made but as a Tributary unto *Salmaneser* King of *Assyria* (as in 2 *Kings* 17. 3. expresly tells us) and who, as many think had set him up King, and by reason of this dependance, on a foreign Prince, his interest was changed from that of those former Kings who had prohibited the going of People to *Jerusalem*, out of a fear which they had of their making a party among them for the Kings of *Judah*; and hence, as for other reasons which the Circumstances, wherein he was, led him unto, he, of all the other Kings, gave this liberty unto the people to worship as they pleased, and this that passage (which the Holy Ghost, as on purpose, hath inserted) 2 *Kings* 17. 2. seems to signifie and point to us, *And he did that that was evil in the sight of the Lord, but not as the Kings of Israel that were before him*: Those latter words, *but not as the Kings of Israel that were before him* do *notanter*, *remarkably*, give a different character of this King from all the foregoing Kings and that in respect of that sin which had been common and universal to them all afore, and not of some particular personal sins only. Now what had that been but that sin which is noted all along to have been *Jeroboam*'s sin first, who was the Father of that abomination, and who led the round to all that succeeded, and which sin is heedfully all along from *Jeroboam* downward affixed to them all that they made *Israel* to sin as *Jeroboam* had in worshipping the Calves at *Bethel*, and who withal severely prohibited any of their Subjects to go up unto *Jerusalem* to worship; for that was the main intent that the Calves were set up for. This was general to them all whereas *Heathenish* Idolatry (which some would have to be the difference) was but the sin of some of them.

Many Interpreters, from hence, do plainly collect and, *in terminis*, in expres Terms, affirm, that this *Hoshea* did give liberty to this people, his subjects, to go up to *Jerusalem* to offer there. The true reason whereof was, that the proper interest of those former Kings was broken, and he holding of a foreign Prince, strong enough to uphold him, scrupled not to quit this so long continued a Law, *viz.* that prohibition about going to *Jerusalem*; and thus Jewish writers themselves have understood it: Say they, though *Hoshea* himself did worship the Calves, yet permitted he his subjects that would, to go up to *Jerusalem* to worship in the Temple, which the rest of the Kings of *Israel* had not permitted, nay did use to set Watch-men and Gaurds at all ways whereby their people should go to *Jerusalem*, to stop and hinder them from going to worship.

And there is this further evidence for that in 2 *Chron.* 30. 6. where that serious and solemn invitation of *Hezekiah*'s is made by Letters and Posts unto the Cities of the ten Tribes in these words, *So the Posts went with the letters from the King and his Princes throughout all* Israel *and* Judah, *and according to the commandment of the King, saying, Ye Children of* Israel, *turn again unto the* Lord *God of* Abraham, Isaac *and* Jacob, *and he will return to the remnant of you that are escaped out of the hand of the Kings of* Assyria. Where you see the King is twice mentioned, and the first mention doth evidently refer unto *Hezekiah* and his Princes, who were the writers, and senders of the Letters together with the Posts, and who were at the charge of it; but the second mention in these words, *And according to the Commandment of the King*, do refer (says *Deodati*) unto the Command or permission of the King of *Assyria* himself to them who was the supream over them, and had assented to give them liberty. But I should say, those words refer rather unto this *Hoshea* himself, who though a Tributary King, under the *Assyrian*; was yet left to rule them as to their Religion, *&c.* as he should order, or

Ch. VIII

elſe ſuppoſe him a King made by the people, and independent on any other, yet ſtill ſo it fell out, that to gratifie all ſorts among the people he had given allowance by an edict that they who would, ſhould go up to worſhip, ; and ſo it was according to their own King's Commandment, that this was done as well as by *Hezekiah*'s invitation and Letters. And truly it cannot be rationally thought that the Letters as written in *Hezekiah*'s name ſhould run in the ſtyle of a Commandment from him, as ſent unto the ten Tribes of *Iſrael* (whom what follows there doth particularly concern) for they were no way under his Command or Juriſdiction, but ſubjects of another King; and therefore I take the whole of it up thus, That *Hezekiah*, the King of *Judah*, indeed wrote and ſent the Letters, the contents whereof are ſpecified, *ſaying*, *Ye children of* Iſrael, *&c.* But yet withal there had been an edict of granting freedom by their own King promulged, which is termed his Command, and whereas that word *ſaying*, immediately following the word *Commandment*, ſeems according to our Tranſlation to carry the contents that follow, as if commanded by that King, we muſt know that in the *Hebrew* this word, being in the place of a *gerund*, may and doth refer to the Letters *Hezekiah* ſent, and ſhews what they contained, and not unto the Command; for, indeed, theſe words, *according to the command of the King*, are beſt read by way of Parentheſis, as ſignifying a coincident matter with the Letters, as if he had ſaid, that theſe things were done by *Hezekiah* not againſt, but with an edict of their own King himſelf concurring, and declaring for leave to his people, which *Hezekiah* took the advantage of.

Indeed, if this *Hoſhea* their own King had not thus far afore-hand ſomeway declared this, it may well be thought that the entertainment of them that went with the Letters into his Dominion would not have been a mockage in word by the common people, but would have ended in blows rather, or in their having been intecepted at leaſt, ſeeing the people were ſo highly and generally ſpirited againſt them for their Meſſage (which their mocking ſhewed) and for their coming into their *K*ingdom under the Juriſdiction of another *K*ing, and that boldly to invite them unto what in former times had been accounted Treaſon and Rebellion. Certainly, unleſs *K*ing *Hoſhea* had ſome way promulged and made publickly known ſo much as might quiet and hold the hands of this people off from violence unto theſe ſingle perſons the Meſſengers, they would have fallen upon them: But in that they only mocked and went not about ſo much as to excuſe themſelves for their refuſal, which excuſe had been eaſie and ready, if ſo be, they had been under the old wonted reſtraint in this King's days, which had been in force, all this put together would argue that they were indeed really at a liberty to have taken *Hezekiah*'s invitation if they had pleaſed, but that out of their own innate prophanneſs of heart they contemned it (having been for a long time diſuſed thereto) which frame of heart (where it was let thus free to their arbitr'ment) God ſuffered to fore-run and make way for the filling up their own and their fore-fathers iniquity in this particular ſin, and for juſtifying that fatal final Captivity that followed upon the whole Nation ſpecially, and to this purpoſe further the Lord guided *Hezekiah* in his Letters to write in this manner to them, verſe 7, 8, 9. *And be not ye like your Fathers and like your Brethren which treſpaſſed againſt the Lord God of their Fathers who therefore gave them up to deſolation, as ye ſee. Now be ye not ſtiff-necked as your Fathers were, but yield your ſelves unto the Lord, and enter into his ſanctuary which he hath ſanctified for ever; and ſerve the Lord your God, that the fierceneſs of his wrath may turn away from you. For if ye turn again unto the Lord, your Brethren and your Children ſhall find compaſſion before them that lead them Captive, ſo that they ſhall come again into this Land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him:* Whereinhe prompted to them, that their Captivity threatned might hereby be prevented, and not only ſo but that their Brethren that had already been led Captive might yet come to have that compaſſion from the Kings of *Aſſyria*, who had led many of them away, and that God would encline their hearts ſo, as even they alſo ſhould come again into their own land; ſo good and gracious is our God as for the repentance of ſome part of a Nation to be moved to ſhew mercy unto others of that Nation thereupon; which is a very great inſtance to encourage the people of God in a Nation to turn to him and ſeek to him for themſelves and their Brethren.

One thing by the way I muſt here note, That whereas of theſe preſent inhabitants (to whom thoſe Letters were ſent) 'tis ſaid, v. 6. *They were a remnant that had eſcaped*

ſcaped out of the hand of the King of Aſſyria, this paſſage is not to be underſtood as if the preſent King of *Aſſyria* had not been at this time ſupreme over them and they and their King *Hoſhea* Tributary unto him, as was noted; but it is only to be underſtood that by God's gooodneſs this ſmall remnant had eſcaped from being carried Captives as the reſt had been by *Pul*, and *Tilgath-Pilneſer*, 1 Chron. 5. 26. 2 Kings 15. 29. and that theſe words (*v.* 26.) are ſpoken in relation unto Captivity, the comparing of *v.* 8. and *v.* 9. ſhews.

There is one appearance more of an argument that they had ſuch a freedom granted them by their King *Hoſhea* in that the Paſſover having been ended (2 Chr. 31. 1.) *All Iſrael that was preſent brake down the images*, &c. *and after all was done, Then all the Children of Iſrael returned every man to his own poſſeſſion into their own Cities.* This being ſo indigitatively ſaid [*All the Children of* Iſrael] carries this with it, that thoſe of the ten Tribes that had come out of all *Iſrael*, returned every man to his own City from whence he had come, and where his own poſſeſſion lay, which (if they had not liberty from their King *Hoſhea* to have come up, ſuch as in former times had not been granted) they could not peaceably have preſumed to have done or to have again enjoyed their poſſeſſions, which alſo that paſſage in Chron. 30. 25. confirms *And all the Congregation of Judah with the Prieſts and Levites and all the Congregation that came out of Iſrael, and the ſtrangers that came out of the Land of Iſrael, and that dwelt in Judah, rejoyced.* Where we ſee, that, *The Congregation, who came out of Iſrael*, are diſtinguiſhed from *the ſtrangers that formerly came out of the Land of Iſrael, and then dwelt in Jeruſalem*: So as the moſt of that Congregation that had at that preſent come, returned to their own homes. And yet I cannot but think that God did perſuade and guide many of their hearts, either at that paſſover or ſome of the next (that for five years followed) to ſtay at *Jeruſalem*, and ſo they eſcaped that lamentable Captivity, which, after thoſe years ended, fell upon thoſe fore-mentioned mockers in that Nation.

You have ſeen how many inſtances the old Teſtament holds out either for forbearance, or a prudent management of injoying Ordinances, or avoiding the Caſe of Danger.

Object. There's no Objection of moment in the Old Teſtament to the contrary, that I know of, but that of *Daniel*, Chap. 6. v. 7, 10. *Where all the preſidents of the Kingdom, the Governors and the Princes, the Councellors and the Captains having conſulted together to eſtabliſh a royal Statute and to make a firm Decree, That whoſoever ſhall ask a petition of any God or Man, for thirty days, ſave of the King, he ſhall be caſt into the den of Lions. Now when Daniel knew that the writing was ſigned, he went into his houſe, and his windows being open in his Chamber towards Jeruſalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did afore time.* And this indeed is a great Objection; in appearance, for he neither forebore altogether the practice of the duty, nor uſed any avoidance, or ſo much as a concealment. For if he would have pray'd he might have prayed ſecretly and performed the inward worſhip of prayer which God regards, or he might have performed the outward *privately*, as *for time*, he might have done it in the night; as *for place*, he might have done it in another place, in a privater room; he needed not to have opened his windows; but yet we ſee that he chooſeth to uſe an open and an avowed profeſſion, ſays the 10th. *v. Now when Daniel knew that the writing was ſign'd*, that is, knew full well the nature of the Decree, that it was irreverſible, knew his Enemies manner of getting it and their deſign in it, knew full well the danger that he ſhould incur, *viz.* that the inſtant after he ſhould have done it death muſt follow; for he knew the King, though he favoured him, could not pardon him; yet, he never ſo much as deliberates at all whether he ſhould or he ſhould not, but went immediately into his houſe and down upon his knees with his window open, and as ſome read it, did *every way* do as he had wont.

The argument from hence is this, that when the ſupreme Magiſtrate forbids any part of worſhip of God publick or private, every Chriſtian is bound after *Daniel*'s example to continue to practiſe it with boldneſs, openneſs, yea, in all Circumſtances as he had wont; there being the like reaſon of all worſhip elſe as there is of prayer.

Anſ. 1. This is perfectly contradictory to all the former inſtances. And in a ſpecial manner unto that laſt, Ezra. 4. 23, 24. *They made them ceaſe by force and power, then ceaſt the work of building the Temple.*

Ch. VIII

Anſw. 2. That this example of *Daniel* ſhould extend unto all duties of Religious worſhip when prohibited by the Magiſtrate, whatever the caſe be, cannot be. For neither were all theſe former inſtances ſinfully acted, nor was *Daniel* the only valiant man in the old Teſtament, whoſe example ſhould reprove all the reſt. The Scriptures (as our Saviour Chriſt ſays) cannot be broken, and therefore of neceſſity there muſt be found out a reconciliation.

And thoſe that are of that opinion of an abſolute obligation in caſe of ſuch prohibitionsin any part of publick worſhip, without any relaxation, ought not to run away with one part (as yet men uſe to do) but are obliged ſoberly to ſeek to reconcile theſe things as well as we of this other oppinion, and to do otherwiſe is a great contempt unto Scripture; and this Reconciliation is no way done but by finding out the clear ground of the difference from the nature of the duties and the caſes. Our Non-conformiſts in the caſe of the Oath *Ex Officio*, in which a man was put upon it to accuſe himſelf in matter of fact, had Chriſt's inſtance was urged upon them, *that Caiaphas* the High Prieſt *by* an Oath did adjure him, *I adjure thee by the living God that thou tell us whether thou be Chriſt the Son of God, Jeſus ſaid unto him, thou haſt ſaid*; And it was inferred from thence that therefore every man was bound to anſwer by Oath unto what he ſhould by the Eccleſiaſtical power be put upon. The Non-conſequence of this did eaſily appear from a contrary practice of our Lord, as that when falſe witneſſes came and ſaid in the words afore, *This man ſaid I am able to deſtroy the Temple of God and to build it in three days* (which yet in the ſubſtance of it was what he himſelf had, indeed, ſpoken in relation to the Temple of his Body, yet unto this *he anſwers nothing*. Was it that he had an oath put upon him in the one caſe, which put the difference? No, he might have choſen whether he would have accepted of that Oath or no; yet, he thought himſelf bound to anſwer to the one, but not to the other.

There was therefore in this caſe this ground of difference ſuggeſted by thoſe good men, between the one caſe and the other, that the ſubject matter whereabout he was askt was differing. The one was *matter of fact*, but the other was *matter of confeſſion*. A point of abſolute neceſſity to declare himſelf the Son of God, which was neceſſary at that time, or elſe for ever his Teſtimony ceaſed. For his Enemies were reſolved to put him to death, it was neceſſary, eſpecially for the matter of it, it being that great point both of his concernment, and our faith, *That he was the Son of God*. And the difference of theſe two doth give a rational ground why he anſwered to the one and not to the other. The like may be obſerved when they askt him Concerning his Doctrine, he refuſes to anſwer (*John* 18. 20.) becauſe it was *matter of fact* in what he had preached, of which afterward.

Things that are thus like in all appearance have yet in the foundation of them a vaſt difference, and ſo will this Caſe of *Daniel's* be found to have from the former Inſtances.

1. There have been ſome who have denyed that it was well done of him, but that he was ſimple and fooliſh in it, and needleſly expoſed himſelf to Death; for he might have prayed, ſay they, 1. Inwardly, and ſo have performed his Duty, At leaſt, 2. If he would pray with bodily worſhip, he might have done it privately, or at night, and in another place.

But this opinion is confuted not only becauſe the Holy Ghoſt hath recorded this great act of his, and alſo that it is witneſſed unto, by ſo great a deliverance from God, which ſhewed God's acceptance of it, and alſo that *Darius*, a *Heathen*, did witneſs upon it to *Daniel's* integrity in thoſe words, *Thy God whom thou ſerveſt continually he will deliver thee* (v. 16.) But alſo becauſe *Daniel* himſelf (*verſe* 22.) puts it upon this reaſon, *For as much as before God innocency was found in me*, and (*v.*23.) *No manner of hurt was found upon him, becauſe he believed in his God.*

2. Others ſay it was an *Heroick* extraordinary act that is not to be drawn into Ordinary Example. But we have no Warrant to think ſo, and I ſhall not have recourſe to extraordinaries whereby to difference it from the former Inſtances.

3. It yet muſt be acknowledged to be a ſpecial act in a ſpecial caſe, whereof perhaps ſuch another inſtance is not, in all points, to be again found in the Old Teſtament.

4. I will tell you what the good old Non-conformiſts principles were in this caſe. Their practice is known, that when they were ſilenced from preaching by the Magiſtrate, or Biſhops, they forbare preaching all their days, and afterwards when the way of going

going to *New-England* had been ſtarted, ſome that were but in danger of the High Commiſſion removed unto *New-England*, and ſo avoided the ſtorm (as Mr. *Cotton* did, leaving the bulk of his Church here) and when this Inſtance of *Daniel* was urged Mr. *Cotton* gave this account of it. Book VII

He uſed to produce that example of *Ezra*'s ceaſing the building of the Temple conſtrain'd by force, for juſtification of the *Non-conformiſts* forbearance, and ſuffering themſelves to be ſilenced and then being ſilent: ſo, in anſwer to this place of *Daniel* and reconciliation of both, and for the clearing of either, he put this ſubſtantial difference between the one and the orher, That *Daniel*'s caſe came under an immediate duty of the firſt Commandment, which was perſonal prayer unto God, as alſo under a duty of Confeſſion to be made of the true God, in which caſe there is no room for mercy or preſervation of a man's ſelf; but he is called to lay down his life in that caſe. But that other Inſtance in *Ezra*, and the like, was the forbearance of an outward inſtituted worſhip, and ſuch an one Temple-worſhip was, Sacrifice, and the like, parallel to our Ordinances of preaching by Miniſters, and to our Churches, Sacraments, &c. and that of theſe latter with difference from the other Chriſt's rule holds true, *I will have mercy rather than Sacrifice* (which was the Temple-worſhip) *Sacrifice* being the higheſt Inſtances of inſtituted worſhip.

I ſhall enlarge this Notion and proſecute it farther.

I ſhall, 1. Conſider the Nature of this fact of *Daniel*'s, in the Subſtance of it. And,

2. Inſiſt on the differences of other caſes.

3. I ſhall remove Objections that may be made from his retaining of outward Circumſtances, kneeling openly and toward *Jeruſalem*, as he had wont every day to do.

1. The ſubſtance of the act is a Complex of many things which, when ſtated, and firſt conſidered apart and then put again together, will aford a clear difference from the Caſe of other outward Ordinances. *Calvin* inſiſts on two things, as I obſerve out of his Comment, as Mr. *Cotton* alſo hath done.

1. That the Object of the prohibition was, that none ſhould pray to God for a Month together; and then he further adds that it came under the nature of the Caſe of a Confeſſion of God. Now I will not lay all the ſtreſs of the whole weight upon each of theſe apart ſingly (though each would bear a rational ground of difference from the former inſtances) but on the whole Complexion of all together.

1. The Object of the Edict was, that none ſhould pray at all unto God; for it runs thus, *To eſtabliſh a Royal Statute and to make a firm Decree, that whoſoever ſhall ask a Petition of any God or man for thirty days, ſave of the thee, O King, he ſhall be caſt into the den of Lions.* **Calvin* firſt makes a great matter of this that prayer ſhould be thus forbidden, becauſe that in the worſhip of God Prayer is the top and the chief worſhip, and the higheſt Sacrifice of all other; and it is at large urged by him that it is that we own ſimply to God in all conditions; a duty whereby we are to witneſs God to be the Author of all good to us, to acknowledge our dependance upon him for all benefits, either to come which we obtain by Prayer, or paſt and preſent; and therefore, in *Daniel*'s practice here (*v.* 10.) as he prayed ſo he gave thanks before his God. It is by prayer that we offer up our Deſires and Vows unto God and caſt all our cares upon him, which if we forbear we ſhew we can be without God, without His help, His aid; whereas if he withdraw, we periſh every moment; and this we are to do every day. Now, to make a Decree that whatſoever a man's diſtreſs be, if he be ſick he muſt not pray, if under luſts, if he were near unto death (as a man might think) he muſt not pray or call upon God for a moment together, would be to make an edict againſt all Religion: † And others alſo urge it unto ſuch a purpoſe as this; we further put it, it was againſt Nature, the Law of Nature (as the *Dutch Annotations* ſay) For, the *Heathen Marriners* in *Jonah*'s Ship, when in danger of death, called every man upon his God.

* *Cum in adoratione et cultu dei primas partes obineat precatio—ne quiquam oraret erat manifeſta et craſſa nimis abnegatio pietatis* — and again that it being *ingratiſſimum Sacrificium*—

† Hence, ſays *Calvin*, *Cum Rex vetaret usquè ad totum menſem ullam precationem concipere, hoc erat exigere a ſingulis ut Deum abnegarent. Edictum Darij pugnat cum jure naturæ. Quid enim quicquid docet et convincet eſſe Deum ac proinde colendum Polaum.* Again he ſays, *Infringeret* Daniel *jus omnibus Hominibus innatum.* Alſo, *Willet* on Daniel, *Cap.* 6. *quæſt.* 16.

1. Hence then, there is this difference between *Daniel*'s Caſe and that of Inſtituted worſhip; That, in this caſe of *Daniel*, Prayer in the general Univerſal Nature of it was prohibited, not Family-Worſhip or Aſſembly-Worſhip, but all; and Prayer thus taken

Ch. VIII. taken is immediately Natural, and needed no ſuper-added Inſtitution, but it is Eſſentially Worſhip, it is *Cultus Eſſentialis*, and not *Medium Cultûs*, as to pray in a Congregation, and the like, are, and ſo it doth differ wholly from Inſtituted prayers in a Church, &as put up by one man as the Mouth of the reſt; ſuch were Temple-Sacrifices, Synagogue-Prayers and Preaching, which are parallel to ours.

2. Add unto this that it was not only Commanded that thus prayer, in the general nature of it, and then ſimply conſidered ſhould be forborn (though that had been an horrible impiety againſt the immediate Law of Nature, the higheſt Law of Nature that is for the worſhip of God) but further, this Act of *Daniel's*, in the Circumſtances he ſtood in, roſe up to be a Confeſſion and Profeſſion of the true God as God, which he muſt have renounced if he had forborn; and *Calvin* makes that a ſecond ground of this act of *Daniel's* ſome interpreters puts it upon that though they extend that profeſſion unto too great a Latitude, and leave the reader at an uncertainty about it. † *Calvin* himſelf makes a diſtinction of two ſorts of profeſſion, excluding the one as not binds us, and in the other he ſpeaks limitedly, and uncertainly, in ſaying, *Quantum neceſſe eſt in cultu Dei*, as much as is neceſſary, he doth not ſay what is abſolutely neceſſary, but that in the worſhip of God we ſhould not give any ſign of a perverſe and prefidious diſſembling, as if we caſt off godlineſs; which I would ſay too.

* *Quod ad profeſſionem ſpectat neceſſe fuit, &c.* Calvin.

Externus jus cultus etum fuit loco confeſſionis veri dei. Polanus.

† *Duplex eſt profeſſio, ne que; enim dico,* ſays he, *quicquid ſentimus paſſim vulgandum eſſe, ita ut ſtatim rapiamur ab hoſtibus, ad Mortem.*—— and ſecondly *Quantum neceſſe eſt* and therupon he ſpeaks uncertainly, limitedly, *Sic nos contineamus in cultu Dei, ut nequod ſignum perverſæ & perfidiæ ſimulationis dem unacſi abjiceremus pietatis ſtudium.*

To explain this head, I ſhall diſtinguiſh thus: Confeſſion is taken indeed;

1. Largely for the manifeſtation or holding out of any particular practice or duty, point or truth of Religion, of any or every Command of God whatſoever; for in holding forth of theſe, their is a profeſſion (as we call it) runs alongs with all theſe. Now there is no man will ſay, that a man is bound to hold forth every truth he believes, although he is prohibited to ſpeak it; *Haſt thou faith?* (ſays the Apoſtle) *have it for thy ſelf*; which is alſo the thing that *Calvin* aſſerts, that as there are many truths which a man may forbear to ſpeak, as not being bound to do ſo, ſo many practices in which it is meet to forbear; and yet in all theſe there is a profeſſion runs along; for in theſe Caſes their not profeſſing is not a denying ſuch a truth or practice, but a concealing it, and forbearing to hold it forth at ſuch and ſuch a time, which at other times and in other caſes we would do and were bound to do. *Therefore the prudent ſhall keep ſilence in that time, for it is an evil time*, Amos 5. 13. And this holding forth of duties or truths or practices in this general nature is rather profeſſion than confeſſion; And here there muſt be found a right joint or rational ground of difference, to Judge what we be bound to profeſs and what not, and at what Times and Seaſons.

2. There is Confeſſion ſtrictly and properly taken: which is not at large a profeſſion only, but an abſolute Confeſſion of God, wherein we muſt deny God, if we don't affirm him, if we conceal our ſelves, and our Faith. And Confeſſion ſo taken is a tranſcendent thing, and comes up into the firſt Commandment, and is all one as to avouch God to be a man's God, and to love God or to fear him.

This called in Scripture *Confeſſion*, with this additament, and a *not-denying* of him, *John* 1. 10. when the *Jews* ſent Prieſts and Levites from *Jeruſalem* to ask *John* the Baptiſt, who art thou? as ſuppoſing he might be the Chriſt, it is ſaid, *He confeſſed and denied not, but confeſt, I am not the Chriſt*; and (ſays he, *v.* 27.) *He it is, who coming after me, is preferred afore me*, whom afterwards he pointed unto.

This muſt not be extended to every forbearance of a truth, or of an Ordinance, though prohibited by a Magiſtrate's Command. When therefore the point of abſolute Confeſſion is urged, as abſolutely neceſſary, the Queſtion ſtill muſt be, and conſideration muſt be had, of the Nature of the duty, and of the truth, which, in ſuch and ſuch caſes to forbear or conceal, would be truly and plainly and really a declining it.

It is not barely, and hand over head that every man is bound, by the Law of Confeſſion, preſently to perform any or every practice, or any or every truth that the Magiſtrate ſhall interdict for the preſent; for concerning things of ſuch a degree there may be ſome other Rule from God, who may warrant me to the contrary, as that which hath been inſtanced in of mercy and not ſacrifice. Our Saviour Chriſt would

not

not tell the *Jews* by what Authority he did these things; but he made a positive answer when he came and was put to it whether he was the Son of God, or no, by *Caiaphas* the High-Priest (and as it is said) by all the Assembly, Luke 22. 70. *Art thou then the Son of God? and he said unto him, Ye say that I am; and they said, What need we any further witnesses? for we our selves have heard it out of his own Mouth.* When they askt him of his Doctrine, as preacht by him, he would not directly answer, John 18. 19, 20, 21. *The High-Priest asked Jesus of his Disciples, and of his Doctrine, Jesus answered him, I spake openly to the World, I ever taught in the Synagogues, and Temple, whither the* Jews *resort, and in secret have* I *said nothing: Why askest thou me? ask them which heard me, what I said unto them; behold they know what I said.* If any honest godly preacher were Questioned, by an Adversary that had power, what he had preacht at such a time and should refuse to give in a Coppy of his Sermon, and the like, they would be apt to cry out upon him, and upon others also perhaps, who are godly, *Are you ashamed of what you have preacht? do you go from your Doctrine? which if you don't confess openly, or forbear to tell it, you do,* would they say. Yet, but take it as it had been preacht and then it is matter of fact, and he is not bound to confess it. Our Saviour Christ's example warrants it, referring them unto witnesses; but when they askt our Saviour Christ, whether he was the Son of God, or no? and what his Faith and Conscience in that point was, he answers roundly, and without hesitation, though he knew his life lay upon it; and this is that good Confession which he witnessed that *Paul* speaks of to *Timothy* (1 Tim. 6. 13.) which, whether it include not also that Confession of his to *Pilate* himself, That he was a King, and that for this end he came into the world, may be a Question, for the words will bear either sense, that he witnessed before *Pontius Pilate* or under *Pontius Pilate* as Governour.

I come now to the Point of *Daniel's* act of his praying in these Circumstances and in this manner, and to consider it, as it was a point of the highest sort of Confession strictly and properly taken, so that if he had not so confest, he must have denyed God, and if he had forborn, he must have renounced Religion.

1. The Command (as was said) was to suspend all prayer to any God for a whole month's space, which was to bring in total Atheism for so long a time, and to take away all worship that *Daniel* had left him, or was capable of performing. For there is no Worship can be performed without invocation of God. Prayer was by their *Synecdoche* signally all worship; yea and it was so according to their own principles that procured this Law; for themselves worshipt some God or other, which they did under the common notion and acknowledgement of a Deity and a God-head, and therefore to suspend prayer to him for that time was to make a Law that there should be no acknowledgement of God in the World during that time, according to their own principles; and therefore I see most interpreters do state it upon the whole of Religion, that forbearance of prayer would have been the abnegation of it, and therefore *Daniel*, by such a Total and visible forbearance (having been accustomed to such a Confession) must thereby have given by a visible withdrawing and concealment a visible profession there was no God extant to be worshipt. And his opening of the Window toward *Jerusalem* in this case, became a visible profession that the God that he Worshipt was the God that dwelt at *Jerusalem* and had seated himself there between the Cherubims formerly, and kept the same place still.

And 2. In this Decree not only God and all his worship is taken away, but a King, and a mortal Man was set directly up in the room of God and unto the denyal of this God, for so the Decree runs, not to ask a Petition of any God or man for thirty days, save of the King.

This King was exalted above all that was called God, the true God and all God's else (in oppinion such) by this injunction to pray to none other God but unto him. For this was to ordain that during that time he should have all the respect and homage and reverence to be brought in to him instead of worship to God; and so though such Petitions put up to the King in the mean time, were but in Civil things for the matter of them, and such usually, were presented at other times, and so the Petitioning was in it self but a Civil act, as petitioning to a King is; yet in this case That all petitions to any God or Man must be forborn and none put up but unto the King, this was interpretatively a Worship of that Man because he was addressed unto, in lieu and stead of all addresses, or worshipping of God, and because it was to be to him with exclusion

of

Ch. VIII. of God as thereby acknowledging no other God but him all that while. In this caſe therefore further, for *Daniel* to have concealed himſelf, inviſibly worſhipping the true God, had been a Maniſeſt Denyal of God, and in a viſible manner.

Theſe Corollaries may be drawn from the former Examples.

1. We may admire the good and gracious providence of God, that in the times wherein his wrath was ſo high and great upon the generality of the ten Tribes during 254 years, and in the times of ſuch great diſtreſſes as theſe were upon their Conſciences; he ſhould yet work out a liberty for any of them through a ſpecial providence at ſuch ſeveral ſeaſons. Yea, and the advantage which God did caſt into the ſecond, as alſo the third ſeaſon of liberty, upon their removals, for the Ordinances, is very remarkable in the Event and ſucceſs thereof.

1. As for the Second Company that removed in *Aſa's* time; They firſt came to live under the proſperous Reign of *Aſa*, who reigned after this their falling in to him many years, and *Jehoſhophat* his Son, a godly man, ſucceeded him and reigned many years; ſo as theſe, in the Event and Succeſs by coming into *Judah*, enjoyed an age of reſt and proſperity and a fulneſs of Ordinances with it.

Then, 2. They eſcaped very great miſeries, which the ten Tribes fell into, as *Benhadad's* invaſion and the change of Government, and Governours, *Zimri*, and *Omri*, and *Tibni* (Sir *Walter Raleigh* reckons ſeven of their Kings in *Aſa's* Time) and beſides *that* they eſcaped the Heatheniſh Tyranny in *Ahab's* Time, which was the worſt time the ten Tribes had.

Then for the third Company, who removed in *Hoſhea's* time, if it fell out that they removed their Stations altogether (as ſome think they did, becauſe of that, 2 Chr. 30.25. where it is ſaid, *All the Congregation that came out of Iſrael, and the ſtrangers that came out of the Land of Iſrael, and that dwelt in Judah, rejoiced, ſo there was great joy in Jeruſalem; for ſince the time of Solomon the ſon of David, King of Iſrael, there was not the like in Jeruſalem*) or if any of theſe ſtrangers were of thoſe that came up unto the paſſover upon *Hezekiah's* invitation, in the former part of the Chapter, and placed their dwellings in *Judah*, then God in his providence did graciouſly guide them unto a great preſervation of themſelves and their poſterity; for five years after Sennacherib came and carried the generality of the Nation away Captive, and the eſcape of this Calamity was the good which they got by removing for Ordinances according to *Ahijah's* prophecy given in *Jeroboam's* Time; and beſide that theſe Strangers are twice ſaid to be thoſe that came out of the Land of *Iſrael*, which argues that they were of the ten Tribes.

Further, if you compare the Style that is given the former ſecond Company that came out in *Aſa's* Time, (2 *Chron.* 15.9.) you will find, that they are ſaid to be the Strangers out of *Ephraim*, and *Manaſſes*, and *Simeon*, ſo as God owned and highly rewarded this their practice of a removal for the enjoyment of the Ordinances of God in a continuance.

2. Theſe things were written for our example that we thereby might have light to guide us, and all theſe inſtances ſhew that as for any abſolute obligation to inſtituted Ordinances (that fall back, fall edg, we ſhould be bound to them) that aſſertion (whoever would maintain it) will come to nothing afore theſe Examples.

1. They fall ſhort, and no ways riſe up to any ſuch proof; For,

1. All theſe three Inſtances ſhew that thoſe godly *Iſraelites* came up to *Jeruſalem* upon opportunites and advantages afforded them in the providence of God, and not ſimply upon the abſolute obligation unto theſe ordinances. For you read of no more ſuch coming up in the *interims*, but only theſe three times, which, how they were Circumſtantiated, you have ſeen.

And, 2. Thouſands of others out of other Tribes, as godly as they, did not remove when theſe did and yet are blameleſs, and this becauſe of the difference of the caſe as hath been explained. I will allude to what *James* ſays, *Go take ye all*, the Prophets of thoſe Tribes for an enſample (the enumeration of whom that were during thoſe 250. years doth ariſe to a great number) take alſo the 7000 that had not bowed to *Baal*, and the 100 prophets hide in the cauſes; take alſo *Obadiah* and his caſe, who is ſaid to *fear the Lord greatly*, who being Governour of *Ahab's* houſe, could not be ſuppoſed to have removed to *Jeruſalem* for Ordinances in thoſe times, though no man had more opportunities to get away than he, if he could have removed once for all;

for

for he had the liberty to go through one part of the Land by *Ahab's* appointment, 1 *Kings* 18.6. and at other times could by the authority he had at Court, have taken the liberty to have gone out at any time, but being in a great calling of trust to *Ahab*, and doing service to the people of God in hiding so many Prophets, &c. he forbare. And *Elijah* that met him, reproves him not at all for it; yea he hath the commendation of the Holy Ghost himself, that he *feared God greatly*. And for *Eliah* himself, the Lord Commands him expresly to *hide* himself, and names a safe place, 1 *Kings ch.*17. *verse* 23. Book VII

3. We read not of any in the *Interims* of those three times and seasons that did remove; which is to be put upon this supposition, that the oppressions of the times hindred them, as it did the former, and that there should be but these three times mentioned only, and a silence in all times else for so many years, argues that they cased in the *Interims* between.

4. The Rule and Measure given at first, *I will have mercy and not sacrifice*; was the ground of all this, and cuts off any alledged absolute obligation; for if they were bound at all times and in all cases, then they were not to forbear at any time for mercy sake, for then there were no room at all for it: The equity of which rule was then extant, as it had been in all ages, and must be to the end of the world; and one of the prophets of these ten Tribes of those times did first utter it, *Hosea* 6. 6. and Jesus Christ applies it unto the breaking of the Sabbath, in case of mercy, by plucking the ears of Corn; as also in the case of eating the Shew-Bread, which *David* did, and then of the Priest's toiling, as much as men in any calling do, which Christ calls a prophaning the Sabbath, and yet says that they are blameless, *Mat.* 12.

5. Nay, the omitting of an Instituted Ordinance, for mercy sake, is far less than the breaking of it, and this is but a forbearance, for Mercy's sake, of which we speak.

Object. But you will say, that Mercy to our Souls is to be considered, and it is mercy to our Souls to enjoy Ordinances, and they are to be preferred to all things else.

Ans. 1. I answer, it is true, this will go a great way, and weigh against many difficulties but yet we are to consider this; That mercy to our souls by Ordinances, depends upon our Edification by them, and what that will prove to be, and that edification depends upon God, as he will make them to be profiting; and so now if God comes in between and says, *I will have mercy*, he can make such means as we have (in the want of these other means) edifying to us, when as thus he calls us, to shew mercy to our selves. And he that hath given us this rule, out of his mercy and grace, will be sure to perform the other part of edifying us when he thus calls us out of the same grace.

2. Instituted Ordinances, though they have power of Obligation over us, for *our edification*, yet not when it is to apparent destruction, as the Apostles themselves had power for edification, but not for destruction.

3. There is some mercy to be shewed to the Magistrate, that we ought not daringly to meet in so open a way, as we know before-hand will provoke and irritate them to persecute us.

4. The Ordinances in the performance of them require quietness and rest, in mens Spirits at least, we cannot pray when we are alone without distraction, much less can we worship God, when we are rationally under certain fears, Deut. 12. 9, 10, 11. *Ye are not yet come to the rest and to the inheritance which the* Lord *your God giveth you: But when ye go over Jordan and dwell in the land which the* Lord *your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety: Then there shall be a place which the* Lord *your God shall choose to cause his Name to dwell there, thither shall you bring all that I command you, your Burnt offerings and your Sacrifices, your Tithes and the Heave-Offering of your hand, and all your choice Vows which ye vow unto the* Lord. And they forbare many Ordinances in the mean time (as in *verse* 8.) *Ye shall not do after all the things which we do here this day, every man whatsoever is right in his own eyes.* The equity of which may be drawn from the Apostles Example. *Paul*, though he had an open door, yet, having no rest in his Spirit, left *Troas*. And it will in a great measure hold, that men should not meet in the midst of fears and terrours, when they are full of fears within and terrours without. It being also a dishonour to the Ordinance when the Assemblies are by force broken up, and the like: Therefore men should so meet both as to time, and place, as it is rationally probable that their present meeting may be in some safety, through

Ch. X.

ſecrecy and privacy. And God did, by his ſpecial promiſe, ſecure his people under the Old Teſtament, that when they went up to appear before the Lord thrice in the year, *that no man ſhould deſire their Land at thoſe times*, (Exod. 34. 24.) which he hath not done to us in the like caſe.

2. But you will ſay, yea, but the glory of God is intereſted in our uſe of theſe Ordinances.

Anſ. I anſwer, That if God will be ſo gracious to us as to quit that conſideration of his own glory for mercy to our ſelves, as we have cauſe to be thankful to him for it, ſo to conform our ſelves unto this exception which himſelf hath made.

2. Men yet are to put themſelves to much loſs, inconvenience, and difficulties to enjoy the Ordinances, as this people of the ten Tribes did.

1. In the beſt times it was a *wearineſs* to the people of the ten Tribes, ſo remote, to go up to *Jeruſalem* three times a year; though to the next Tribes it was not much labour: and *Jeroboam* uſed this as an argument upon the experience which the people had had, as what he thought would move them the more readily to forbear; *'Tis too much for you* (ſays he) *to go up to Jeruſalem*, 1 King. 12. 28. It was an Argument *ad populum*, he ſpake their hearts, and that which was like to take their hearts, and as what had been a burden to carnal Spirits among them. And truly, do you meaſure it now, you that have Country-houſes, how do you excuſe your ſelves from coming up to Ordinances, and if you had been put to it ſo much as they were to travel ſo far, you would grudge at it much more. It was alſo grievous to ſuffer great *reproaches, to be made gazing ſtocks* (which, thoſe that went in the firſt three years of *Jeroboam*, muſt needs be ſuppoſed expoſed unto from the generality of the people) and to be accounted next door to Traitors in going unto the Quarters of a Prince, whoſe yoke they had caſt off.

But more expreſly it is ſaid in that third remove in *Hoſea*'s time, that the meſſengers and meſſage of invitation by *Hezekiah* was mocked at, and laught to ſcorn by thoſe Tribes ſent to, 2 *Chron* 30. 10, 11. *The Poſts paſſed from City to City through the Country of Epraim and Manaſſeth even unto Zebulon; but they laughed them to ſcorn and mockt them. Nevertheleſs divers of Aſher and Manaſſes and Zebulon humbled themſelves and came to Jeruſalem.* Of theſe it muſt needs be judged that they were mockt and laught to ſcorn to purpoſe as they went out, or went along, and the word *nevertheleſs* imports that they went Maugre thoſe reproaches, and deſpiſed the ſhame diſpiſings and ſcorns.

Then, 2. The Prieſts in that firſt of *Jeroboams* times removed unto their great loſs as to their outward eſtate, for the revenues and perquiſites of the Temple which the Prieſts lived much upon, were (as Sir *Walter Raleigh* ſays) very ſmall. And as for the people, thoſe of them that came up and loſt their inheritances of Lands, muſt needs ſuffer much more loſs, as hath been argued, and enjoy a mean livelyhood in compariſon to what they had in their own Country. Yet we ſee in what caſes they did remove for Ordinances, an much therefore is to be allowed of loſs of this way to enjoy the means for our Souls, yet ſo as to look as nature is the foundation of grace and the exerciſes of it, and if that ſhould fail, the exerciſes of Religion would fail alſo, as we ſee in ſickneſs, &c. ſo it is here, that there muſt be a ſubſiſtence laid as a foundation for the enjoyment of Ordinances, which, when there is, though it be with much loſs and abatement, we are to rejoyce in that as in a great portion, Iſa. 30. 20. *The people ſhall dwell at Zion in Jeruſalem.* To dwell in *Zion* at *Jeruſalem* is to enjoy the Ordinances at *Jeruſalem*; for *Zion* was the ſeat of them, and unto ſuch it is ſaid, *v.* 20. *Though the Lord give you the bread of adverſity and the water of affliction, yet ſhall not thy Teachers be removed.* Bread and Cheeſe and the Goſpel was ſaid (in time of Old) to be good fare.

* *Sir* W. R. *p.* 452. *The poverty of the Tribes of Levi muſt needs have bin exceeding great at this time, all their lands and poſſeſſions in the ten Tribes being utterly loſt, and the oblations and other perquiſits from thoſe ten Tribes by which they lived being now cut off.*

3. The conſideration of the Circumſtances theſe ſtood in, both thoſe that went up to *Jeruſalem*, and thoſe that forbore, may inſtruct us, and give us light into our duty, and practice.

1. It inſtructs us, what *proportion* of mercy to our outward condition is to be weigh'd with Ordinances upon which we are to forbear, or not to forbear.

2. It directs us that upon the rational fore-ſight of the ſame or like extremities, we ſhould know how to guide our ſelves in our adventures to enjoy Ordinances where the like hazards are run, and the like vigilances to hinder them are uſed, and ſoberly and conſcientiouſly to conſider of every opportunity we adventure to take, how probably

bably ſecure it is, and not raſhly, hand over head, ruſh upon and adventure upon all or any dangers, come what will. Book VII

4. As for the Caſe of the removal altogether to enjoy them elſewhere, if it be ſaid that this we ought to do as they did, *Go take the ſame ſtate and Circumſtances*, and ſo it ought to be. I Anſwer.

1. When it is to the ruine of Families we are not obliged, as theſe were now that could not remove themſelves and Families without ruine.

2. Parallel, put our caſe with theirs in thoſe times, and it will appear far different, as will appear eſpecially in the ſecond inſtance when many of them removed for altogether, 1. They removed out of a Land over which the wrath of God hung, and was denounced againſt it, unto a Land where they ſaw that God was with them, and that is made one ground of their Remove, 2 *Chron.* 15.9. 2. They removed to ſtrengthen the Cauſe of God, which needed them in the Land they removed to. And 3. They were invited by a potent and able Prince and his people, who thereby were obliged to provide for them. 4. There was a final Captivity threatned in the end, by God, unto that Land from which they removed. And in this caſe for men to remove for Ordinances, was as if Proteſtant Borderers upon any Popiſh Country where the inquiſition reigns, which Country they alſo knew was deſign'd to ruine, ſhould remove, being invited unto a Neighbouring Nation where the cauſe of God is, and all the advantages Mentioned. But to remove,

1. From a Nation where there is a bulk and body of Saints that need the ſtrengthning of their Brethren; which is made one argument in the caſe of them that went in *Jeroboam's* time that they ſtrengthned *Rehoboam*.

2. Where there is hope of a Reſurrection of a good cauſe, which was no way their caſe but the contrary;

And 3. To remove from Ordinances to a place where the wrath of God is more impendent, or at leaſt, no leſs.

And 4. Where they can promiſe themſelves no proviſion for their Families, but muſt put themſelves out of their Calling and ſerve God with diſtraction, and are like to ſtarve with their Families; In that Caſe they are not obliged to a remove elſewhere, meerly for the Ordinances ſake, but to a forbearance rather and waiting upon God.

I ſhall now give Inſtances out of the New Teſtament, and here firſt: *Let the Prudence*, which our Saviour Chriſt uſed in caſe of appearance of danger, *be conſidered*.

Before I give you the particular inſtances, I premiſe theſe few things.

1. Our Lord was wholly free of any the leaſt tincture of ſinful fears, therefore what he did is to be reſolved into *Prudence*, applying it ſelf to the providence of God; and he, being God as well as Man, could have preſerv'd himſelf until his hour came without any hidings or withdrawings: therefore his example herein muſt needs be for our inſtruction to guide us in the like caſes.

2. When his hour to ſuffer was come, as himſelf ſpeaks (which had been by a ſet compact and agreement between the Father and him, made known to the Son; for, *John* 18.4 it is ſaid, *he knew all things he ſhould ſuffer*, and elſewhere, *that ſo it was appointed*) then indeed he avoided not.

Theſe things premiſed, I come unto the particular Inſtances of his avoiding danger, and the occaſions of them, which we ſhall find to have been but prudential fore-ſeeings and warineſſes to preſerve himſelf till indeed the hour appointed by his Father, and conſented to by himſelf ſhould come. *Go tell that Fox* (ſaid he) *I do cures to day and to Morrow, and the third day I ſhall be perfected.* But before that time he was managed by the Ordinary providence of God, as to what would befal him, and accordingly applied himſelf thereto. And hence he becomes an example unto us in two things.

1. How we are to manage our ſelves under the Ordinary Providence of God, which we are alway under, not knowing what will be the Event of things.

But 2 When we are called to ſuffer, then we ſhould, after his Example, not withdraw, as in caſe we are neceſſitated to ſuffer by Providence we ſhould then arm our ſelves with the ſame mind as he did.

Object. An Objection is and hath been made by ſome, that the reaſon of his avoiding was, that he was to go and preach over all the Cities of *Judah*, and therefore it was all one to him when, and whither he did with-draw, ſince he ſtill was not out of his way; which is not the caſe of Ordinary Miniſters that are bound to a certain place.

CV II 1.

Anſ. 1. The Anſwer is, 1. That be it ſo, that whither ever he went he ſtill had an employment to wait upon him; yet ſtill it is evident, that the cauſe of his remove from that place where he was afore, was matter of prudence and avoidence, and that the Inſtances will ſhew; and therefore that remains ſtill as an Example for us.

Anſ. 2. Miniſters, who are by the like Providences (as Chriſt was) taken off, may wait, that in ſome other places unto which they may remove they may have ſuch employments as the providence of God ſhall call them to, for the Exerciſe of their Miniſtry; as the Diſciples that were ſcattered by Perſecution, in *Acts* 8. went up and down preaching, *Acts* 11.

Anſ. 3. That was not the ground why Chriſt did remove, who had not yet gone over the Cities of *Judah*; for we read it expreſly ſaid, that he went again to the ſame place that he was at afore.

1. The firſt Inſtance that we have of Chriſt's avoiding danger, is in *Mat.* 4.12,13. *Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee. And leaving Nazareth he came and dwelt in Capernaum which is upon the ſea coaſt in the Borders of Zebulon and Naphtali.* That *Galilee*, that he went into, was not that part of *Galilee* which *Herod* had who was of a perſecuting Nature, but which *Philip* had (as *Grotius* out of *Joſephus* ſhews) and the occoſion of his avoiding was but only when Jeſus heard that *John* was caſt into priſon, namely, by *Herod*, and ſo it was time for him to look to himſelf, and thereupon he ſecured himſelf. It was but upon hearing that *John* was caſt into priſon, no more; only rationally thinking his turn might be next.

Grotius in locum.

2. In like manner we have an account, *John* 4. 1, 2, 3. *When therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more Diſciples than John (though Jeſus baptized not but his Diſciples) He left Judea and departed again into Galilee.* Here again, though Chriſt knew only that the *Phariſees* had heard (which is remote enough from this, that Jeſus made and baptized more Diſciples than *John*) and although he had a plea for himſelf that he baptized none, yet upon this occaſion he left *Judea* and departed again into *Galilee.* It was that he knew that ſuch a report of him would contract an envy upon himſelf, and an *Odium* from the *Phariſees*, and ſo he avoided it, and breaks off, when he was in the midſt of an Employment, with as much ſucceſs as any he had at any time elſewhere afore or after.

3. We have another Inſtance, Mat. 12. 14, 15. *Then the Phariſees went out and held a Council againſt him how they might deſtroy him: But when Jeſus knew it he withdrew himſelf from thence*, &c.

4. There is another Inſtance, Luke 4. 29, 30, 31. *And they roſe up and thruſt him out of the City, and led him unto the brow of the hill (whereon their City was built) that they might caſt him down headlong. But he paſſing through the midſt of them went his way; and came down to Capernaum, a City of Galilee*, &c. and not only went his way for the preſent, but removed to another place.

5. We have another Inſtance, *John* 8. 59. *Then took they up ſtones to caſt at him, but Jeſus hid himſelf, and went out of the Temple, going through the midſt of them, and ſo paſſed by.*

6. There is another Inſtance, *John* 10. 39, 40. *They ſought again to take him, but he eſcaped out of their hand. And went away again beyond Jordan into the place where John at firſt baptized, and there he abode.*

2. We have alſo Inſtances of the Apoſtles.

1. Who after Chriſt's Death until his Aſcenſion, met ſecretly with the doors ſhut and in the night, John 20. 19. *Then the ſame day at evening, being the firſt day of the week, when the doors were ſhut where the Diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith, Peace be unto you.* And again a Second time after eight days, *v.* 26. The doors being ſhut. *And after eight days, again his Diſciples were within, and Thomas with them: then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you.*

2. After Chriſt's Aſcenſion, the Church by flying avoided perſecution, Acts 8. 1. *And at that time there was a great perſecution againſt the Church which was at Jeruſalem, and they were all ſcattered abroad throughout the Regions of Judah except the Apoſtles.* And although the Apoſtles ſtaid becauſe they were extraordinary Officers, and had not a Commiſſion yet from God to depart from *Jeruſalem*, which afterward they had, yet the Church was ſo leſſened by the Diſciples ſcattering abroad (for which the Diſciples had

had warrant by reason of persecution) That the Apostles might the safelier stay; and we read that for praying and preaching in the like cases they met in the night, and by parts, *Acts* 12,12. *And when he had considered the thing, he came to the house of Mary the Mother of John, whose Surname was Mark, where many were gathered together praying, James* and others of the Brethren being in another place, *v.* 17. Book VII

CHAP. IX.

Two Cases resolved, whither a person who, is not a Church-member may be the subject of Baptism. Whether a Minister who is not a Pastor, may Administer Baptism.

I Resolve the cases propounded into these two Questions.

1. Whether one that is not a Church-member may be the Subject of Baptism?

2. Whether one that is not a Pastor in a particular Relation to persons that offer themselves to be baptized may baptize them? And if he Administers it, under what consideration he doth it, whether as a Minister, or otherwise as a private person?

Quest. 1. Unto the first Question I say these two Things:

1. The examples in Scripture do clearly hold forth, that persons that were not in Church-Fellowship were yet baptized.

1. The first Instance is of the Eunuch, baptiz'd by *Philip*, Acts 8. If it be said, that he was a Proselyte, and so of the Jewish Church, and upon that ground a subject capable of Baptism. The reply is, that his being of the Jewish Church did not make him capable of the Gospel-Baptism, of the Ordinance under the Gospel which we call *Baptism.*

1. For when *John* Baptist baptized, he bid them *say not, they had* Abraham *for their Father*, which yet was a ground for Circumcision, as under the old Covenant Administred, but he requires Repentance and Regeneration, which is the Gospel-Initiation into the Kingdom of Heaven:

2. Again *Peter* (Acts 2.) being to baptize Jews, baptizeth them, not upon the account they were the Seed of *Abraham*, but upon Faith and Repentance, which he calls them to. He only tells them, that if they would turn to God, then God would renew the promises unto them and their Children, yet in a Gospel way, namely, by vertue of their being call'd, as the 39 *verse* hath it; So as the ground upon which men were Members of the Jewish Church, and Circumcised, was not the ground upon which they were baptized; And therefore the Eunuch was not baptiz'd upon any such account. The dispensation of the Covenant was altered, and the application of the Ordinances had accordingly an alteration. So then, if he were not baptized as a Member of the Jewish Church, and when he was baptized, was a Member of no Gospel-Church Instituted, then it necessarily follows, that a person who is not a Member of an Instituted Church, or a particular Congregation, may be the subject of Baptism.

2. The second Instance (which also is an answer to the former Objection) is of the Jaylor, and his houshold, and of those baptized by *Paul*, 1 Cor. 1. 14. They to be sure were not of the Jewish Church, for the Jaylor was a perfect Heathen before, to the instant of his Conversion, yet he and his Houshold were baptized before Morning.

If it be said that *Philip* and the Apostles were persons extraordinary. I Answer, That still the extraordinaries of their Office, did only enable them with an extraordinary power over all Churches, and over all persons with an extraordinary Authority, but could not convey a requisite qualification unto an ordinary person, which was still required however in the subject that was to be baptized. They could not administer the Lord's Supper out of a Church, nor never did, and although they had extraordinary power over all Churches, yet that did not make all Churches one Church, but there remained Churches distinct according to that ordinary Capacity of them as Christ had instituted. And so it must be supposed in this Case.

2. The apparent difference that is between Baptism and the Lord's Supper in their several

Ch. VIII veral intentions, doth ſhew that the one is properly the Ordinance of a particular Church, and the other of the Univerſal.

1. Becauſe Baptiſm is a baptizing of a ſingle perſon into Chriſt, and conſequently into the body of Chriſt (as 1 *Cor.* 12. 13. imports) and is but an act of a ſingle perſon unto a ſingle perſon (as the Inſtance of *Philip* and the *Eunuch*, being alone ſhews) and it belonging not unto a particular Church, as the former Inſtances declared, it muſt neceſſarily belong unto the Univerſal Church, as *Eph.* 4. 4. ſeems to hold forth, *One Lord, One God, One Baptiſm, One Body.*

2. As for the Lord's Supper, it is as evident that it was properly the Ordinance of a particular Church embodied together, 1 *Cor.* 10. *The bread which we break, is it not the Communion of the body of Chriſt?* It is the bread which we break, ſo that there muſt be a number of perſons to celebrate it. For theſe we muſt be many, for, ſays he, *We, being many, are one Bread and one Body*, verſe 17. It doth not hold forth the Union of ſingle perſons with Chriſt, or any ingrafting into him, as Baptiſm doth in the firſt Initiation; but it holds forth a joynt and a common participation. 'Tis the Nature of the Ordinance it ſelf, for the Inſtitution is, *Eat ye all of this, and drink ye all of this.* Inſomuch as the Apoſtle ſays, *Tarry one for another*, 1 Cor. 11. 33. Inſomuch alſo as it had the Denomination from the meeting or gathering together of many, and therefore was called Σύναξις. Therefore to come together into one place, and to eat the Lord's Supper, are put, as it were, mutually one for the other.

Queſt. 2. I come now to conſider the ſecond Queſtion, whether the Child of a perſon truly godly, not in fellowſhip with you, may be baptized by one who is not a Paſtor, and under what notion, whether as a Miniſter or no?

1. I ſuppoſe that Infant-baptiſm of Parents godly is warrantably in its ſelf required.

2. I ſuppoſe that the Judgment, whether the perſon is godly, yea or no, whoſe Child is baptized, properly belongs to him that baptizes it. There is this difference between Baptiſm and the Adminiſtration of the Lord's Supper; That it is a ſingle act of him that baptizeth to the perſon baptized: but the act of bleſſing the Bread and Wine (*which we bleſs*) it is a joynt act together with the Church, and the Miniſter doth give it to the whole as Chriſt did. And therefore the Judgment of the Church, that a man is godly, may ſatisfie the Miniſter's Conſcience for his adminiſtring the Lord's Supper among them; he not applying it to this or that perſon, but in the point of Baptiſm 'tis otherwiſe, as is clear.

3. If it be (as by reviewing the firſt queſtion it appears) the right of men out of Church-fellowſhip, as well as in Church-fellowſhip to be baptized: This muſt be done by ſome body; and the Judgment that is to be paſt concerning the perſon is not incumbent upon a whole Church only or chiefly, but upon the ſingle perſon that is to baptize. So as for a warrant of his Judging ſuch a perſon to be godly, and the Child to be godly, it is not abſolutely neceſſary that he have the Judgment of a Church for it. And if there were not a lawful way or means by which, after the Apoſtles times thoſe out of Church-fellowſhip, which were converted might be baptized; Then Jeſus Chriſt had not made proviſion for all times of the Goſpel as well as for the firſt, in ſo great an Ordinance. If therefore it does lye upon ſome, thoſe muſt either be Miniſters or others, if it lyes upon others, you know the inconveniency that will follow upon that. If it lyes on the Miniſter, the Queſtion is, whether as a Miniſter or no? To that I ſhall give this clear anſwer, That a man that is ſet apart by his own vow to God profeſſed by his acceptance of that Calling, when he was called to be a *Miniſter* in a Church (and it hath the Nature of a vow on his part, and is ſo accepted of him by God) by vertue of that publique conſecration and dedication of himſelf unto the ſervice of Chriſt as a *Miniſter*; he is to be lookt upon as a *Miniſter*, not only unto them of his own Church, but occaſionally alſo as he ſhall be call'd to ſuch an act of the Miniſtry as he ſingly may perform, as to preach or to baptize, which when he does, he does it as a Miniſter, and with the bleſſing of a Miniſter, and with the promiſe made to a Miniſter. If one come to him with a caſe of Conſcience, as to a Miniſter of Chriſt, he hath the bleſſing of a Miniſter, and the promiſe of a Miniſter and the guidance of a Miniſter to reſolve it, and by like reaſon, if any one come to him and call him to baptize, he hath authority to do it. And this does no way prejudice our Congregational principles: for it is a ſingle Act of the Miniſtry, and but occaſionally put forth as he ſhall be call'd thereto. But the Matter of Ordination and of governing the Church

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or ruling, it is not a single act, but is to be performed with others; for 'tis an act of authority or power over others, but it is not an act of power above others, or which others have not. Our Presbyterian brethren fail in their practice, and in their argument, *in that*, they, because they are Ministers, therefore associate themselves together, and take power over the Churches to rule them and govern them whether the Churches do call them or no. And call them to it as Churches they cannot, unless they give away thereby and prejudice that power which is seated within themselves, as in a body, and ought to be exercised among themselves; and not without themselves in a Judicature that is without them. If I were seated in a Parish that had a Church in it gathered out of it, and the rest of the Parish came to hear me, I should not look upon my self to preach as a private man to all these that are not in my Church, and as a Minister only to them that are of the Church, but as one set apart to the work of the Ministry; to preach as a Minister to both, as to the matter of preaching: And that (as I take it) by vertue of what is said, *Eph.* 4. 12. *He gave Pastors and Teachers as well* πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the joynting in of the Saints*, which is Conversion, as well as for the edifying of the body of Christ.

CHAP. X.

Whether a Church may depose an Officer for a Crime which deserves not Excommunication.

THat a Church may not disclaim an Officer for an offence which is not worthy of Excommunication appears to me evident from this Reason, because you are to exercise the same patience towards an Officer, as an Officer, in matter of Crime, that you are to use to a private Member, and so you are not to disclaim him from being an Officer, on a lesser account than you would excommunicate him. According to that Rule (which nature dictates) to entreat an Elder as a Father. (And this in case of censure.) This is a main duty of a Church to a Minister, and by a Rule of equity grounded on Nature, in the duty of Children to a Father, not to renounce him for that fault for which they would not renounce a Brother.

Object. All this runs upon a false Supposition, (*viz.*) that an Officer may not be displaced for a crime cleaving to the Administration of his Office.

1. Because, what crime may be cured by a lesser censure, needs not a greater; but crimes that cleave to the Administration of an Office, may be cured by the displacing of the Officer, which is a lesser censure, therefore there is no need of Excommunication, which is a greater.

2. As an Officer cannot be chosen out of the Body, being guilty of some crimes; so the same crimes may be just matter of his displacing after his being chosen.

Answ. The Objection seems to intimate a distinction between sins cleaving to the Administration of his Office, and such as are otherwise common to him as a Brother, and that for such he may be disclaimed as an Officer, when he could not have been so as a Brother.

But 1. I do not see that the Scripture putteth any such distinction between these two sorts of sins, that for the one an Officer should be displaced, when not for the other. I am sure that other sins than such as cleave to the Administration of his Office, are promiscuously put together with the other, and alike forbidden in him, 1 *Tim.* 3. 2. *A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.* And so it *Titus* 2. 2. *That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.* So as the case of any such crimes is all one with those cleaving to the Administration of his Office. *Ubi Scriptura non distinguit, ibi nos non distinguere debemus.*

2. This your distinction doth run upon a false Supposition, as if the Subject to be considered in your treating with an Officer in matter of crime, were not the person, and that as he is a Saint and Brother, as well in sins of his Office, as in other sins; for though he is invested with a relation of Office (by vertue of his Gifts, and your choice) Yet the discharge of his Office faithfully is from his Grace; and the neglect of it (for which in such a case you would disclaim him) is but a *fruit of his sin*, from contrary corruption, and a failing as he is a Saint, so as in matter of sin you cannot distinguish

Ch. XI.

diſtinguiſh his being a Saint and his being an Officer. Surely it is in this as in other Relations: a Brother being an husband as well as a brother, a Brother being a Maſter as well as a Brother, and he being an Officer as well as a Brother all theſe Relations do oblige them to ſeveral Duties) which, if they fail to diſcharge, you are to deal with them all as Saints failing in duty, ſeeing they are defects of Grace, and you have not in Church-fellowſhip one way of dealing with an Husband, if he ſins againſt his Relation, another with a Maſter of a Family if againſt his; and ſo neither a peculiar one for an Officer if he ſin againſt his. All the duties of the diſpenſation and of his Office, are but the duties of his particular Calling, and Relation, wherein, if he fail, (through corruption) he is to be dealt with as another brother who fails in his Relation, or neglects the duties of his Calling and no otherwiſe than the ſame Officer ſhould be, If he ſins in any other State: And though it be a ſin againſt the Church more immediatly; yet it being but a ſin, God's Ordinance is to have it reclaimed, the ſame way that all ſins are, *Mat.* 18.15,16,17. you cannot ſhew a Warrant that God hath given this peculiar power in this caſe over an Officer to diſclaim him as an Officer, in way of an Ordinance, till he grow ſo hardned as he deſerves Excommunication.

Your firſt Reaſon for it is, becauſe ſuch Crimes may be cured by this as a leſſer cenſure, and ſo needs not a greater.

In this your Reaſon, if you view the expreſſion, you will find that you again ſpeak upon a falſe ſuppoſition, as if we had affirmed, that crimes in the diſpenſation of his Office did always need the Excommunication of the Officer. But our exception lies in this, that when his Crime needed not Excommunication in your own Judgment: But you thought that to be too great a cenſure, You ſhould diſclaim him as an Officer, when as on an Officer there is no ſuch cenſure to be inflicted for matter of Crime in his Office, until it comes to that height as it deſerves Excommunication. And that therefore it was violence in you to be ſo haſty to proceed ſo ſeverely till he had deſerved it.

1. 'Tis true, that ſimply diſclaiming an Officer (if for inſufficiency) is leſs than Excommunication: But then 'tis not a cenſure, for that reſpects Crime, But to diſclaim an Officer, in caſe of Crime and Sin, is interpretative as much as Excommunication. For if diſpenſed according to the word, it ſhould not be done till he were paſt cure; and ſo ſhould be joyned, or rather included, in Excommunication.

2. The fault we find lies in this, that you make this invention of diſclaiming an Officer, a Church cenſure, and ſo an Ordinance of God coming between Admonition and Excommunication to cure a man, which we affirm you have no warrant for: So that though it be a leſs puniſhment than Excommunication (if he had deſerved it) would be, that being a delivering up to Satan, yet you muſt not take on you to invent other puniſhments, as you are a Church, than God hath ordained; you have your power, your honour, your lives from Chriſt & your puniſhment (as 2 *Cor.* 2. 6. excommunication is called) from him alſo. In a Colledge you might invent twenty leſs puniſhments than expulſion: But in a Church you muſt invent none that God hath not ordained: And you have not the power that mens Courts have of varying their puniſhments who having Law to warrant them, uſe leſs violence under that conſideration than you, who have neither God's Law nor man's to juſtifie your proceeding herein: And whereas you think becauſe 'tis a leſs puniſhment, it may cure him, and ſo he ſhould not need Excommunications. I anſwer

1. That which muſt cure muſt have God's bleſſing and promiſe of bleſſing annexed, and ſo be his Inſtitution: but that this is ſuch, we deſire a warrant. It may cure him as a Croſs (as an injuſtice done in a Civil Court may, and an unlawful ſuſpenſion may do the man much good) but that is an accident, and no warrant for you to inflict it.

Yea, 2. What is it in him you would cure? would you cure him as an Officer? or cure him as a Saint and Brother? if as an Officer (as would ſeem by inflicting puniſhment anſwerable to his ſin, he ſinning in his Office you would puniſh him in his Office to cure him) how improper a remedy is this for his cure? which caſts him off, deſtroys him as an Officer, Lames him for uſe and exerciſe of his Office puts him out of it for ever? Doth that Surgeon cure a hand, that in going about to make it ſound, makes it as an hand forever unuſeful, though he leaves it a member ſtill? Doth any man puniſh his Members ſo for failing in their Office? Will they cut off till there be no hope? Would you

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him as a Saint or Brother when you must forgoe that distinction of punishing him as an Officer for Crimes in his Office, when not as a Brother, seeing he is considered by you as a Brother in the time of his Office. Book VII

And therefore ye are to proceed with him for sins in his Office, as with a Brother, if he have committed sins, and use the same means for his cure that you would do to a Brother for his sins, you must use admonition and patience, till his sin comes to that height that it deserves casting off as a Brother by Excommunicating of him. Yea, you ought to treat him with more patience in this kind than you would do to Brother, for he is more. Entreat him as a Father.

2 *Reas.* Your second Reason drawn from the instance of *Abiathar*, who remained a member of the *Jewish* Church, when put from his Priest-hood, the only warrant from Scripture you alledge, how remote is it from the case in hand?

For 1. It was not an act of Ecclesiastical, but Civil power, The text says, *Solomon* thrust out *Abiathar* from the Priest-hood; it was the King did it, 1 *Kings* 2. 27.

And 2. Not for a sin in the dispensation of his Office, but for High Treason: So it serves not your purpose at all.

3. For which Treason he was a man of Death, *verse* 26. and that he remained alive and so in their Jewish Church, was from the King's pardon, *I will not at this time put thee to death*, verse 26. He only thrust him from the Priesthood, which he forfeited in forfeiting his life: And so was part of the punishment included in that other Death.

Yea, 4. It was done to fulfil a particular word of Prophecy; and no way as a standing Ordinance to cure him, so, *v.* 27. *That he might fulfil the word of the Lord, which he spake concerning the house of Eli.*

And 5. In respect to his Office, *Solomon* was so far from heightening his punishment more than to another Brother, that he therefore spared his life, *because he had born the Ark of the Lord.* Whereas he put *Adonijah* and *Joab* to death, being in the same Treason with him.

Object. 2. "As an Officer cannot be chosen out of the body, being guilty of some "Crimes, so the same Crimes may be just matter of displacing after his chosing.

Answ. 1. If you have those Crimes, mentioned, 1 *Tim.* 3. in your Eye take them but as eminent infirmities that stand with sincerity, as there the Apostle speaks of them, yet if eminent, such an one (if other supply may be had) is not to be chosen; yet consider,

1. That those sins and infirmities there mentioned are not only such as are found in the dispensation of his Office; but others also, as was said afore. So that you must say, that, not only for sins cleaving to his administration, but of any other kind he is to be disclaimed.

And 2. Those infirmities are mentioned as Rules for the choice of Officers, not of casting out one chosen, as also to shew what an one a Bishop ought to be after choice, so *v.* 1. *If a man desires the Office of a Bishop*: And so is to be chosen, *let him be blameless*, and it respects choice. So of a Deacon, *v.* 10. *Let him first be proved, then let him use the Office of a Deacon.* The Rule therefore respects choice, *Chap.* 5. 9. *Let not a widow be taken into the number under threescore years*, &c. still those Rules were intended to direct choice. But, if after choice, these as infirmities were found in them, he says not, they are to be cast out unless obstinate, and so it proves more than an infirmity; so as those places will no way afford a ground for this.

And for your inference thence; That if he may not be chosen, being guilty of such Crimes as are there mentioned; that therefore after choice, when guilty, they are just matter to cast him out.

The Answer is, 1. We grant it, if obstinacy be joined to them, and so he deserve Excommunication: but simply, the guilt of them as infirmities (and they are no more till obstinacy and impenitency be added to them) is not just matter to cast out after choice and Ordination.

2. If you mean otherwise, that the sole guilt of them should require it: There is not the same Reason for not chosing at first and disclaiming afterwards. There is a vast difference to be put.

For, 1. In and before Choice there is an arbitrariness and freedom, and no obligation to chuse this or that man: But after he is chosen and ordained, there is an obligation by a solemn Covenant, the Covenant of God; and by Ordination the separa-

Ch. XI. tion of him unto the ſervice of Chriſt in that Church. Hence therefore, becauſe their choice is an act, wherein they are free, and wherein they give ſo great a Teſtimony to the Man, to be qualified according to the Apoſtles Rules; they become partakers of his ſins, if they choſe him with thoſe Infirmities, and ſo ought not to chuſe him, becauſe it is a ſin.

But when he is once choſen, and ſo great a Covenant paſſed, and ſo great an Ordinance as Separation paſſed upon him, then thoſe his Infirmities (though ſins in him) are not approved of by you, though you diſclaim him not; if you uſe the means God hath appointed for the cure of him, which is Admonition with patience; yea and by vertue of your Covenant you are to bear with them (if they be but Infirmities) though in his Adminiſtration of his Office, becauſe that Covenant cannot be ſo arbitrarily broken as it was made (as your Rule would make it) but binds, as all other Covenants do, till ſome other Rule warrants a diſclaim. The ſame Rule for chooſing and diſclaiming, is not commenſurable each to other:

Which 2. Appears in this, that not only thoſe crimes here mentioned, but ſome circumſtances alſo, though no crimes, are given as Rules to divert from a Choice, which yet by reaſon of the Covenant paſſed, ought not to procure a diſclaiming after Choice. For *v. 6.* He is not to be one newly come to the Faith; (though never ſo well Gifted, for that he ſuppoſeth, and ſo in thoſe days it ſometimes fell out through the effuſion of the Holy Ghoſt at firſt) leſt he fall into Pride, but if choſen once, ſhould that have put him out? Or if he is one againſt whom after he was choſen, thoſe without had raiſed ill reports, ſhould this neceſſitate a diſclaiming, becauſe this, if it had fallen out afore, ſhould have diverted his Choice? v. 7.

3. See this in other Covenants that paſs: Marriage is a Covenant of God, which until made, many infirmities and circumſtances, *&c.* may and ought to divert one from chuſing ſuch or ſuch a perſon, which after cannot be a warrant for a divorce: for it is the Covenant of God. You muſt divorce in no caſe, but ſuch as God in his Word gives power and warrant for.

4. See it in another Inſtance more near the caſe. A private Chriſtian, that ſeeks admiſſion, being found guilty of any crime, without Repentance: The Rule for his admiſſion is, that he muſt teſtifie Repentance, and ſo ſatisfie the Church of the truth of his Grace and Repentance of thoſe ſins: But if he be once admitted, and in Covenant with you, you ought not preſently to diſclaim him as a Brother, till he doth repent, but to admoniſh him as a Brother, 2 *Theſ.* 13. 15. and with patience bear with him, uſing not only one admonition, but a ſecond alſo, ere you reject him, *Titus* 3. 10. and this in caſe of Hereſie; the moſt dangerous of ſins to Church-fellowſhip, and not indeed to reject, till it comes to obſtinacy; becauſe now he is in Covenant with you; now the proportion as ſtrongly holds between the Choice of an Officer, and his caſting out as an Officer; and the admiſſion of a Brother, and his caſting out as a Brother; the Covenant that binds to the Officer, being as ſtrong as that which binds unto a Brother.

5. Upon commiſſion of ſuch crimes, he is made uncapable for the preſent of Choice (until Repentance) but not ſo, for the ſame ſins after Choice, unleſs you would make him fall in his Office, *ipſo facto*, and make him uncapable of admonition, *&c.* Therefore there is no way *par ratio*, before and after chuſing.

Again 6. If a man had been guilty of ſuch crimes, yet if he had repented, he might be choſen: Then eſpecially after Choice, if he be guilty of them, upon Repentance he might be continued in his Place; why otherwiſe would you have received him in again? and for his Repentance, why ſhould not all the ſame means and patience be firſt uſed, as is uſed for a Brother's, and ſo not a caſting off, as there is not the caſting off a Brother.

Yea 7. If an Officer ſhould be thus diſclaimed, he would not be under all thoſe Ordinances that a Brother as a Brother is under, but in a worſe caſe far: For towards a Brother, Chriſt hath appointed admonition upon admonition with patience (till ſuch obſtinacy be added, as it juſtly calls for Excommunication, which as it were unwillingly they pronounce upon him) as means to reclaim him ere he be renounced as a Brother; and ſhould it not be thus to an Officer? An Officer is capable of ſin in his Office, as well as a Brother; (for he that is moſt ſpiritual may be tempted, *Gal.* 6. 1, 2.) and ſo is capable of reproof in his Office, as well as a Brother, *Coll.* 4. 17. *Say to Archippus, fulfil thy Miniſtry*; and alſo of publick rebuke for ſins proved by two or three

three Witnesses that are publick, 1 *Tim.* 5. 19, 20. For, as appears by the coherence, those Rules concern Elders, yet so as in these proceedings they are to exercise not only tthe same, but more respect and patience than to a Brother. Book VII

For, *v.* 1. They are gentle unto him as a Father; and *v.* 19. They are so far from censuring him hastily, that they are not to receive an accusation, or listen to it but upon the Testimony of two or three approved ones. Surely then the case is evident, they are, as *v.* 20. to rebuke them openly, but no more: Till it comes to Excommunication, you find not a tittle for disclaiming.

Object. 3. "That less admonition ripens an Officers sin sooner than a Brother's, for "displacing him as an Officer.

Answ. 1. The Rules by which you must judge of the ripeness of his sin, must be in the Word; now shew that the Limits of proceeding against an Officer, are more strict than against a Brother.

2. 'Tis true, his sin, is aggravated more, but still not ripe for rejection, until such impenitency and obstinacy be added to it, as would procure Excommunication.

Last of all, we add this, That if he were obstinate and impenitent in his sin, and deserved Excommunication, yet it doth not appear that thereby he fell from all future right to his Office, so as that you are free instantly to send for another. From the Scripture we have not learned, that the Relation is utterly broken and made void, as that of a Brother is not by Excommunication: But if upon that Ordinance he repented, as you are bound to receive him as a Brother, so as your Officer again, for you cannot shew a ground that the one Relation should be more evacuated than the other. Excommunication is not a casting off but in order to Repentance, which restores him *ad pristinum statum*, to his former state.

CHAP. XI.

Of Anointing with Oyl.

James 5. 14, 15. *Is any sick among you? let him call for the Elders of the Church; and let them pray over him, anointing him with Oyl in the name of the* LORD: *And the Prayer of Faith shall save the sick, and the Lord shall raise him up: And if he have comitted sins they shall be forgiven him.*

THE Anointing spoken of in this Text, is not the Anointing spoken of, *Mark* 6. 13. by which the Apostles healed those that were sick through a miraculous Gift: But it is a standing Ordinance to confirm the promise of Healing unto Church Members; as will appear from the following Arguments.

1. The first Argument is taken from what anointing with Oyl is here joyned with; *viz.* The *Elders Prayers*, which are a standing Ordinance to this purpose even for the cure of the sick.

2. All the Precepts besides in this Epistle are about things which concern the Church for ever. And that which this Anointing is joyned with (namely, the prayer of the Elders) is such also. It were strange therefore if this alone should be extraordinary.

The third Argument may be taken from the *Persons* that are to be sent for, who have the power to *Administer* it; namely, the *Elders* of the Church.

1. It is not said, Send for Men who have healing Gifts, but for Elders.

2. Who were standing Officers, and that, of a Church which was to continue.

3. The Elders in every Church had not then such miraculous Healing-Gifts.

4. The Gifts of Healing and those of prophecy, by Wisdom and Knowledge; which enable Men for Eldership, were in those times variously dispensed; and not both to the same Persons (excepting Extraordinary Officers, as Apostles and Evangelists) but to one was given the Gift of Healing, to others a Word of Wisdom and Knowledge, that enabled them to be Elders, 1 *Cor.* 12. 8, 9, 11.

The third Argument is drawn from the *Persons* to whom it was to be *Administred*:

Ch. XI.

1. They were *ſick Perſons*, or infirm. If it had been extraordinary Healing, it would have extended further, even to the blind, the deaf and the dumb: but this Healing reacheth only to theſe who were ſick of Diſeaſes curable, it being no miraculous Ordinance. 2. They were members of the Church, not unbelievers; for the expreſſion is, *If any be ſick among you*: And therefore the Elders of that Church are to be ſent for.

Now Miraculous Healing did,

1. Extend to all ſorts, Unbelievers as well as Believers.

Yea, 2. To them chiefly, as all miracles did, as 1 *Cor.* 14. 22. it is ſaid of Tongues.

Therefore, 3. The Apoſtles themſelves who had Gifts of Healing, ſeldom wrought any cure upon Believers that were ſick: So *Paul* did not heal *Epaphroditus*, Philem. 1. 2.

The fourth Argument may be taken from the generality of the extent of this Ordinance, even to all perſons in a Church. (*If any among you be ſick*) which argues it not to be extraordinary, For when any was healed by an extraordinary Gift, it was by a Faith of Miracles concurring; which was never general, to heal any, or all, but particular, reaching only to ſuch a Perſon as God would heal, and who was preſented, and his Faith ſtirred up. There was no Univerſal Rule given for extraordinary Healings.

The fifth Argument is taken from the *Means* commanded upon all ſuch occaſions, which generally is Oyl. Now the extraordinary Gift of Healing was not confined to *Oyl*, but might be applied without means. It had been enough to have ſaid, *Riſe and walk*. So likewiſe ſome were extraordinarily healed by other means, as *Napkins, the Apoſtles ſhadow*, &c.

6. Another Argument may be taken from the generality of the Command, which enjoins every one that is ſick to ſend and ſeek out for this cure. Now if extraordinary Gifts were meant, then in thoſe times Men ſhould not have died; For extraordinary Gifts of Healing failed not to effect the cure where there was a Warrant to apply them, as here there is unto any. Every one is to ſend, and they are to come and anoint every one.

It is therefore intended as an Ordinance to confirm the promiſe of Health unto Church-Members, for the words of the text are, *They ſhall be healed*. And becauſe his promiſe to diſpenſe this outward mercy is not abſolute, but indefinite, therefore the Seal is to be taken as ſuch alſo. For this Seal is to confirm Faith, and Faith is to be anſwerable to the promiſe, and the Seal to both. And yet it is of uſe; for though this Seal aſſures not the party unto whom it is applied, that he ſhall be healed; yet it gives a more certain evidence of God's ſeriouſneſs and faithful care over the Bodies of his Saints, to preſerve them in Sickneſs, than to confer on them any other outward Mercy: their bodies being moſt dear to him, next their Souls, and their lives precious in his ſight, and it being one of his attributes, to be the God that heals them; he therefore hath ſhewn and confirmed that this is ſo, by a Seal annexed to the Promiſe of Healing, when he hath annexed a Seal to no other outward Mercy: So that it Seals up to our Faith, the certainty and faithfulneſs of that promiſe it ſelf in its indefiniteneſs, though not of the infallible fulfilling it unto this or that party, yet ſo as to raiſe the heart of every one.

Object. 1. This is to make more Sacraments than two.

Anſw. There are no more than two Seals of the Covenant of Grace: But for other ends, and to ſeal other Promiſes, there may be more. As that of the Rainbow is in force unto this day, to confirm the not deſtroying the World by Water.

Object. 2. But this Seal is for remiſſion of ſins, as it was then uſed; for it follows in the Text, *They have committed ſins, they ſhall be forgiven*, and ſo there was an extraordinary Healing, at which their Souls were often converted.

Anſw. The Remiſſion of ſins there ſpoken of, is not that general and eternal forgiveneſs of all ſins promiſed in the Covenant of Grace; nor is this the Sacrament of ſuch a Remiſſion; but of the Remiſſion and taking off of that Temporary guilt which might be in any particular ſins committed by the perſons provoking God to lay that ſickneſs upon them. Which is evident from the Apoſtles ſpeaking Hypothetically, *If he have committed ſins*; which argues it not meant of the general forgiveneſs; for then there were no *if* to come in: it being certain, that all ſick perſons whatever have in that ſenſe ſinned. *All have ſinned*; and *he that ſays he hath no ſin, deceiveth himſelf*. The meaning

meaning therefore is, That if there be any ſpecial ſin, the Temporal Guilt whereof hath, in a particular manner, provoked God to lay this ſickneſs on him, it ſhall be remitted. And ſo forgiveneſs here is but the removal of that guilt conſidered as in order to this Puniſhment. And thus it is taken, *Pſa.* 78. 38. *He forgave their Iniquity, and deſtroyed them not.* And ſo, that it ſhould be a Seal of ſuch a forgiveneſs, and of the promiſe of being reſtored, is but to be a Seal of an outward temporary mercy, and ſo, not at all of the Covenant of Grace. Book VI.

Object. 3. But all Sacraments, being Seals, are annexed to abſolute Promiſes; and when rightly uſed in Faith, have certainly their effect: But ſo this hath not; for then none ſhould die that in Faith do uſe it.

Anſw. True; All Sacraments of the Covenant of Grace are ſuch, and the Promiſes to which they are annexed are ſuch; and God hath annexed a Seal to aſſure our Faith, and hope of the fulfilling of Spiritual Promiſes, rather than of any other outward Mercy, but yet he may have appointed a Seal for the confirmation of our Faith as to the Performance of them too. And of this nature is that other Ordinance, namely, Impoſition of hands, for encreaſe of Gifts; Not that always, when rightly uſed in Faith, it hath its effect infallibly; But it is a Means appointed to convey the bleſſing, and confirms the Promiſe of giving Gifts to Men, which yet is but indefinitely performed, as being of God's good pleaſure. Yea, one end of this Ordinance of anointing with Oyl (when ever in uſe) is here made but indefinite, and with a ſuppoſition, *If he hath committed ſins*: That is, in caſe he hath. And ſo it may be adminiſtred to this or that perſon with a ſuppoſition, if he be one of thoſe (as he may be) unto whom the Promiſe belongs.

Object. 4. That anointing, *Mark* 6. and ſo, healing, was extraordinary: and how can this here be then an Ordinary Ordinance, unleſs the ſame gift were continued now?

Anſw. So Impoſition of hands did in the Primitive Times ſerve extraordinarily to convey extraordinary Gifts of the Holy Ghoſt: Yet was it ordained to ſerve as an Ordinance of Encreaſing Gifts, unto the Worlds end; And why may not this be ſo converted alſo?

Object. 5. This gives countenance unto the Papiſts *Extreme Unction*, and condemns the Reformed Churches for rejecting it.

Anſ. 1. The Church of *Rome* retains almoſt all Ordinances; only ſhe hath perverted them. As ſhe hath perverted this from being an Ordinance of reſtoring Health, and forgiving the Temporary Guilt of particular ſins provoking God to that Judgment, to become a Sacrament of Juſtification and forgiveneſs of all ſins, and ſo, a Seal of the Covenant of Grace; and that not for the ſick, but for all dying perſons, when paſt recovery, in which caſe it ſhould not be uſed.

Now, 2. The Reformed Churches, ſeeing that ſuch a Sacrament could not be, and that this muſt needs be a perverſion of it, did juſtly reject it as they uſed it: Only in rejecting it (as in ſome other things) they went too far, even denying it to have that uſe of reſtoring the ſick, as a Seal of the promiſe, and an indefinite means to convey that bleſſing, which God in mercy hath appointed it to be.

Uſe 1. We ſee here God's care over our Bodies, as well as over our Souls, in Inſtituting an Ordinance for Sickneſs and reſtoring to Health; and his full proviſion by Ordinances for every Thing, and every Condition.

Uſe 2. See alſo God's eſpecial Hand in that Mercy of reſtoring his Children unto Health, and of bleſſing Phyſick and Means unto them, rather than to Unbelievers; though it be but a common Mercy. And therefore believers ſhould exerciſe a ſpecial Faith and dependance in the uſe of the means for recovery, beyond what ordinarily they uſe in other means for other outward Mercies.

Uſe 3. We ſhould raiſe our Faith up to God with more hope as to this mercy, than about any other outward Mercies; for the promiſe of this hath a ſpecial Seal.

Uſe 4. We may infer, that God doth afflict with ſickneſs for particular ſins.

Uſe 5. We may infer, that yet he doth not always do ſo, therefore an *if* is put in, *If he have committed ſins.*

Uſe 6. From hence a proof may be fetcht, that Elders only ſhould adminiſter Sacraments; as here they only are to anoint. And if the leſſer Sacrament be appropriated to them, then the greater much more.

Uſe

Ch. XII.

Uſe 7. It ſhould be one ground of further honouring Elders, that God hath made them means of conveying health, as well to our Bodies as our Souls. So that if Phyſicians be to be honoured (as you have it in *Eccleſ.*) then they much more, even with a double honour.

Uſe 8. We may infer, that it is not neceſſary that all the Church ſhould be preſent. The Elders only are to be ſent for, ſince ſuch Rules are given by the Apoſtle, as may ſuit all Churches in all Circumſtances; But now the Church may conſiſt of ſo many, that all the members cannot meet without inconvenience to the ſick Party; And the Perſons ſick may be ſo many, that the Church cannot meet ſo often; The Elders therefore are ſet apart for the purpoſe, and may, and ought, to attend all ſuch occaſions.

Uſe 9. Yet the Elders muſt be ſent for by the Parties; and that whilſt there is hope of recovery, and not when they are a dying.

Uſe 10. Take notice here of the Priviledge of Church Members above other Believers. *If any among you*, that is, of a Church: and therefore it follows, *ſend for the Elders of the Church.* If thou beeſt out of Church-Fellowſhip, and falleſt ſick, thou wanteſt one Ordinance of recovery which a Church-member hath, and unto which there is both a Promiſe and a Seal annexed.

The Toleration and Liberty of Conſcience which we deſire is, that we may not be forced to communicate as Members in theſe Pariſhes where we dwell, but may have liberty to have Congregations of ſuch perſons who give good teſtimony of their godlineſs and peaceableneſs, and yet out of tenderneſs of Conſcience, cannot communicate in their Pariſhes, but do voluntarily offer themſelves to joyn in ſuch Congregations; which how it may beſt ſtand with the peace of the Kingdom, we humbly leave to the conſideration of the Magiſtrate.

This is our requeſt; The firſt part whereof, *viz.* That we may not be forced to communicate as Members in thoſe Pariſhes where we dwell, was in effect granted by the Sub-Committee of Divines, and therefore we diſpute it not. The other part, That we may have liberty to have Congregations, being denied us as unlawful for the Magiſtrate to grant, we humbly offer the conſiderations which follow.

CHAP. XII.

Of the lawfulneſs of Gathering Churches out of other Churches. How if rightly ſtated it is not a Separation. That the Chriſtian Magiſtrate may lawfully tolerate ſuch Churches.

THAT the lawfulneſs of this our deſire to be indulged us by the State, may appear, we humbly preſent theſe two things.

1. The Principles upon which our ſelves do go in this deſire.
2. The Reaſons upon which the State may indulge it unto us.

1. It is not a ſeparation as from no Churches, but a ſeceſſion as from ſuch Churches as we cannot, as our Judgment ſtands, with a good Conſcience continue Members in, and wherein by reaſon thereof, we ſhould want the enjoyment of the Lord's Supper and other Ordinances. And we deſire that this profeſſion of ours not to continue Members, may be but as charitably interpreted, as our Presbyterian Brethren would deſire that their profeſſion in one of their Petitions ſhould be, wherein they profeſs that they cannot with a good Conſcience continue to officiate in the Adminiſtration of the Lord's Supper as Paſtors in their Congregations, whilſt no further power for Suſpenſion of perſons who appear unto them ſcandalous, from the Sacrament, is given them; and that they ſhall in Conſcience be enforced to lay down their Miniſtries; and many of them in private and in publick have ſaid, that they muſt turn Independents. Now as to them and their Conſciences as Miniſters, ſuch an evil doth ariſe as would make them lay down their Miniſtries; ſo to us, as Members, there ariſeth ſo much as cauſeth us not to renounce, but to withdraw from preſent Communion. The ſame kind of Principle that they now go upon, did we go upon, in withdrawing from our Pariſhes, which Principle they now hold forth, to perſuade a yielding by this State unto that Rule they have preſented to them.

2. It

2. It is not a gathering of Churches out of Churches, as it hath been interpreted; which imports, 1. An activeneſs to perſuade men from their Churches, and to gain Proſelites by all ways of induſtry, which the State may put reſtraint upon. 2. It imports a rending them from thoſe Churches, whilſt there yet remains an obligation to continue in them, and to remain Members of thoſe Churches; but ſuch a rending we acknowledge to be unlawful. But we deſire in the behalf of thoſe that are ſcrupled in Communion with their Churches, and whoſe Conſciences their Miniſters cannot ſatisfie, and whom in that caſe they ought not for ever to retain among them without Ordinances, nor upon whom in ſuch a caſe an indiſſoluble obligation lieth; we deſire that theſe, rather than they, that remain out of Ordinances, may be gathered into new Churches; and ſuch Churches, wherein they may enjoy for ſubſtance the ſame Ordinances, and the ſame means of Edification, as will ſave them, and build them up to life eternal, as well as in the Pariſh Churches, others of the Saints of God, who can and do communicate therein, do enjoy them; we may as well build up ſuch Congregational Churches, as the Reformed Churches have built up their ſeveral Members amongſt them, though differing each from other; as in *England* under Epiſcopacy, and without power given to Miniſters to caſt out the ſcandalous; and as thoſe in *Scotland*, or *Holland*, or the *Lutheran* Churches. Book VI.

3. This is not to ſet up one Church againſt another, *Altare verſus*, Altar againſt Altar, but one Siſter-Church by another, as the Dutch and French Churches in *England* are and have been unto the Churches of *England*, and the Pariſhes thereof; and this for the common edification of all ſorts of Saints, and the whole Myſtical Body of Chriſt, who otherwiſe are kept divided from Chriſt in his greateſt Ordinances, and exaſperated more one againſt another.

Now that this forbearance or indulgence of liberty from the common Rule eſtabliſht, and hitherto continued in this Church of *England*, may without ſin by the Magiſtrate (of whom we humbly ſeek it) be granted to us, we humbly preſent this general Reaſon. That which is not unlawful, nor contrary to the Word of God for the Magiſtrates of this Kingdom (who have put this Caſe to us) to allow; nor deſtructive to the Peace of the Kingdom, this the Magiſtrates of this Kingdom may allow to us without ſin. But this Requeſt of ours is ſuch.

The Propoſition in it ſelf is clear, and the Parliaments willingneſs to do it, they have expreſſed in their own Ordinance.

1. I ſhall prove that it is not unlawful, nor contrary to the Word of God, for the Magiſtrates of this Kingdom to allow the Liberty which we requeſt. The contrariety to the Word of God for the Magiſtrate to grant this, muſt neceſſarily lie in one of theſe two things, or both; either that it is ſo as to the Magiſtrate's Judgment, who hath eſtabliſhed the Rule of Communion, or elſe that in the verity and truth of the thing it ſelf, the nature of the Rule by him eſtabliſh'd, is ſuch as is immutably commanded by God in his Word, and a command alſo of that high nature, as that it is not lawful for him to grant this Indulgence of ſwerving from it. That in either of theſe caſes it would be unlawful to him, we do acknowledge. And look by how many degrees this Requeſt of ours falls ſhort of ſuch an height of contrariety as this is, either in the Magiſtrate's Conſcience, or in the thing it ſelf, ſo many grounds and degrees of ſafety, as well as ſimple lawfulneſs there is as to the Magiſtrate's Conſcience herein to grant it.

1. If to the Magiſtrate's Conſcience and Judgment, the Rule ſhould in that wherein we deſire a Liberty, be prudential and *humani juris*, of humane right, though about ſpiritual things, which himſelf may vary and alter as may ſuit beſt for the Subjects of this Kingdom; then he may lawfully grant us this Liberty; for *Quicunq; poteſt Legem condere, poteſt etiam Privilegium concedere*, Whoever may make a Law, may alſo grant a Priviledge, whereof this reaſon is given, *Privilegium eſt Lex privata quædam, ergo ab eo maxime dari poteſt, qui poteſt Legem univerſalem condere. A Priviledge is a certain private* Law, *and therefore it may chiefly be given by him, who can make the Univerſal* Law. This (as becomes us) we humbly leave to the Judgment and Conſcience of the Magiſtrate himſelf; yet withal humbly propound theſe conſiderations. The unlawfulneſs of granting this (as to the Magiſtrate's Conſcience) muſt be either in reſpect to the *Terminus a quo*, or *ad quem*; that is, either in regard of the leaving the Pariſh-Churches wherein men ſcrupled do live, or in the ſetting up diſtinct Churches from them: For of theſe two parts only is what we deſire made up of.

1. As

Ch. XII.

1. As to the first; The obligation for men that dwell in the Precincts of a Parish cannot be such, as that it should be unlawful for the Magistrate to give allowance, for men dwelling in Parishes, to be of another Church than *that* in that Parish: For the bounding of Parishes in this Kingdom, after the manner that now they are, was by a prudential Law, and therefore being the Magistrate's own Ordinance, it may be by him dispensed with. And although that now *de facto*, and thorough long continuance, Churches by this Ordinance have been formed up in Parishes, and that those men that desire this Liberty, have been Members of some Church therein; yet it is not unlawful for the Magistrate to give them leave to cease to be Members of those Churches, and retain their dwellings, and to become Members of some distinct Church collected out of many Parishes. For, 1. The Magistrate might permit the People of this Kingdom to be cast generally into Churches otherwise bounded, without sin, and therefore may allow and permit particular Members who are scrupled, to cease to be Members of the Parish-Churches they are and were in: For otherwise this form of Parishes, now there is a Church-State in them, is by reason of that State, as it were consecrated, and so exempted from all alteration by the Magistrate or themselves.

2. The late Ordinance seems to permit as much as we have said to the Servants and Retinue of the King, his Children, and Noblemen.

3. Nor is this unlawful to the Magistrates Conscience in respect of the *Terminus ad quem, viz.* to permit setting up new Churches of men having left the Churches they were in; For, 1. If it were so, then they cannot Erect by their Authority in this Kingdom any new Church: But this they have done; as for instance, *Covent Garden*, and the Inns of Court, authorizing them for all Ordinances of Worship and Government, though the most, or many of the Members came up out of several other Parishes throughout the whole Kingdom: And such is the case likewise of the King's Houshold and Noblemens Families, instanced in before: Besides, might not the Magistrate give leave to any company of true Worshippers of God to set up a new Church, if they removed their dwellings and made a new Parish, even as lawfully as to grant a new Corporation?

Obj. 1. But it may be objected, That the sin lies in neither of these, but in permitting men to set up Churches of another Constitution and Government from what is Established by the Rule.

Ans. 1. We reply, That we do not set up Churches of another Constitution, having the same Ordinances for substance as the Churches have which we leave, and not taking in any Members but whom our Brethren may, or will acknowledge meet to be Members of Churches, such as are Saints and truly godly, though of differing Judgment from them. And as for Presbyterial Government, there are none, nay not those that hold it to be by Divine Right, who judge that it is of the Essence and Constitution of a Church, though a necessary Ordinance therein, for the preserving of it pure.

Ans. 2. But 2. If you will suppose that Differences in the framing of Churches should make them of another Constitution, yet the Magistrate might permit them: For, 1. This State did permit the Dutch and French Churches, when of a differing, if not of as differing a Constitution (in these respects) from the Churches amongst us then, as these of ours, which we desire, are now, who yet in continuance of time were become as Natives, and understood our Tongue. The Bishops, when they would have reduced them unto their Government, urged this very thing, and yet prevailed not in it, in the worst times. Again, 2. If a company of Scotch-men inhabiting among us, scrupling kneeling, and the Government by Bishops, *&c.* had then petitioned our State, as was in Consultation, to have Churches according to their Order and Constitution; might not our State then have permitted them?

Obj. 2. It may be objected, That though it were lawful for the Magistrate to permit leaving or removing from these Churches, and to set up new and distinct Churches simply considered; yet the ground and principle upon which we do it is unlawful, because we leave those Churches upon an Errour, *viz.* that we cannot without sin communicate in them, *&c.* and so to permit them upon this Errour is unlawful for the Magistrate to do.

Ans. 1. We reply, 1. The Magistrates Conscience need not be scrupled to permit what is in it self in the outward Act, warrantable, to them that yet do it out of an erring Conscience. We have all in the Assembly professed, that if we could agree in the

the same practices, though upon differing Principles, which were openly professe (whereof the one or the other must be an Errour) yet we would not only permit this, but rejoyce in it. Magistrates in such cases when the outward Act is lawful, and disturbs not the outward Peace, enquire not into Principles: The Apostles themselves rejoyced in Christ Preached, though they allowed not the Principles of all that Preached him; *If Christ be Preached out of envy, yet I will rejoyce*, says the Apostle; yea perhaps it will appear if it shall come to be debated, that the Magistrate may tollerate an outward Act, which is evil as to his Conscience, as well as an Act, which outwardly may be good, only the Principle being erroneous: And that he may do this, when there is not only an erroneous Principle, but an hardness of heart in men that desire it of the Magistrate; for so *Moses* did in the case of Polygamy, and that for the hardness of the Jews hearts. Book VI

2. This ground would utterly make void the Ordinance of Parliament concerning us, in that last part of it: For when the Honourable Houses did put it to our consideration, how far tender Consciences that come not up to the Rule, may be born withal, they judging their own Rule to be lawful, must needs suppose all those tender Consciences that could not come up to it, to be in an errour; and so far judge their practice to be unlawful, and yet are willing to indulge some practices to them, notwithstanding this erring Conscience. And therefore the Magistrate in Conscience may indulge this to us, unless it can be demonstrated by our Brethren, that there is such a peculiar sinfulness in this Principle in its contrariety to the Rule, as the Magistrate cannot indulge it of all other.

3. This ground will put an impossibility upon the Magistrate (if differing in Judgment about Church-Government, &c. from our Brethrens Principles) ever to grant them by way of Indulgence, much lest to Establish by a Law what they have so earnestly sought: Nor indeed can our Brethren (if they be of this Opinion) petition the Magistrate for this. For instance; our Brethren have desired power of judging of scandal for Suspension, to be lodged in the Elderships, as that which belongs to them *Jure Divino*; if the Honourable Houses be never convinced in their Consciences, but do judge those that request it, upon this ground, to be in an errour, then they can never so much as indulge this to them, much less by an Authoritative Law give forth this Jurisdiction to them over the Subjects of this Kingdom. This Principle, besides what other Reasons the Honourable Houses have had, will teach them to deny it. And then because some, or perhaps most of our Brethren hold National and Provincial Assemblies, to be *Divino Jure*, and thereby do challenge a power of Judicature and Jurisdiction over all mens Consciences, yea, over that of the Supreme Magistrates, in matters which they shall discern to be scandalous and unchristian, and the Magistrate withal, thinks this Principle to be, not only an Errour, but of as much danger to his Authority, as what this of ours can be pretended to be in the Church, the Magistrate hereby will be constrained to undo (upon the discovery of this Principle) what he hath set up. Yea and further, it is a Principle of many of our Brethren, that the Church Universal is a Politique Body in the whole, and the parts of it *Jure Divino*, and that every Elder is an Elder of the Church Universal, and so may and ought to unite into general Councils with the same right of Jurisdiction that National or Congregational Assemblies have. The Supreme Magistrates of *Europe* judging this an Errour (as they well may, and yet these are the Principles of many of our Presbyterian Brethren, if not of the most) they are taught hereby, not to grant the Presbyterial Government, the Principles whereof tend to this, even the setting up a Body of Elders invested with Ecclesiastical Jurisdiction, unto which *Divino Jure* all Churches and Christian Subjects and Kingdoms must be subject, and so a Forreign Power Ecclesiastical is set over all Kingdoms, in an Aristocratical way of Government, as was the Pope in a Monarchical way, though with this difference, that there is a renouncing of Infallibility in the one, but a requiring subjection upon pain of Excommunication in both.

This may suffice touching the Magistrates Conscience in relation to what may be supposed his Principles and Practices. Next we come to the Nature of the Rule of Institution it self, which Christ hath laid upon Members of Churches in respect of departing from other Churches, and setting up new. The obligation (say we) laid by Christ in this respect, is not such, but that the Magistrate may permit it with a good Conscience. The lawfulness or unlawfulness hereof (if it be said to lie in respect to Christ's Rule of Institution) must accordingly be measured by what in the Rule

Ch. XII. given by Chriſt is by Inſtitution and alſo by conſidering what ſort of Inſtitution and Obligation it is, whether it be ſuch as the Magiſtrate cannot diſpenſe withal without ſin. Let us therefore conſider the Nature of the Rule.

1. It may be taken for granted by the Magiſtrate (as it is acknowledged by us) that Church-Fellowſhip is by the Inſtitution of Chriſt; ſo as both every Believer is obliged to be of ſome Church, where he may enjoy Ordinances; as alſo that the Churches themſelves, the Seat of Ordinances are ſetled by a Divine Right authorizing of them; and further, that whilſt any one doth continue a Member of any particular Church, he is ſo long obliged to the Duties to be performed by Members therein.

Yet 2. The unlawfulneſs of leaving this or that Church, and gathering new (which is the thing controverted) depends upon a further thing, namely, what, and how great (and that by Inſtitution) the obligation of Members is to particular Churches, whereof they are Members; As if the Queſtion were, Whether it were lawful for the Magiſtrate to tollerate Divorces and a Marriage with another; the meaſure and proportion of the unlawfulneſs or lawfulneſs hereof to him, muſt be fetcht from the nature of the Obligation and Tye which in Marriages God hath made to ariſe not ſimply from this, that Marriage is God's Ordinance (for ſo the Relation of Servant and Maſter, of Subject and Magiſtrate alſo is, and the Duties, whilſt that Relation continues, are by God's Ordinance, ſuch or ſuch.) But further, it is from the ſtrictneſs of the Obligation or Bond of the Relation by God's ſpecial Inſtitution: For though the Relation of Maſter and Servant, or Servant and Family, be (as was ſaid) God's Ordinance, yet there is not that Obligation upon men for not leaving it and entring into a new. Let therefore the Obligation of Churches and Members (ſo far as from Chriſt's ſpecial Command and ſpecial Inſtitution it may any way be made appear) be impartially weighed; for thereupon do the proportions and degrees of unlawfulneſs depend; both how far it is lawful or unlawful to the perſons that leave the Churches, or to the Churches that permit them ſo to do, or to the Magiſtrate in whoſe Dominions they are. For a right eſtimating of the firmneſs or looſeneſs of this Knot in which the ſtrength of this Controverſie lies, we propound theſe things to conſideration.

1. The Obligation of Members to this or that individual Church under the Goſpel, is far leſs than under the Old Teſtament the Obligation of Members was to that National Church: So that to take a Judgment of it, or an Argument from the Jewiſh Church againſt removing from Churches now, and gathering new, would (as it hath done many) much deceive us. And the difference herein is manifeſt, and alſo the ground of it; for the Church under the Old Teſtament was but one by God's Inſtitution, and ſo one, as there were to be no more ſet up, and therefore (though it proved Idolatrous) there was no ſetting up a new one. It was *Jeroboam*'s ſin, and the ſin of the Ten Tribes, to ſet up *Altare verſus Altare*, Altar againſt Altar, as they did. But now every where pure hands are, and may be lift up to God, and Spiritual Sacrifices be offered every where as well as in the Holy Mount; only we are now bound unto Church-Fellowſhip, and the enjoyment of Publick Ordinances as well as they, and ſo if we cannot have it in one Church, we are to ſeek it in another.

2. Hence it will be (we ſuppoſe) granted by our Brethren, that it is a matter of much liberty (ſo it be done with peaceableneſs and ſobriety) to remove from one Church to another for civil conveniences; yea out of many Churches, to ſet up a new Church for civil conveniences ſake (as for Trade and the like, when a place is not well inhabited) much more for ſpiritual advantages.

3. Take the outward matter of fact (in this thing controverted) namely, to remove and leave our Membership with theſe individual Churches now extant, and to gather new, if you take the fact barely out of ſome ſuppoſed erroneous Principle as the ground of it, or ſcandal and diſturbance annexed thereto, it is a matter of Liberty: At leaſt it is ſuch as needs not a warrant by a new Inſtitution or Example which is called for: Neither as ſuch doth the evil and unlawfulneſs of it lie in croſſing or thwarting an Obligation by Inſtitution indiſſoluble; but only it lies in the manner, ground, or the ill conſequents of it, which are extrinſecal to it: It hath been laid upon our Opinions and Practices, that we held Members of our Churches under ſo hard and ſtrict an Obligation, and to that end do bind them by a Covenant (yea it hath been affirmed by ſome, that we bind them by an Oath) as that they muſt remove when we remove, and by Divine Right are ſo bound up to Membership, to that individual Church they are of, as not to depart from it. This as we utterly renounce, ſo it will rather fall upon

upon our Brethrens Principles, who would hold their Members under ſo great a bond, that though they are ſcrupled in Communion with them, and cannot ſatisfie their Conſciences, they, though ariſing to multitudes, muſt rather want theſe Ordinances, than leave their Churches and gather themſelves into new; This hard Impoſition will eſpecially follow, if they ſhould put this unlawfulneſs upon the Obligation of Members unto their Churches, or Churches of ſuch or ſuch a form. Book VI.

Theſe things premiſed, we argue the lawfulneſs of this permiſſion to be granted to Members; and it is lawful both as to the Magiſtrates Conſcience, and to the Churches they are Members of to permit them.

1. It is lawful to the Churches and Magiſtrates Conſcience, to permit us our deſire of being free of the Churches (which is the caſe we in this debate have to do with) notwithſtanding any Obligation to continue therein *Divino Jure*. If this Obligation of Members to their Churches were by Divine Inſtitution, yet the Magiſtrates might permit men ſcrupled, to leave them, and be free therein. For, 1. Your ſelves have granted a liberty to Conſciences, ſcrupling, receiving the Lord's Supper in the Pariſhes, which yet is a duty lies on them by Divine Commandment, *Do this in remembrance of me*, &c. 2. Our Brethren, whereof ſome yet hold Claſſical and Synodical Aſſemblies to be *Divino Jure*, have granted alſo a freedom for ſuch Members as ſcruple the lawfulneſs of being ſubject thereto. Yea, 3. If any one that is now of a Pariſh Church, remove his dwelling to another Pariſh (which is permitted him) and conſents not to be of the Church in that Pariſh he removes unto, we believe, that as the Law of the Land frees him from being a Member of the Pariſh Church he came from, ſo our Brethrens Principles will free him from being a Member of that Pariſh Church he comes unto, until he doth give his conſent ſo to be. Thus eaſie a looſe is there for freedom of Members in reſpect of this Obligation, and ſo for the Magiſtrates Conſcience to permit it.

But 2. If this Obligation were by a ſpecial Divine Inſtitution indiſſoluble, as that of Marriage was (and as this is not) yet the Magiſtrates Conſcience might permit a ſeceſſion from it without ſin. For ſo notwithſtanding God's Inſtitution was, that in Marriage the knot between two perſons was ſuch as man could not ſever or put aſunder, yet *Moſes* without ſin, not only permitted Divorces, and ſo a freedom from this ſo indiſſoluble Obligation, but ſecond Marriages alſo, and this all the Kings afterwards alſo permitted, and ſo by like reaſon it may be here in this caſe. And this Inſtance evinceth not only the permiſſion of the privative part of omiſſion of Communion with ſuch Churches, but the poſitive too, *viz.* the gathering of Churches alſo, though both were in the Judgment of the Magiſtrate againſt an Inſtituted Obligation.

2. As for the poſitive part, To permit new Churches to be gathered, of Members out of theſe Churches, the like Practices and Principles of our Brethren will not only warrant the lawfulneſs of the Magiſtrate to permit it, but make it warrantable for us according to our Principles to do it.

For, 1. Some of themſelves have gathered a Congregational Church out of many Churches, receiving and admitting upon their reformation, and forming up a Church in their Pariſh anew, an addition of Members out of divers other Pariſhes in City and Country unto the Sacrament of the Lord's Supper, and to Preaching, *&c.* in a conſtant way. If it be ſaid they had not Sacraments in their own Churches, we reply, yet they had Preaching, and they ſhould have remained Hearers in their own Pariſh Churches, till God opened a way for Sacraments there; for to this or the like Law would our Brethren oblige us unto. And again, conſtancy of Communion for Preaching and Sacrament doth conſtitute them a Member of that Church they thus communicate with, more than dwelling in the Pariſh, and occaſional coming to that Church doth conſtitute them a Member of their own Pariſh Church. If it be ſaid that this is *pro tempore*, for the time, and until ſuch time as their own Churches are reformed, when they will reſtore them again. We reply, that ſo alſo when the Pariſh Churches ſhall be reformed to our Principles, we will be willing to reſtore all their Members alſo, and will but relieve them with Ordinances according to their Conſciences until that time; and will our ſelves then become Members of them. We only add this, that this ſome of our Brethren have done before any Authority of Parliament did warrant it, which may ſtop their mouths at leaſt in this ſo inculcated clamour (in our Brethrens late reply preſented to this Committee) againſt us, who went out of the Kingdom to gather new Churches without offence to the Magiſtrate.

Ch. XII.

2. Many of themſelves have gathered a Church out of a Church in a Pariſh, and that of the leſſer out of the greater number. Our Brethren do account all that have formerly received the Sacrament with them to be of their Church, and Members thereof; for elſe they make wholly a new Church; and why elſe do they claim power over all, and proceed by way of Suſpenſion, which is a Cenſure (the Objects whereof are only Church-Members) and not by way of Admiſſion? Now for the Miniſter, and a few in the Pariſh whom he ſhall chuſe, to begin to make up a new Body diſtinct from the reſt, this act of theirs is either by way of ſeparation and gathering a Church out of a Church (as they are pleaſed to call ours) or by way of Church Power and Authority towards its own Members. If the former, then we have our own Brethrens practices warranting ours: If the latter (which our Brethren by calling it Suſpenſion ſeem rather to put it upon) we ask and demand, what Power Chriſt hath put into the leſſer part of a Church, to take on them to ſuſpend the greater part? And further, we deſire our Brethren to reſolve this Committee, whether they think not themſelves bound according to the Principles of Church-proceedings, to proceed to Excommunicate (after two or three admonitions) all they do ſuſpend, and ſo engage themſelves to deliver to Satan, more than half this Kingdom in a month, if upon their admonitions they repent not; If they anſwer that they do thus take a few in a Pariſh to the Sacrament, and ſuſpend the greater part by vertue of the Authority of the Magiſtrate: We reply, 1. That many have done this afore the Ordinance of Parliament came forth; And, 2. That then the Magiſtrate may not only permit, but Authorize us together a Church out of Churches, or at leaſt out of a Church as well as our Brethren have done.

But, 3. As our Brethren have gathered Congregational Churches out of a Church, yea Churches: So their Claſſical Churches are electively by picking and chooſing made up now at firſt not of all the Miniſters in the Pariſh Churches, but of ſome choſen out from the reſt: Whereas according to the principles of their Eccleſiaſtical Obligation, the Miniſters of all Churches ſhould be taken in, but that would ſpoil Reformation. And yet if they will tye us to the Obligation of Members, according to the Law of particular Churches, that becauſe all in the Pariſhes have Univerſally been Members of Churches, and ſo are theirs already; and therefore we muſt wait a Reformation of theſe Churches, and take them as Churches, and not make new; then ſhould they by the like Law take theſe all as Miniſters of Churches into their Claſſes, and truſt God with his own Ordinance, as they account it.

If in the next place it may be Objected, That it is not ſimply the breaking of the bond of Obligation to the Churches of which we are Members, that the unlawfulneſs of this conſiſts in, but in the erroneous ground which we leave our Churches upon, as if you cannot enjoy Communion with them without ſin, which errour therefore binds ye, as an erring conſcience doth, and not to remove, and alſo binds the Magiſtrate and the Churches not to permit this freedom from our Churches, but to continue in them till they recal that error.

We reply, Suppoſe this an errour in the perſon (as the Magiſtrate who hath propounded this Caſe doth ſuppoſe this Scruple of ours to be, and upon this ſuppoſition to reſolve what forbearance he may permit) yet it is not unlawful for the Magiſtrate to permit them this freedom whom he judgeth to be in this errour. Beſides the Reaſons mentioned before, your ſelves alſo would permit us to forbear the Lord's Supper without your Cenſure, and to be free from the power of the Aſſemblies, which forbearance yet you judge to be upon an unlawful ground in us.

But more particularly, to reduce this Plea of our Brethren againſt us to its right State.

1. We ſay, if the Queſtion be about the Magiſtrates or Churches Conſcience, whether they may permit it or no, (as the Queſtion is) then it is not, whether this be an errour in theſe Members, according to the Magiſtrates or Churches Judgment, but whether it be ſuch an errour, as they have warrant from Chriſt, ſo to bind it upon the Conſcience of the parties erring, as not to ſuffer them to practiſe it upon their own peril and account betwixt God and them, after due means be uſed to reclaim them. Our meaning in Stating it thus will be cleared.

If the Caſe be put as *in foro Eccleſiaſtico*, in the Eccleſiaſtical Court, if this errour come before

before the Church, theſe Members are of (and we hope our Brethren will not oblige the Magiſtrates Conſcience to more ſtrictneſs herein than of the Church it ſelf.) The Queſtion will not be whether theſe parties do err in their Judgment, or whether doctrinally the Church may not lay before them this errour; and their grounds why they judge it to be ſo, and ſo preſs it upon them as a good means to reclaim them from this erroneous ground; But the Queſtion is, Whether they are judicially to bind the Conſciences of them that are in this errour of ſcrupling Communion, &c. So as this ſentence, according to the Law of Chriſt, ſhould bind them up from practizing accordingly by vertue of this Ordinance and Power given the Church over them, though in the particular ſo judged their private Conſciences remain as afore. And again, the Queſtion is, whether it be ſuch an errour as the Church is obliged not to permit them to remain in, or to practiſe accordingly, but is bound to retain them, and if they do otherwiſe to excommunicate them. In a word, the Queſtion is, Whether there lye an Eccleſiaſtical Obligation both upon the Church to bind this errour judicially upon Conſcience, and to retain theſe perſons ever, and alſo an Obligation upon the perſons, the Church ſo judging to continue ſtill as Members. Book VI.

Now this we take for granted, That Churches will not take on them to bind thus judicially upon the Conſciences of their Members, whatever they account an erroneous principle, nor bind them up from the practice of what ever they ſhall Doctrinally declare to be upon an erroneous ground, eſpecially when otherwiſe the outward fact ſimply conſidered is Lawful, which is the Caſe in hand. And that this alledged is ſuch an erroneous principle as they ought judicially to bind upon the Conſciences of their Members, it remains upon our Brethren to prove; for when they ſhall take on then to prohibit a practice otherwiſe Lawful upon this errour, the burthen lyes on them to make it forth, to be of that nature as that they that dare bind it upon the Conſciences of others to ſo great a prejudice to them, as to deprive them of the Ordinances of Chriſt.

But beſides the expectation of our Brethrens making this forth, We humbly preſent theſe Reaſons why the Churches are not bound thus to bind this errour upon their Brethren who are Members of them, nor their Members thus ſcrupled, to be bound up thereby.

1. Becauſe it is not an errour of that degree of erroneouſneſs, as ſhould be the Object of ſuch a judicial binding it upon their Conſciences, it being but ſuch an errour as comes under that Rule which the Aſſembly hath voted, that may ſtand with Piety, wherein godly and learned men poſſibly may and do differ, and ſuch errours the Aſſembly diſchargeth from judicial binding by Cenſures.

2. Again, Our Brethren having granted that after due means uſed, they will not conſtrain (that is, by cenſures or otherwiſe) any that ſcruple Communion with them, and ſo run that principle, which is the foundation of what we deſire, and do thereby grant that this errour is not the Object of Church Cenſures.

3. Therefore they are not to cenſure this practice, neither which we deſire upon this ſuppoſed errour.

1. For if the unlawfulneſs of removing from theſe Churches and gathering New, be founded upon this ſuppoſed erroneous ground of it, and not upon the Law of the Obligation of Church-Membership; and if it is ſimply conſidered in the outward Act lawful, then if the errour it ſelf be not worthy of an Eccleſiaſtical binding, the practice founded hereupon is not, and if it be not, then may the Churches tollerate it.

2. Otherwiſe if any Members of a Church remove from his Church to another upon a miſtaken ground; as for example, his not edifying under that Miniſtry or the like, which the Church he is in, judgeth an errour, hath that Church power ever to retain him, becauſe his going away is upon an erroneous principle, ſo as they may not diſmiſs him, or have they power from Chriſt to bind his Conſcience not to remove, becauſe they judge him to do this upon an erring principle?

3. Yea, we humbly offer it to conſideration, if after due means uſed to convince men of this errour, when they ſhall find they cannot perſuade them, they ſhould not ſay as they to *Paul, The Will of the Lord be done.* Though the thing be againſt their own Judgment (as that was) and not only permit them to go from them, but aſſiſt them in gathering a new Church, according to the principles of their own Conſciences, whilſt they therein ſet up the ſubſtance of God's worſhip, and profeſs to hold

Ch.XII. hold all Communion in other Ordinances with them as far as poſſible they can? For,

1. For the general Obligation by Chriſt's command and appointment to all ſorts of Believers to be in Church-Fellowſhip wherein to enjoy all Ordinances, eſpecially the Sacraments, is a greater Obligation, than the Obligation that Members can have to any particular Churches. We are all ſure that this general Law is an Inſtitution of Chriſt, and abſolute; and the Obligation to particular Churches is far leſs, as hath been ſhewn. Now as the Law of leſſer Obligations uſeth to yield to the more univerſal, ſo ſhould this; yea in this caſe men keep more to the Law of Communion with the whole univerſal Church, for they partake of all the ſame Ordinances with them, by which the Communion of the Church Catholick with Chriſt their head and one with another is more obſerved, than if in being deprived of this Communion, they held Communion but in ſome things with a particular Church.

2. We humbly offer, that as for ſuch errours for which Members ſhould not be Excommunicated out of their own Church, and deprived of the Ordinances therein; For ſuch errours, Chriſt's mind is, that they ſhould not be deprived of them where elſe they may have them. If there were Churches extant of their Judgment any where in the world, why might they not be permitted to remove to them? as put the Caſe, when our Non-conformiſts were ſcrupled in kneeling at the Sacrament, or to have been preſent at the Liturgy, and ſo were deprived of the Ordinances; ſuppoſe this to have been an errour in them, to have ſcrupled the Lawfulneſs hereof (as we may well ſuppoſe, it may be the judgment of ſome of our Brethren, that it was an errour in them) might not theſe have removed into *Scotland* to thoſe Churches where the pure Ordinances might be had? And then again, ſuppoſe there were no ſuch Churches extant, were it not a lawful way of attaining to enjoyment of the Ordinances by making a new Church, ſuch at leaſt as the Magiſtrate in tenderneſs to them might permit?

3. If the Primitive Condition and Differences among the Saints in the firſt Erecting Churches give not an Example, yet they do afford a principle of Equity for this. The differences between the Circumciſion and Uncircumciſion were ſuch, as the circumciſed Jewiſh Chriſtian would not eat together with the Uncircumciſed, tho' profeſſing Chriſtianity: How many years this continued, we know not, nor how long it remained in many mens conſciences after the deciſion of the Apoſtles about the Non-neceſſity of Circumciſion, *Acts* 15. But ſuppoſe it did remain in many for a long while, as appears by the Epiſtles to the *Galatians*, *Coloſſians*, &c. Yet ſurely Jeſus Chriſt did alike provide a way of enjoyment for Church Fellowſhip and Communion in Ordinances for the one as well as the other, though the difference in Judgment was ſuch as the one could not eat with another. And that Chriſt's mind was, that both ſhould have the Ordinances, though thus differing, is clear, becauſe *in Chriſt neither Circumciſion nor Uncircumciſion availed*; and notwithſtanding this difference (becauſe it might ſtand with Piety in either) they all were baptized into one body, the Church Univerſal, and did drink (which alludes to their having the Lord's Supper) into one Spirit, 1 *Cor.* 12. 13. The Apoſtles did labour all they could to allay this difference, but did they forbid either to make Churches apart if they could not be reconciled in one? As *Peter* ſaid in the like caſe, *Can any man forbid water to them that have received the Holy Ghoſt as well as we* Jews? So, have the Apoſtles any where forbidden; or can any man forbid thoſe to have the Sacrament in Churches truly Conſtituted, that cannot thorough an invincible ſcruple receive the Sacrament in the Churches they have been born in? Would not, and ought not general Counſels, if now called, if they could not reduce the Churches to one Rule, to permit each their way according to their ſeveral principles? And there are as great differences in the Reformed Churches as amongſt us and our Brethren.

4. Yea, doth not God profeſs to accept practices for the ſubſtance good, though upon erroneous grounds? *Rom.* 14. *He that eateth, eateth to the Lord, and he that eateth not* (out of ſcruple of Conſcience, which was an errour) *his not eating was to the Lord alſo*; and upon that very ground he commands us not to judge them in ſo doing, becauſe he accepted them.

5. Is

5. Is not charity more ſeen in allowing to ſuch tender Conſciences thoſe Ordinances which are of ſo general influence to build them up to life, though with the practice of ſome errour or upon ſome erroneous principle (which God will pardon, and Men ſhould indulge to them) than for that errour for which they cannot juſtly be puniſhed with Civil or Eccleſiaſtical Cenſure, to detain them from thoſe Ordinances, by which they may be recovered and healed. This is as if one who had ſome Diſeaſe of ſmaller moment in probability incurable, and yet not mortal in the iſſue, ſhould yet be denied ſuch food as would make him more vigorous and fitter for all duties to God and Men, when in this caſe 'tis more charity to allow it him.

CHAP. XIII.

What Liberty of Conſcience is to be indulged. That Peace and Love is the great Law of Chriſt that is to be obſerved among Chriſtians, who ought therefore to bear with one another. What Principles and Practices are contrary to this Law.

Rom. 15. 1, 2, 3, 4. *We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves. Let every one of us pleaſe his neighbour, for his good to edification. For even Chriſt pleaſed not himſelf, but as it is written, The reproaches of them that reproached thee, fell on me. For whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

Gal. 6. 2. *Bear ye one anothers burthens, and ſo fulfil the Law of Chriſt.*

I intend in this Diſcourſe to ſtrengthen our Faith, as to the having Liberty of our Conſciences in Times of Difficulty. One great Foundation of our Faith is, that Chriſt died to take away that Enmity which is in the hearts of his People one towards another, which I have ſhewed in another Diſcourſe. My deſign is now to ſtate the Caſe of Liberty of Conſcience, and to ſhew how agreeable it is to the Laws and Rules of Chriſt.

Diſcourſe of Chriſt the Univerſal Peace-maker In Vol. 1. of his works.

The courſe which I will ſteer is this; Firſt, To ſtate the buſineſs; As,

1. It is not the general Liberty of all of what Religion or kind ſoever, which we proſecute. For if you obſerve it, in both theſe Texts (as there are abundance of other Scriptures to like purpoſe) the conſideration is of what is the Duty between Chriſtians profeſſing Jeſus Chriſt, by vertue of Chriſt and his Blood. Thoſe that would make this Liberty of Conſcience to be extended to all men, weaken our prayers wonderfully, and do weaken our Arguments; for the hold we have upon the men, among whom we live, is, that we all profeſs our ſelves Chriſtians; and we do not plead for Liberty to be given to Atheiſts, Infidels or Mahumetans, but we plead for Chriſt, and you will find the ſtrength lies there.

This Diſcourſe was written in 1646. when there were thoſe heats againſt the Diſſenting Brethren, who aſſerted the Congregational way of Churches, & therefore all muſt be underſtood as relating to thoſe times.

2. We profeſs this Principle, That all Saints ſhould be of one mind, as in 1 *Cor.* 1. 10. *That ye be all of one mind, of one judgment; I beſeech you Brethren by the Name of the Lord Jeſus Chriſt* (he urgeth Chriſt too) *that ye all ſpeak the ſame thing, that ye be perfectly joyned together in the ſame mind, and in the ſame judgment, that you being of the ſame mind and judgment, may acknowledge this.* It is this that all Saints ſhould ſeek; and the Name of Jeſus Chriſt ſhould cauſe a Reverence to the Judgment of Chriſtians.

3. But if this cannot be effected, (if that be the caſe) you have the Rule, *Phil.* 3. 15, 16. If men be otherwiſe minded, what then is to be done? The Rule is both there and here, Forbearance. When we ſay Forbearance, and cry out for Liberty, our meaning is not, that we ſhould therefore remain indifferent whether this Truth or that Truth prevail; no, we are to contend earneſtly for that Faith we think to be the Faith, and once given to the Saints, but it muſt be by Goſpel means.

4. While

4. While we plead for Liberty unto perſons that are godly, and profeſs Chriſt, we do not favour the Errour that is laid upon us, of pleading for a Toleration of all Hereſies. It was long ago ſaid by the Biſhop of *Lincoln*, that was Lord Keeper, That it is an Argument out of the Devil's Logick, to argue from the Concreet to the Abſtract. A man is ſick of ſuch a Diſeaſe, inſomuch as that the humour of the Diſeaſe requires food that is in it ſelf hurtful, and yet the man muſt live, and he cannot live without food. In this caſe what is to be done? you muſt preſerve the Life of the man. Phyſicians in that caſe do ſo, and allow that which otherwiſe they would not allow. Suppoſe men mingle with the Ordinances of Chriſt Superſtition, the diſeaſed humour of their Spirits run out that way, you muſt for Chriſt's ſake bear with them (for the man is in Chriſt, and the man muſt be fed and nouriſht) you muſt allow him what is mingled with Superſtition, without which he cannot partake of the Ordinances, and God will pardon the Errour, and bleſs the Ordinance. And in this caſe, it is not the Errour we indulge, but Chriſt in this Perſon, and Conſcience in him, and we do it for Chriſt's ſake; and if you go by outward force, and keep him from what would edifie him, you endanger his Salvation, *Rom.* 14. 4. *Who art thou that judgeſt another mans Servant? to his own Maſter he ſtandeth or falleth. Yea, he ſhall be holden up: for God is able to make him ſtand.*

5. The Apoſtle's Rule is, Though a man be in an Errour, you ſhould be more earneſt to regard the general End of his glorifying God in the ſubſtance of what he doth, than to puniſh his Errour. It is clearly the meaning of *Rom.* 14. *v.* 6, 7, 8. *He that regardeth a day, regardeth it to the Lord*, &c. *He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord*, &c. What is the meaning? You are to regard the common Principle of Chriſtians: There is a ſubſtance of Worſhip, and though the man err, yet you are to regard more what he doth to God, than you are to regard his Errour, and you are to nouriſh that more, than to go and beat out his Errour by a violent courſe. This is certainly the Apoſtle's meaning. The riſe of what the Apoſtle ſaith in the Text, *Rom.* 15. is clearly this, that it was not a matter indifferent, but was about things wherein one ſide were in a great Errour, and was in the wrong very much, (and I think *Calvin* acknowledgeth it) the Caſe here was concerning the whole of the Jewiſh Worſhip, though he gives Inſtances only of Days, and concerning their Sabbaths, and New Moons, and Meats that were forbidden. Now let all the World judge, if he that did abſtain, did it as thinking it indifferent, and ſo would be at liberty; no, but in conſcience I ought not (ſaith a Chriſtian Jew) to neglect thoſe Ordinances; they were given by God, and we ought all to be ſubject to them; they were not things indifferent; the Worſhip of God was ſtated in the one, and in the other, ſo that it was not a thing indifferent, as they ſtated it, yet in this caſe, and upon this occaſion, when matters did ſtand thus, doth the Apoſtle plead his Argument, as he does in *Rom.* 14. and *chap.* 15. The true intent of their meeting, *Acts* 15. was to compoſe the difference, by letting the Jews alone, to go on in their way, though they were in an Errour: And as for the Gentiles, to let them be free, only to warn them to take heed of offending the Jew; of all Scriptures, I know it is moſt abuſed; it is alledged for uſing an Authority, when as the thing is for an Accommodation. But as to the ſtating the Queſtion, you find the Apoſtle *Paul* flies upon the *Galatians*, and over-runs them, and that becauſe they kept Days and Times, *&c.* You find here, he pleads otherwiſe, what is the difference? In *Acts* 15. he tells you, there was two Opinions on foot; there were ſome of them wretched men, that ſaid, a man could not be ſaved, unleſs he were circumciſed, and kept the whole Law, *verſe* 5.

What do I gather hence? If a Doctrine come to be ſtated as in the Foundation of Religion, & urg'd ſo, as it comes to a point of Salvation or Damnation, ſays *Paul* there, I will not bear with you, no not for a moment. He falls upon them in his Epiſtle to the *Galatians* to the height, ſtays not a moment: But come to the Epiſtle to the *Romans*, there we find that thoſe Judaizing Chriſtians did not urge it by way of Salvation and Damnation, but went the moderate way, that it ought to be commanded, and that

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it was *vi Præcepti* to be done, and he here pleads for Liberty, and that there should be Forbearance, and it is a great Argument; I will not say what the Magistrate hath to do, but this I will say, the Magistrate is not to be more severe than the Church, unless it be in his own concernment of the Civil Peace; this is the state of it. So now I come to the Argument, the thing it self. Book VI

1. And the first head of Arguments I run upon is this, That in such cases of Differences thus stated, Christians ought to be equally minded one towards another, *Rom.* 15. 5. *Now the God of patience grant you to be like-minded one towards another, according to Christ Jesus.*

1. This being like-minded, is not oneness of Judgment (which our Brethren would carry all these places to) but equality of mind, or like-mindedness in affection one towards another notwithstanding Differences, *Rom.* 16. 12. *Be of the same mind one towards another.* (It is the same word in the Original) that is, let the same equality of Love and Affection be kept up mutually one to another; let Affections continue to one another, upon the same terms. It is not spoken of Oneness of Judgment and Opinion, but of Affection; it is spoken so, *Rom.* 12. 15. *Rejoyce with them that rejoyce, and weep with them that weep*; that is, have like sympathy and feeling of one anothers Afflictions, and then *Be of the same mind one towards another*, v. 16. and *Have peace among your selves*, Phil. 4. 2. There be other Scriptures where it is used for mutual Comfort, Agreement and Affections, equal Affections, and equal dealings upon it. That we ought to be so affected, notwithstanding Differences, and that this is here intended, is clear enough. It is not only clear from the 14th Chapter, which comes in upon occasion of those Differences, but the Text clears it, that they should be equally minded in case of Difference. Take the 5th verse, it says, *The God of patience and consolation grant you to be equally minded one towards another according to Christ Jesus.* Here is prayer, and every prayer is usually fram'd according to the matter, and the thing that is required. If he prays that they should be all of one mind, why should he say, The God of patience, God that is the God of patience, the Author and God of patience and consolation, work such a like-mindedness in you. If his meaning were, that all should be of one mind and judgment, there were no need to say, The Lord give you patience. If his scope were, that they should be of one mind, there needed no patience. Truly they that impose need not patience, but those that were imposed upon; but he speaks of patience of one to another, and one is to be patient as much as the other: And truly there needs patience to bear with Differences, *v.* 1. *You that are strong, please not your selves, but bear the infirmities* (as Porters do) *Ephes.* 4. 2. *You should tollerate and suffer with all lowliness and meekness, with long-suffering, forbearing one another in love.* It's plain it is meant in point of Difference, that they should be equally minded to keep the Bond of Union in the Bond of Peace. The meaning is, while you agree in such things in which the common and great concernments of Christianity, and of the Spirit's working upon all sorts of Christians are found; this is the Bond of the Difference in externals, and therefore bear that Difference with patience.

2. A second consideration is from *verse* 5. *According to Christ Jesus.* There is a great deal lies in this; Take heed of casting your case of Tolleration into the common case of Turks & Mahumetans, you then weaken your selves; for the tolleration must be according to Christ. We have a great strength and hank upon them that profess Christianity to urge Christ upon them. Let them look to themselves, for tho' the universal Tolleration must have other Principles, yet that Tolleration which we seek, and which is according to Christ, and so is to move them from such a consideration supposing men to be in Christ; that Tolleration hath a great, a mighty, a strong Foundation, which the Apostle here brings upon them. The meaning is, all sorts of Obligations drawn from Christ, which either Christ's Example, or our common Interest in him, or Relation to him, or the Nature and Law of having him to be our Head, and our Redeemer afford, are a compleat Topick for our Liberty. And let them come with all their Arguments out of the Old Testament, I will but only

Ch. XII. Preach Jeſus Chriſt, and ſay, What ſay you to Jeſus Chriſt? *According to Jeſus Chriſt*, ſays the Apoſtle. He firſt urgeth what Chriſt had done upon Earth; *Let every one pleaſe his Neighbour according to Chriſt.* Secondly, What was his carriage ſince he went to Heaven? *v.* 7. *Receive ye one another, as Chriſt alſo received us to the glory of God*, both Jews and Gentiles, with all their Differences. Thirdly, He urgeth the like intent Jeſus Chriſt had in dying; *Did he die for you of the Circumciſion only?* He died for the Uncircumciſion alſo; Did he die for you of the Uncircumciſion only? No, he died for you of the Circumciſion alſo, *v.* 8. One would think it ſhould end the Controverſie, but that men have a Zeal not according to knowledge: Now then out of all this being opened, take only that Argument, According to Chriſt, and you are compleat in him for liberty of Conſcience; and methinks all the World muſt vaniſh before it.

My Aſſertion is this, That Saints, or Perſons profeſſing Chriſt, tho 'they differ, yet being in Chriſt, they ought not to judge or deſpiſe, but forbear one another according to Chriſt.

In proving this Aſſertion, I ſhall keep my ſelf to Chriſt, and uſe ſuch Arguments, as the conſiderations of Relation of Chriſt to us, and of us to him will afford.

1. And I begin firſt with the Example of Chriſt; *Let us*, ſays the Apoſtle, *bear the infirmities of the weak, and not pleaſe our ſelves, for even Chriſt pleaſed not himſelf.* Do you know what he bare when he was upon Earth? Do you know what his Light was (for all the buſineſs is, men have Light for this or that which they would impoſe, and they think much others ſhould not yield to it) who had Light? He that had Life, hath Light; Could all the Earth come up to his Light, if they were now on Earth? How did he ſhew his condeſcenſion to his Apoſtles, to his Diſciples, who had great differences, great fallings ſhort? He pleaſed not himſelf; for a perſon who had all that knowledge, comes and lives amongſt a company of poor ignorant people, ſo that he was forc'd to leave the half of his Light unmaniſeſted; and when he comes to part from them, *John* 17. he was forc'd to pray, that God would teach them to know that he came from him. Thus Chriſt did bear with them, when he lived on Earth.

I may ſhew it alſo, how he hath born with his Saints ſince he went to Heaven: He found the Saints (and ſo in all Ages) differing; ſome would have Circumciſion, and others not; whom doth Chriſt take part with? neither with the one, nor the other, but receives all to the glory of God.

I paſs now from the Example of Chriſt, *Rom.* 15. and I come to the Law of Chriſt, *Bear ye one anothers burdens, and ſo fulfil the Law of Chriſt*, *Gal.* 6. 2.

When Jeſus Chriſt had given us his Example, he left it with a Law, 1 *John* 2. 8. *A new Commandment I write unto you, which thing is true in him and in you, becauſe the darkneſs is paſt, and the true light now ſhineth.* What is this Commandment? *He that ſays he is in the light, and hateth his Brother, is in darkneſs even till now.* This was true in him firſt, that is, it had its real exiſtence in him; firſt, he made it good in his Example, and then in you, it becoming a Law from him to you; he performs it for you, and he hath given the Law to you. Now I ſhall but add this premiſe for the interpretation of this place. It is true, this place in the *Galatians*, comes in upon the occaſion of the ſpiritual reſtoring and ſetting in joynt with meekneſs, one that was overtaken in a fault. Says the Apoſtle, *Bear ye one anothers burdens.* But let me ſay this to you, this is not a particular Maxim reſtrain'd to that thing, for it is a general Maxim, as the Apoſtle in abundance of places brings a great general Maxim for a particular occaſion: Now it is clear in that *Rom.* 15. there is a general Maxim; we that are ſtrong, ought to bear the infirmities of the weak; and there it is ſpoken of a Chriſtian forbearing, of a conſcientious forbearing; and here it is ſpoken in a ſpiritual ſenſe. Thoſe that are ſpiritual ought to bear the infirmities of the weak, in ſeveral ways, in Reſtoring, if one falls for want of Light, *&c.* But the equity of the Maxim is one and the ſame, ſo that this Rule here, *Gal.* 6. 2. falls in, and is as applicable to that *Rom.* 15. as to the particular purpoſe he brings it for, in *Gal.* 6. This premiſed, let us conſider the explication of this his ſaying, *Bear one anothers burdens*; what is the meaning?

1. It is to bear the burden we have from another, that is his meaning; What is burdenſom from another to thee or me, this we are to bear.

2. Being

2. Being applied to be all one in the general, and the occasion being but a branch of it, in *Rom.* 15. the meaning must be, that one Party is to bear, and bear the burden indifferently, as well as the other, for it runs upon equal and mutual terms; and if any of the two should bear most, it should be the strong; they are to bear as Porters do; who are to be Porters? those that are strong certainly, and if need be, they are not only to carry their burdens for them, but to carry the weak themselves, as Christ doth his poor Lambs in his Arms. Now those that get Ecclesiastical Power in their hands, take upon themselves to be strong, and call themselves strong. Do they do so? Truly then they are bound by this, *Rom.* 15. and *Gal.* 6. to bear. They are to be the Bearers, and the more they take themselves to be strong, the more doth the Law of Christ come upon them to bear the infirmities of the weak. You see this place doth exhort indifferently to an equal bearing. Now then how unsuitable is it for those that are strong to run into so unequal a practice, as to go and lay the burden upon the weak, with all their Authority? And, that they may ease their spirits of the burden, they feeling the infirmities of the weak, will not come up to them and bear with them. In this case they ease their spirits by imposing those heavy burdens upon the weak; as it is plainly implied in *Rom.* 15. *Please not your selves: Bear one anothers burdens, and please not your selves*; it imports, it is the greatest pleasing a man's self that can be, to make others of my mind in point of Religion, and to see others subject to my understanding. They constrain you to be circumcised, (says the Apostle, *Gal.* 6. 12, 13. and what is the rise of it? *verse* 13. That they may glory in your flesh, when you out of weakness yield they glory in their Victory, and so ease themselves. To be Lords of your Faith, is what the false Apostles sought for: To be Lord of your Faith, and to see you practise as they do in point of Religion, is more than to be Lords of Mens Estates, or Lives. If those men that are strong do thus, how do they bear one another burdens? how do they bear the infirmities of the weak? how do they suffer, or at least, how do they so suffer the weak, as the weak ought to suffer them? for they must bear one anothers burdens. Truly to see another differ, is both a burden to mens corruptions, that would please themselves to see others of their mind: And it is also pleasing to Grace (simply considered) to bring men off from their Errours, though to do it by force and violence, is a Sin and an Errour. It is a burden to Grace, and a burden to corrupt Nature, to see another dissent; you all find it in part, those that are strong, and strong in power too. In this case what doth Jesus Christ and his Apostles call to, not to please our selves, and so to deny both the desires of Grace in that case that would be inordinate, and of Corruption, that would put men upon it. So much for opening this; *Bear one anothers burdens*, applied, falling in with that *Rom.* 15.

2. Herein the force of the Argument must lye; that this is a special Law of Christ; *And so fulfil the Law of Christ.* Love one to another was the general Law Christ gave, but to bear the burdens one of another, which is the burdensom part, this hath the Title of the whole Law, which christ hath given for Saints, to love one another is the special Law in respect of other Commandments of Christ; but for Saints to bear with the burdens of others (which is one branch of the Law) this is more the Law of Christ. If you would see the general Law of Christ, look into *John* 15. 12. *This is my Commandment, that ye love one another, as I have loved you,* verse 17, 18. *These things I command you, that ye love one another. If the World hate you, ye know that it hated me before it hated you*; which is, as if he had said, You Saints need love one another all of you, for you will have enough of the World's hatred, you need not lay Load one upon another; you need not lay Burthens, Persecutions, one upon another, therefore do you Saints see to this, that you love one another; I bring it for this, to shew that it is Christ's special Law; *This is my Commandment*, says Christ, of all the Duties of the Ten Commandments, Christ singles out this, to call it, His Commandment, as enforc'd from his Love; *These things I command, that ye love one another*, John 13. 34. Take it thus, says Jesus Christ here; I have died for you, and I leave this Commandment of all Commandments in special manner to you, and I have reason to do it, for I bear with you, and I must bear with you when I am in Heaven; and if there be any Commandment which is more pecu-

Ch. XII.

liarly mine, it is this, *That you love one another.* My Father loves you, and gave me to die for you; And, *I have choſen you out of the World.* But my Commandment is, *That you love one another*, John 15: 12. The Apoſtle (1 *John* 2. 7.) calls it a New Commandment, yet it was from the beginning: To love our Neighbour, that is, every Man, was a duty from the beginning from *Adam. Cain* was the firſt who broke this Command, and he hated his Brother for Religious reſpects; this was an Inſtance from the beginning of wickedneſs; nay, ſays God, I'll part you; and ſo from the beginning he ſuffered a ſeparation; *Seth* came, and when he had Poſterity, *Gen.* 4. Men began to worſhip God together, and they were ſever'd from the World, *Cain's* ſeed; how did they corrupt that ſeparation? They ſhould have loved one another, this was the Commandment; but this Commandment was clearly obliterated. Chriſt comes and enforces it anew, and, ſays he, I have loved you, and died for you, and this Commandment I give you; Chriſt revives it, which had been from the beginning, ſo that it is now enforc'd from Jeſus Chriſt's having renewed it, having died for his People, and having born with them, and having given them that Example; this Example paſt into a Law, a ſpecial Law; this Law of Love is enforc'd from Chriſt.

2. It is enforc'd from God the Father too, 1 *John* 4. 11. *If God ſo loved us, we ought alſo to love one another.* This was to confirm the general, yet ſpecial Law, what Perſon doth he ſpeak of? God the Father; look into the words before, *He loved us, and ſent his Son to be the Propitiation for our ſins*; You have both Jeſus Chriſt's Law, and God the Father's Law, in this giving his Son, that Saints ſhould thus love Saints; truly in the Old Law all the Ten Commandments had this, *The Lord thy God that brought thee out of the Land of Egypt*, to enforce them; but if you come to this Law of Saints, Men that profeſs themſelves Chriſtians, have both Father and Son, and the enforcement of the Love of either put with an edge upon this Commandment; This is my Commandment; (ſays Chriſt) this is the Law of Chriſt (ſtill remember) to bear one anothers burdens: This is a ſpecial Law of that ſpecial Law, becauſe it is the hardeſt of all the reſt.

3. Nay Thirdly, He tells us, the Love of the Father is perfected in us, if we love one another, 1 *John* 4.12. God gains nothing by it, but you are the gainers, for his Love is perfected when you love one another. I would but bring this ſpecial Law of Jeſus Chriſt to all Saints; this Love, which hath the Love of the Father in ſending the Son, and hath the Love of Jeſus Chriſt himſelf to put the weight and edge upon it, and this Law of Love is obligatory to all Saints, and that upon mutual terms in point of Forbearance, *Epheſ.* 1. 15.

3. There was another Commandment left, and what was that? *Have peace amongſt your ſelves*; it runs upon mutual terms, one towards another; he did leave it (you know) before he died; it is a ſtrain he runs much upon, *John* 14. 27. *Peace I leave with you, my Peace I give unto you*; after he died and roſe again, ſays he, *Joh.* 20. 19. *Peace be with you, and among you*; whilſt he was alive he ſpoke the ſame thing, *Mark* 9. *ult. Have grace in your ſelves to ſave you*; and next to that, *Have Peace one with another.* And the caſe was this; in the beginning of the Sermon they fell out, who ſhould be greateſt, *verſe* 34, 35. He ends the Sermon with this, *Have Peace one with another: Have Peace*; wherein doth Peace lye? Peace lies eſpecially in taking up caſes of difference, therein is Peace required; it reſpects differences, and all by this Rule, for Love and Peace; he foreſaw that differences would be in his Church to the end of the World, and he urgeth this thing becauſe ſo neceſſary both for the ordering and preſerving his Church, for he could never have built it elſe. So ſoon as he went to Heaven, they quarrell'd about Circumciſion and Uncircumciſion; had not the Apoſtles endeavoured Peace, they had never ſet up the Church of the Gentiles: For there was a pidling Principle, that a Jew muſt not Preach to a Gentile, and if Chriſt had not convinced them of the folly of it, where had his Church been?

Laſtly, It is a New Commandment, *John* 13. 34. *A new Commandment give I unto you, that ye love one another, v.* 35. *By this ſhall all men know that ye are my Diſciples, if ye have love one to another*, John 17.21. *That they all may be one* (that is, amongſt themſelves) *as thou Father art in me, and I in thee, that the World may believe, that thou haſt ſent me.* It's called a New Commandment, becauſe the moſt excellent

excellent of all the rest, as a new Song, and new Wine is meant, when Christ says that He would drink no more of the Vine, till he drank it new in the Kingdom of Heaven; that is more excellent Wine. Book VI

These plain and transcendent Admonitions both for Love and Peace, have been given by Christ, because he did foresee all the differences that have arisen in his Church, and which did arise in those first Times, and therefore saw that these Rules of Peace and Love, were necessary to begin, and constitute, and then to keep up, and preserve his Church. He could not have set up his Church of Jews and Gentiles, much less have kept them in Peace, unless these his Laws had taken place among them. And such a mutual Love and Peace shewn in bearing one anothers burdens, (and this is to be exercised even toward all Saints, great and small, weak and strong, and this, tho' but a branch, is dignified with the Title of the whole Law) is so peculiar, and transcendent a duty, as was sufficient to characterize them to be Christ's Disciples, with a notorious difference from that Love and Peace which is to be found in the World one towards another: And this Love and Peace is to be shewed among the Saints one toward another, with a difference from what they are in any way to shew unto the World who doth, and will hate them: Yea, it is to rise so high, as to be an Evidence to the World, that Christ is the Saviour of this World of Saints, and the Head, and Guide, and Inspirer of them with such a Peace, and Love. And this Rule of Love is to be exercised even toward all Saints, great and small, weak and strong; and tho' it is but a branch, yet it is dignified with the Title of the whole Law. It is past into a special Law above all other Laws; *For this* (saith Christ) *is my Law.* And it is the hardest part of that Law, to bear the burdens one of another, of Saints small, and weak, and yet 'tis called by the name of that whole Law, tho' it be but a branch of it: You have heard it is such a Law as Saints should observe one to another, they are enforc'd from the Father, and from Christ to love so, as no company in the World should love, and with difference from what love they bear to the World. They ought to be at such Peace one with another; so to bear one with another, as no other men would bear with others in the World beside; yea, it is such a Love of Forbearance and Peace, that men may know by it that they are Disciples of Christ, *John* 13.34,35. We are to shew such Love to each other, as is not to be found amongst any sort of Men upon Earth, and such a Peace, such a Love, that it may manifest, That Jesus Christ is the Saviour of the World, (*John* 17. 21.) And do this to Saints, and to all Saints. Now truly, Peace is a fruit of Love, *Col.* 3. 10, 14.

From whence I may infer, That the Principles, and Practices of our Presbyterian Brethren, tho' Persons godly, do yet in this respect, not only fall short of this Rule, in degrees of Love, for all are thus deficient, but run cross to it.

1. For whereas Christ would have Saints, by vertue of their Christianity, to love all those whom they judge to be Saints, in a different respect from the World, our Presbyterian Brethren, even in Religious matters, extend their Charity, & Rule in things of Worship to the generality of Men in a Nation. There must be a National Church made up of all, who are plainly the World. They will take in Men meerly Moral, and civil in their outward deportment, and make such Rules, and Constitutions of Church-Fellowship, as shall take in these, and suit with them. And by this Rule multitudes of poor Saints in a Nation are excluded who cannot joyn in such a loose Constitution of a Church.

2. Men do it for the World's sake, and to please them, that thereby they may strengthen their Interest, while they make up their Party by joyning with the World in Ordinances: Whereas Christ says to his Disciples, *The World will hate you, but do you love one another.* And now what then is the Quarrel between their Dissenting Brethren, and them? Their Dissenting Brethren say, We love you, and are very desirous to joyn with you in the Ordinances of God, but you joyn herein with the World, which we cannot do. Upon this they cry out upon us as Schismaticks; what a terrible thing is this? They make up a Party in the World of those who have only a Form of Godliness, contrary to the Rule which enjoyns us to turn away from such, 2 *Tim.* 3. 5. And contrary to the Rule of loving all the Saints, they exclude a great many who cannot unite in the Laxness of their Discipline, and act oppositely to the Law of bearing the burdens of such, and act thus in matters too, wherein they cannot convince them that they are in the wrong.

3. In framing an outward Administration of Religion for the World, as well as for the

Ch. XII

the Saints of their Judgment, they greatly gratifie the World, and then it is no wonder if the World be at peace with them. For if they will own them, and their Children, and admit them to their Sacraments, they have in Religious reſpects what they did deſire, and for other things of Religion they are not much inquiſitive; for ſo they have but a Religion, they are not apt to be ſcrupulous in things of that nature, and ſo they are at peace. But what is the peace which they have with theſe? It is but a dull peace, ſuch as *Rome* hath amongſt her Children, who go by an Implicit Faith, inſomuch as there is little Religion, and little Enquiry about it among them. But a man whoſe mind God hath enlightened, and who knows Jeſus Chriſt to the purpoſe of Salvation, is an inquiſitive creature, and muſt be ſatisfied, and it is his burden if he is not, and this burden they ought to bear. But they gratifie the World rather to make up an Intereſt with them, that ſo they may have peace.

4. They do that which is worſe than all this, for when they have joyned with the World, they make uſe of worldly force, and compulſion, and employ and call in Aid and Strength from the World whereby to compel their poor Diſſenting Brethren to their way. How contrary is this to Chriſt's Advice and Counſel, who tells us, that the World will hate us ſufficiently, and therefore we need not lay Load upon one another: But they joyning with the World, it will afford them carnal weapons in this caſe, becauſe of its hatred to any who are godly. And yet all this muſt not be counted Perſecution. But I would ask, how doth the Antichriſt of *Rome* perſecute? Is it not by Impriſonment, and Death? And is not confiſcation of Goods, tho' not materially the ſame puniſhments, yet a ſort of Perſecution too?

5. They do this for Points of doubtful Diſputation (as the Apoſtles phraſe is) for both the things urged by them, and the Power which they challenge to impoſe them are ſuch. They are ſuch diſputable matters, as men may diſpute their hearts out about them, and yet not prevail to a conviction. But oh! how is this ſuch a Peace, ſuch a Love of Saints to all Saints as ſhould, and might diſtinguiſh them from all the World beſides? for it is ſuch a diſtinguiſhing Love, and Peace, which Chriſt enjoyns, as is not to be found in all the World beſides. It is ſo remarkable a Love, that by it it might be diſcerned even by the World, that theſe are Chriſt's Diſciples. How many differences far greater doth *Rome* the Antichriſtian World indulge to her Children in variety of Orders, Points of Doctrine, *&c.* And yet theſe men will not allow a Liberty in ſmaller things. They will not uſe the ſame Forbearance as the Men of the World commonly obſerve one towards another.

6. They farther herein go againſt as clear Rules, as any are in Chriſtianity, or the Scriptures, while they thus impoſe things of doubtful Diſputations. Is not that a clear Rule, *Phil.* 3. 15, 16. *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereto we have already attained, let us walk by the ſame Rule, let us mind the ſame thing.* We are to leave the reſt to God to reveal when he pleaſeth. It is another clear Rule which we have, *Rom.* 15. 1, *You that are ſtrong, bear the infirmities of thoſe who are weak.* This we are to do to fulfil the Law of Chriſt. Is it not a clear Rule, *That every one ſhould pleaſe his Neighbour for edification?* Rom. 15. 2. We ſhould then follow things that make for peace, and whereby we may edifie one another: But when they act thus contrary to theſe Rules, they pretend that their deſign is to procure peace in the Churches, as if the only way to peace (which they take for granted too) were to impoſe the more common, and generally prevailing Opinions concerning Faith, and Worſhip, upon others who do diſſent; and if they do not ſubmit unto thoſe Impoſitions, to reſtrain them from holding any Religious Aſſemblies, or enjoying among themſelves thoſe Ordinances of the Goſpel, which may edifie them. If we look into *Holland*, we ſhall find a Toleration of Worſhip allowed to thoſe who diſſent from the Eſtabliſht Conſtitution. If we go to *Turkey*, the *Eaſt-Indies*, or to any Government of Mahometans, we ſhall ſee that Peace is granted even by them to Chriſtians, by a Toleration, and Forbearance of them. And what? muſt there be no way among Chriſtians for Peace, but to conſtrain all to be of one mind, and that in things of leſſer and doubtful moment?

7. They retain theſe Principles, and Reſolutions, even while themſelves are perſecuted by other Proteſtants, who profeſs to do it out of the ſame Conſcience, and Principles, upon which they themſelves do proceed (only *mutatis mutandis*) and think they ought to do ſo, and that they do God good ſervice in it. Our Presbyterian

terian Brethren have been put by, and not suffered to Preach, as being thought not to be legally Ordained, or not to worship God as they ought. And while they cry out Persecution, Persecution, when it falls thus upon themselves, how can they have any secret reserve, or entertain any Principles to lead them unto a resolution to do the like things unto others whom they judge to be godly persons, and who differ less from them in Doctrines, and Substantials of Worship, than they do from other persons? I will only say this in allusion to that in *Ezekiel*, Wilt thou persecute under the power of those who persecute thee? Book VI.

8. The most Moderate of them condescended indeed so far, that Saints unsatisfied to hold Communion with them, might continue in their Congregations without being pressed to come to the Lord's Supper, but it would not be allowed that they should enjoy this Ordinance in other Assemblies of their own. Thus it was debated in the Assembly, and the reason given for it was, such an Allowance would be against the common Peace, and disturb the common Establish'd Rule. And so out of Reverence to their Opinion, and Way, others must stand out, and be excluded from this great Ordinance for ever, in Reverence to, and for the sake of the pretended Peace of their Church. The great business pretended is Peace, the Peace of the Church, ay but let them yield things conducive to Peace too. For the Peace of the Church doth not lie in this, that none must be suffered in any thing to differ from it. Peace doth not consist in this, that many persons truly godly must stand out, and be deprived of Worship, and Ordinances, for fear of displeasing them by entring into separate Congregations, which they cannot endure to see: Peace doth not consist in paying such a Reverence to a Church, that all who dissent from it must forbear meeting apart for Religious Worship. No, let us truly follow the Apostle's direction, *Rom.* 14. 19. *Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.* And from hence these are the great things which may be complained of in the Case.

1. That some persons think Peace to lie only in mens quietly not enjoying Ordinances in separate Congregations, as if there were no way to Peace but this. But there is another way of Peace, in bearing with men notwithstanding their different Practices, and Judgments. Tho' one man keeps a day which another doth not, yet peace may be preserved between them both, and this is the peace to which Christ exhorts us. It is not as if there were no other way but this; if you cannot be of our mind, and if you will not enjoy the Ordinances in Communion with us, you must fly out of the Land for them.

2. While they are so urgent for peace, they forget what follows, *Rom.* 14. 19. that we should mind such things whereby one may edifie another. If their claims for peace would hold, yet they run away but with half the Apostle's Rule, whereas all of it should be taken in. These Dissenting Christians should have the Lord's Supper (which they scruple to receive in your Parishes) for their Edification, for it is that whereby they are to be built up, and we are to please our Neighbour for his edification. Yea this is of far greater moment to each Saint, than that dull Tyrannical peace which is aimed at by a Coercive Power. If indeed those to whom forbearance is used, disturb the Publick Church Assemblies, and would hinder them in the Ordinances, let them have the due reward of their Turbulency, for such behaviour is contrary unto peace indeed. But men might have peace, and others by them, and among them might have peace, true, everlasting peace, if they could quiet themselves in Christ's Rule for Forbearance.

All the Apostles when they were alive, could not perswade one Jew, though a Believer, to disclaim the continuance of the Jewish Ceremonies: *Peter* himself, and *James*, were of the mind that they should cease (as appears from *Acts* 15.) and yet they could not perswade the Jews to relinquish them. This was a tryed business, and in the highest supposition of Apostolical Power, and Authority; and what Authority is there then now upon Earth sufficient to perswade Mens Consciences, when the Apostles themselves could not do it in a case of like nature? The Apostles professed that they had power given only for Edification, and not for Destruction. And what greater destruction is there than by outward compulsion, and utterly ruining men to tempt them to break their Consciences, or against their Consciences to refrain Religious Assemblies for Worship, and Enjoyment of Ordinances in them, which is the food of their Souls. Is not this expresly contrary to

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the Apoſtles direction, *Rom.* 15. 1, 2. *We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves. Let every one of us pleaſe his Neighbour, for his good to edification.* Truly, I will not now ask by what Authority they would do theſe things, but I would ask by what Charity do they theſe things? Why ſhould they lay any godly perſon under that neceſſity, that he ſhall not have the Sacrament unleſs he takes it in their way? Why ſhould they tempt a man to act againſt his Conſcience in one thing, to have the enjoyment of it in another? What a terrible thing is this? *Rome* bears with their Children more by ſuffering them to differ in a thouſand things.

3. If they proceed in making Laws againſt us let us go to Law with them. Let us plead Chriſt's Law, and let us in prayer urge him, that he would put his own Law in execution. Let us pray to him, that he would cauſe his Law to ſtand, and take place. It is very ſeaſonable to do ſo: Why may we not thus in Appeals to Chriſt by prayer go to Law with them? We have a more Antient Law, a ſpecial Law of Jeſus Chriſt, who is the great Law-giver, and who hath the Executive Power, even all power in Heaven, and Earth; and hath he not laid it at ſtake for the maintaining of his Ordinances, and Worſhip to the end of the World? And he is our Advocate to plead his own Law, and our Cauſe; and Heaven, and Earth ſhall paſs away before the leaſt tittle of his Law ſhall fail. No, it ſhall all be accompliſhed in the World; and he will ſhake Heavens, and Earth, but he will do it. Methinks this ſhould afford a very great deal of ſtrength, and help to our Faith, that we may go to God, and Chriſt, and plead this Law, this his own Law unto him. Yea, it is not his Law only, but we have his Oath, and Covenant annext. He hath ſworn unto us to this purpoſe, *Luke* 1. 73. 74, 75. *The Oath which he ſware to our Father* Abraham, *That he would grant unto us, that we being delivered out of the hands of our Enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life.*

1. There is a Judgment acknowledged and confeſſed in the caſe, and (as you know) execution if ſued out, is to follow. In the year 1640. when ſome would bring in Bowing to the Altar, what was then pleaded in the Canon? It was this, *Let not him that is ſtrong, deſpiſe him that is weak; and let not him that is weak, judge him that is ſtrong.* This is a Judgment paſt to prove all that I have ſaid.

3 We muſt alſo bring them, and our Caſe to an Appeal in the day of Judgment, for thither the Apoſtle brings it, *Rom.* 14. 10. *But why doeſt thou judge thy* Brother? *or why doeſt thou ſet at naught thy* Brother? *we ſhall all ſtand before the Judgment Seat of Chriſt.* The Apoſtle urgeth upon them the obſervance of this Law of Love, and Peace, as they will anſwer it there.

FINIS.